

Open English Translation of the Bible

Hebrew Scriptures (Old Testament)

Readers' Version

OET book order

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

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

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

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

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

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

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Preliminary preface

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

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

Introduction

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

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

Goals and intended audience

The *OET* has the following goals:

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

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

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

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

Distinctives

The *OET* has the following distinguishing points:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Genesis

Introduction

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

Main components of this account

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

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

The six days of creation

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

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

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

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

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

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

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

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

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

2 RV 1:3 · Cross-ref. 2Cor 4:6.

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

4 RV 1:6-8 · Cross-ref. 2Pe 3:5.

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

6 RV 1:26 · Cross-ref. 1Cor 11:7.

7 RV 1:27-28 · Cross-ref. Gen 5:1-2.

Readers' Version

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

The garden at Eden

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

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

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

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

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

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

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

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

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

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

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

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

The couple disobey God

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

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

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

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

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8 RV 2:2-3 · Cross-ref. Exo 20:11.

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

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

11 RV 2:7 · Cross-ref. 1Cor 15:45.

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

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

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

Readers' Version

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

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

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

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

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

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

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

God's judgements after they disobeyed

14 Then Yahweh God said to the snake,

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

The humans get expelled from the garden

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

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

Kayin (Cain) murders Hevel (Abel)

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

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

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

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

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

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

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

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

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

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

19 **RV 4:4 · Cross-ref.** Heb 11:4.

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

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

Readers' Version

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

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

Kayin's descendants

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

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

Shet's descendants

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

Adam's (important) descendants[22]

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

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

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

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

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

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

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

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

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

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

Humankind's evil

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

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

22 **RV 5:1 · Parallel** 1 Chr. 1:1-4

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

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

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

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

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

28 **RV 6:4 · Cross-ref.** Num 13:33.

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

Noah makes a barge

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

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

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

The global flood

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

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

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

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

Waiting for the land to dry

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

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

30 **RV 6:9 · Cross-ref.** 2Pe 2:5.

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

32 **RV 6:22 · Cross-ref.** Heb 11:7.

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

34 **RV 7:11 · Cross-ref.** 2Pe 3:6.

Readers' Version

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

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

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

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

Noah's sacrifice and Yahweh's promise

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

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

God's agreement with Noah

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

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

Noah's children

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

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

35 **RV 9:1 · Cross-ref.** Gen 1:28.

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

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

38 **RV 9:7 · Cross-ref.** Gen 1:28.

Readers' Version

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

Noah's grandchildren and their clans[39]

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

Yefet's (Japheth's) descendants

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

Ham's descendants

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

Shem's descendants

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

The tower at Bavel

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

Shem's descendants[44]

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

39 RV 10:1 · Parallel 1 Chr. 1:5-23

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

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

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

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

44 RV 11:10 · Parallel 1 Chr. 1:24-27

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

Terah's descendants

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

God commissions Avram to go

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

Avram goes to Mitsrayim

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

Avram and Lot part ways

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

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

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

God promises Avram the land

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

Five kings defend against four attackers

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

Avram rescues Lot

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

Malki-Tsedek blesses Avram

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

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

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

God agreement with Avram

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

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

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

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

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

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

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

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

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

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

Hagar and her son Yishmael

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

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

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

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

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

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

11 Then the messenger told her,

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

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

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

Circumcision as a confirmation of the agreement

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Avraham and Sarah are promised a son

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

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

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

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

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

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

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

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

60 **RV 17:5 · Cross-ref.** Rom 4:17.

61 **RV 17:7 · Cross-ref.** Luk 1:55.

62 **RV 17:8 · Cross-ref.** Acts 7:5.

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

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

65 **RV 18:10 · Cross-ref.** Rom 9:9.

66 **RV 18:12 · Cross-ref.** 1Pe 3:6.

Readers' Version

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

Avraham bargains with Yahweh about Sedom

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

Sexual depravity in Sedom

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

Lot and family leave Sedom

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

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

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

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

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

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

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

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

The destruction of Sedom and Amorah (Gomorrah)

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

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

The sad origin of Moavim and Amonim

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

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

Avraham and Avimelek and Sarah

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

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

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

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

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

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

17 Then Avraham prayed to God, and God healed

70 **RV 19:16 · Cross-ref.** 2Pe 2:7.

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

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

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

Readers' Version

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

Yitshak's birth

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

Hagar is expelled with Yishmael

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

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

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

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

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

Avraham and Avimelek's agreement

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

24 "I swear it," Avraham replied.

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

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

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

God tests Avraham over Yitshak

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

"Here I am," he replied.

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

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

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

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

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

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

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

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

80 **RV 22:2 · Cross-ref.** 2Ch 3:1.

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

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

"Yes, son?", he replied.

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

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

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

"Here I am." he answered.

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

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

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

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

Nahor's descendants

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

Sarah's death and burial

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

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

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

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

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

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

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

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

81 **RV 22:9 · Cross-ref.** Jam 2:21.

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

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

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

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

cave in it for a burial place.

Yitshak's marriage

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

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

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

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

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

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

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

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

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

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

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

"Speak then," Lavan responded.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Avraham's other descendants[87]

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

Avraham's death and burial

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

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

Yishmael's Descendants[89]

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

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

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

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

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

The birth of Esav and Ya'akov

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

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

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

Esav sells his future inheritance

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

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

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

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

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

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

Yitshak moves to Gerar

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

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

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

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

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

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

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

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

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

91 RV 25:23 · Cross-ref. Rom 9:12.

92 RV 25:33 · Cross-ref. Heb 12:16.

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

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

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

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

Abimilik wants a commitment from Yitshak

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

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

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

Esav marries outsiders

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

Yitshak's tricked into blessing Ya'akov

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

"I'm here," Esav replied.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Esav begs for a secondary blessing

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

Yitshak sends Ya'akov off to Lavan's

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

Esav adds a non-Canaanite wife

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

Ya'akov's vision at Beyt-El

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

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

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

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

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

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

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

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

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

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

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

Ya'akov's arrival at Lavan's

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

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

"We're from Haran," they replied.

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

"Yes, we know him," they replied.

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

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

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

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

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

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

Ya'akov marries Le'ah then Rahel

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

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

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

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

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

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

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

104 RV 28:12 · Cross-ref. Yhn 1:51.

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

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

Readers' Version

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

Ya'akov's children

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

Ya'akov prospers at Lavan's expense

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

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

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

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

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

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

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

Ya'akov flees from Lavan

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

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

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

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

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

Lavan catches up to Ya'akov

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

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

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

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

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

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

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

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

Ya'akov and Lavan make a treaty

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

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

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

Ya'akov encounters God's messengers

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

Ya'akov sends gifts ahead for Esav

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

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

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

counted.' "[109]

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

Ya'akov gets renamed after fighting at Penuel

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

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

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

"Ya'akov," he replied.

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

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

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

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

Esav and Ya'akov meet peacefully

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

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

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

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

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

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

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

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

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

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

Ya'akov begins to settle at Shekem

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

109 RV 32:12 · Cross-ref. Gen 22:17.

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

111 RV 32:28 · Cross-ref. Gen 35:10.

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

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

Dinah's rape leads to a plan

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

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

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

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

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

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

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

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

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

God blesses Ya'akov at Beyt-El

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

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

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

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

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

Readers' Version

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

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

Rahel dies giving birth to Benyamin

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

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

Yisrael's sons[118]

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

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

Yitshak's death

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

Esav's descendants[121]

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

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

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

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

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

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

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

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

Readers' Version

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

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

Se'ir's descendants[124]

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

The kings around Edom[125]

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

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

Yosef's dreams cause conflict

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

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

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

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

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

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

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

Yosef is sold by his brothers

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

"Sure," Yosef replied.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yehudah mistreats Tamar

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

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

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

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

Yosef and Potifar's wife

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

Yosef explains the dreams of two prisoners

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

128 RV 38:26 · Cross-ref. 38:11.

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

130 RV 39:2 · Cross-ref. Acts 7:9.

131 RV 39:21 · Cross-ref. Acts 7:9.

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

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

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

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

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

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

Yosef interprets the king's dreams

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

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

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

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

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

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

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

132 RV 41:8 · Cross-ref. Dan 2:2.

Readers' Version

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

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

Yosef becomes a ruler in Mitsrayim

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

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

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

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

Yosef's brothers turn up in Mitsrayim

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

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

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

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

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

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

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

Yosef's brothers return home

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

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

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

Yosef's brothers bring Benyamin to Mitsrayim

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

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

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

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

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

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

15 So the brothers took the gifts and double the amount

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

Readers' Version

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

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

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

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

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

Yosef frames Benyamin for theft

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

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

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

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

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

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

Yehudah pleads to Yosef

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

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

Yosef reveals himself to his brothers

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

Ya'akov moves to Mitsrayim

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

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

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

Readers' Version

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

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

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

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

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

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

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

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

Ya'akov's arrival in Mitsrayim

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

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

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

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

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

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

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

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

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

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

Yosef's leadership through extreme famine

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

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

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

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

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

Ya'akov's burial request

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

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

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

Ya'akov blesses Efrayim and Menasheh

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

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

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

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

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

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

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

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

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

Readers' Version

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

Ya'akov's individual words for his sons

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

150 RV 48:20 · Cross-ref. Heb 11:21.

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

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

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

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

Readers' Version

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

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

Ya'akov's death and burial

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

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

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

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

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

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

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

Yosef forgives his brothers

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

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

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

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

Readers' Version

them.

Yosef's death

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

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

Exodus

Introduction

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

Main components of this account

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

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

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

Yisrael's descendants are driven into slavery

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

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

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

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

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

The birth of Mosheh (Moses)

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

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

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

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

Mosheh escapes to Midyan

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

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

1 RV 1:1-4 · Cross-ref. Gen 46:8-27.

2 RV 1:7 · Cross-ref. Acts 7:17.

3 RV 1:8 · Cross-ref. Acts 7:18.

4 RV 1:10 · Cross-ref. Acts 7:19.

5 RV 1:22 · Cross-ref. Acts 7:19.

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

7 RV 2:10 · Cross-ref. Acts 7:21.

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

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

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

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

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

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

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

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

God calls Mosheh from a burning bush

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

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

"I'm here," he replied.

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

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

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

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

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

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

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

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

11 RV 2:24 · Cross-ref. Gen 15:13-14.

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

13 RV 3:13 · Cross-ref. Exo 6:2-3.

14 RV 3:14 · Cross-ref. Rev 1:4,8.

Readers' Version

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

God gives Mosheh three miracles

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

Mosheh returns to Mitsrayim

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

Mosheh challenges the Mitsri king

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

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

Readers' Version

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

Mosheh complains to God

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

God promises to rescue the people

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

The ancestors of Mosheh and Aharon

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

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

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

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

Readers' Version

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

All of those headed the clans of Levi.

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

God's reassurances to Mosheh and Aharon

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

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

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

Staffs and snakes

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

Plague 1: Water to blood

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

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

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

Plague 2: Frogs everywhere

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

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

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

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

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20 **RV 7:3 · Cross-ref.** Acts 7:36.

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

22 **RV 7:17 · Cross-ref.** Rev 16:4.

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

sacrifice to Yahweh."

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

10 "Tomorrow morning," the king replied.

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

Plague 3: Lice

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

Plague 4: The swarm

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

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

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

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

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

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

Plague 5: The stock disease

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

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

Plague 6: Boils

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

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

25 RV 8:19 · Cross-ref. Luk 11:20.

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

Readers' Version

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

Plague 7: Hail

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

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

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

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

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

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

Plague 8: Locusts

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

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

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

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

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

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

27 **RV 9:10 · Cross-ref.** Rev 16:2.

28 **RV 9:16 · Cross-ref.** Rom 9:17.

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

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

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

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

Plague 9: Darkness

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

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

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

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

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

Plague 10: Death of oldest sons

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

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

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

Meal preparations to avoid death

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

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

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

Readers' Version

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

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

The 'Flat Bread Celebration'

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

The first ever 'pass-over' celebration

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

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

The death of all the oldest male offspring

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

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

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

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

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

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

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

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

34 RV 12:23 · Cross-ref. Heb 11:28.

35 RV 12:29 · Cross-ref. Exo 4:22-23.

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

Readers' Version

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

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

Instructions for observing the 'pass-over'

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

God owns the first child

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

The 'Flat Bread Celebration'

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

Offering up the oldest children

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

Led by cloud and fire

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

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

20 The people travelled on from Sukot and camped at

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

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

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

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

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

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

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

Readers' Version

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

Crossing the Red Sea

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

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

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

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

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

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

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

Mosheh's song

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

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

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

45 **RV 15:1 · Cross-ref.** Rev 15:3.

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

Readers' Version

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

Miryam's song

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

The bitter water

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

The manna and the quail

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

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

Readers' Version

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

Yahweh gives water from a rock[55]

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

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

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

Mosheh's arms held high to defeat Amalek

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

Mosheh's father-in-law visits

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

Yitro's helpful administrative advice[60]

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

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

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

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

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

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

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

60 **RV 18:13 · Parallel** Deu. 1:9-18

hundreds, leaders of fifties, and leaders of tens of households. **26** They became the ones who settled most disputes for the people. They brought the difficult cases to Mosheh, but they judged each minor situation themselves.

27 Then Mosheh bid farewell to Yitro (Jethro) and he returned to his own home.

Camping by Mt. Sinay

19:1 The Israelis entered the Sinay wilderness in the third month after exiting Mitsrayim (Egypt). **2** After they had departed from Refidim, they had entered the Sinay wilderness and camped there at the base of the mountain. **3** Yahweh called Mosheh (Moses) from the mountain, so he climbed up and God gave him this message and asked him to pass it on to Ya'akov's (Jacob's) descendants, the Israelis:

4 "You yourselves saw what I did to the Mitsrim (Egyptians)—how I carried you on eagles' wings and brought you all here to myself. **5** And now, if you all carefully listen to my words and keep my agreement, then your nation will be my possession, separate from all the others,[61] because all the earth is mine, **6** So you all will be my kingdom of priests and a nation dedicated to me."[62] (That's the message to pass on to the Israelis.) **7** So Mosheh descended again and summoned the Israeli elders, then he passed on that message just as Yahweh had commanded him, **8** and all the people responded together, agreeing, "We'll do everything that Yahweh has said." Then Mosheh took the people's response back to Yahweh **9** and Yahweh told him, "Look, I'll come to you in a thick cloud so that the people will be able to hear when I speak with you so they'll also continue to trust you."

Then Mosheh told Yahweh the people's words **10** and Yahweh responded, "Go down to the people and purify them today and tomorrow. Have them wash their clothes **11** and be prepared for the third day, because on the third day I will come down to Mt. Sinay while all the people watch. **12** Set boundaries for the people all around, and tell them, 'Don't climb on the mountain or touch its edge, because anyone who does will definitely be executed.[63] **13** Anyone who touches the mountain mustn't be touched by anyone else—they must be executed by throwing rocks at them or shooting them with a bow. No person or animal who touches the mountain can stay alive.' Only after a long trumpet blast should they start to climb the mountain." **14** So Mosheh went down the mountain to the people. He purified them and they all washed their clothes, **15** and he told them, "Abstain from sexual relations, and be ready by the third day."

16 So on the morning of the third day, there was thunder and lightning[64] and a thick cloud on the mountain, and an extremely loud horn blast, and all the people in the camp were trembling. **17** Then Mosheh led the people out of the camp to go and meet God, and they stationed themselves at the foot of the mountain. **18** Yahweh descended onto Mt. Sinay surrounded by fire and the entire mountain smoked. Its smoke went up like the smoke from a furnace, and the whole mountain trembled violently. **19** Then it happened after the sound of the horn got extremely loud, that Mosheh was speaking and God was answering him in a voice. **20** Yahweh had descended onto the top of Mt. Sinay, and he called Mosheh up to the top of the mountain, so Mosheh ascended. **21** But Yahweh told him, "Go back down and warn the people in case they force their way through to look at me and many of them perish. **22** Also, the priests who come nearer to me, they must be very careful to purify themselves in case I suddenly punish them." **23** But Mosheh questioned Yahweh, "The people aren't able to come up on Mt. Sinay, because you yourself warned us, 'Set boundaries all around the mountain to keep it sacred.' "[65] **24** "Go back down," Yahweh responded, "and bring Aharon (Aaron) back up with you. However, the priests and the people must not cross the boundary to come up to me, in case I suddenly punish them." **25** So Mosheh went down and spoke to the people.

The ten rules[66]

20:1 Then God gave these instructions to the Israelis: **2** I'm your god Yahweh, who rescued you[67] from where you were enslaved in Mitsrayim (Egypt).

3 You mustn't own any other gods in my sight.

4 You mustn't make a carved figure for yourself, nor carve a copy of anything in the sky above or in the earth below, or that's in the water under the earth.[68] **5** Don't bow down to idols and don't serve them, because I, your god Yahweh, am a jealous God. I remember the sins of the fathers and punish the children of even the third and fourth generation of those who hate me,[69] **6** but I faithfully fulfil my promises to *thousands* of generations of those who love me and who obey my instructions.

7 You mustn't wrongly promote the name of Yahweh your god, because I won't leave anyone unpunished who

61 RV 19:5-6 · Cross-ref. 1Pe 2:9.

62 RV 19:6 · Cross-ref. Rev 1:6; 5:10.

63 RV 19:12-13 · Cross-ref. Heb 12:18-20.

64 RV 19:16 · Cross-ref. Rev 4:5.

65 RV 19:23 · Cross-ref. 19:12.

66 RV 20:1 · Parallel Deu. 5:1-22

67 RV 20:2 · Note Although modern English doesn't easily distinguish it, this discourse is addressed to singular 'you', i.e., to the Israelis as one group. While some of our modern, individualistic cultures might naturally interpret these rules as applying to individuals, they were given to Yisrael/Israel to implement at a national level.

68 RV 20:4-5 · Cross-ref. Exo 34:17; Lev 19:4; 26:1; Deu 4:15-18; 27:15.

69 RV 20:5-6 · Cross-ref. Exo 34:6-7; Num 14:18; Deu 7:9-10.

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does that.[70]

8 Keep Saturday different from all the other days[71]—
9 there's six days every week for working.[72] 10 The seventh
day is a rest day for Yahweh your god: you mustn't do any
work—not you, or your children, or your male or female
servants, or your cattle, or the foreigners living among
you— 11 because Yahweh made the heavens and earth, the
sea, and everything that's in them in six days. Then he
rested on the seventh day, so that's why he blessed the rest
day and made it sacred.[73]

12 Honour your father and your mother,[74] so that you'll
have a long life on the land that your god Yahweh is about
to give you.[75]

13 You mustn't murder.[76]

14 You mustn't commit adultery.[77]

15 You mustn't steal.[78]

16 You mustn't lie in court.[79]

17 You mustn't covet your neighbour's house or spouse,
or their male or female servants, or their animals, or any-
thing else they own.[80]

The people are afraid of God[81]

18 All of the people could hear and
see the thunder and the lightning,
the sound of the horn, and the mountain smoking. They
trembled when they saw it, and they remained standing at
a distance.[82] 19 They begged Mosheh (Moses), "You be the
one to speak to us, and we'll listen, but don't let God speak
directly to us, in case we die."

20 "Don't be afraid," Mosheh responded, "because God
has come to test you so that the fear of him will remain
with you so that you all won't disobey him." 21 So the peo-
ple stood at a good distance while Mosheh approached to-
ward the thick darkness where God was.

Instructions about altars

22 Then Yahweh told Mosheh
(Moses), "This is what you need to
tell the Israelis: 'You yourselves have seen that I, Yahweh,
have talked with you from heaven. 23 You all mustn't make
gods out of silver or gold for yourselves to have alongside
me. 24 You need to make an altar for me out of dirt, and
then you can sacrifice your burnt offerings and peace of-
ferings, and your sheep and cattle, on it. I'll inform you
about every place where I want to be worshipped and I'll
come to you and will bless you there. 25 If you do make me
an altar with stones, you mustn't use cut stones to build it
because moving your tools over it will defile it.[83] 26 And
don't use steps to get up to the altar because you might ex-
pose your private parts under your robes.

Rules about slaves[84]

21:1 These are the rules that you
must present to them:

Hebrew slaves

2 If you buy a Ivri (Hebrew) slave,
he should serve for six years, then in the seventh year he
must be set free without having to pay you anything.[85] 3 If
he came by himself, he can go free by himself. If he's mar-
ried with a wife, then his wife must be set free with him.
4 If his master gave him a wife and she bore him sons or
daughters, then the wife and her children are her master's,
and only the husband must be set free. 5 But if he plainly
says, "I love my master, my wife, and my children so I vol-
untarily choose not to be set free," 6 then his master must
take him to the place of worship. He must bring him to a
door or to a doorpost, and his master must bore a hole his
ear with an awl. Then he must serve him for life.

7 And if a man sells his daughter as a female slave, she
won't be sent away after six years like the male slaves. 8 If
the man who bought her wanted her to become his
slave-wife, but later he isn't pleased with her behaviour,
he must allow her to be bought back by her relatives. He
has no authority to sell her on to outsiders, because that
would break the understanding of proper treatment of her.
9 Or if he selected her to become his son's slave-wife, then
he must treat her like a daughter would expect to be
treated. 10 If he go on to take another slave-wife, he
mustn't reduce the first one's food or clothing, or her mar-
ital rights, 11 but if he doesn't provide these three things to
her, then she can go free without having to pay anything.

Rules about violence to others

12 Anyone who strikes someone
and that person dies, must definitely
be put to death.[86] 13 But if it wasn't premeditated—if God
had let it happen as an accident—then I'll assign a place

70 **RV 20:7 · Cross-ref.** Lev 19:12.

71 **RV 20:8 · Cross-ref.** Exo 16:23-30; 31:12-14.

72 **RV 20:9-10 · Cross-ref.** Exo 23:12; 31:15; 34:21; 35:2; Lev 23:3.

73 **RV 20:11 · Cross-ref.** Gen 2:1-3; Exo 31:17.

74 **RV 20:12 · Cross-ref.** Deu 27:16; Mat 15:4; 19:19; Mrk 7:10; 10:19; Luk 18:20; Eph 6:2.

75 **RV 20:12 · Cross-ref.** Eph 6:3.

76 **RV 20:13 · Cross-ref.** Gen 9:6; Lev 24:17; Mat 5:21; 19:18; Mrk 10:19; Luk 18:20; Rom 13:9; Jam 2:11.

77 **RV 20:14 · Cross-ref.** Lev 20:10; Mat 5:27; 19:18; Mrk 10:19; Luk 18:20; Rom 13:9; Jam 2:11.

78 **RV 20:15 · Cross-ref.** Lev 19:11; Mat 19:18; Mrk 10:19; Luk 18:20; Rom 13:9.

79 **RV 20:16 · Cross-ref.** Exo 23:1; Mat 19:18; Mrk 10:19; Luk 18:20.

80 **RV 20:17 · Cross-ref.** Rom 7:7; 13:9.

81 **RV 20:18 · Parallel** Deu. 5:22-33

82 **RV 20:18-19 · Cross-ref.** Heb 12:18-19.

83 **RV 20:25 · Cross-ref.** Deu 27:5-7; Josh 8:31.

84 **RV 21:1 · Parallel** Deu. 15:12-18

85 **RV 21:2-6 · Cross-ref.** Lev 25:39-46.

86 **RV 21:12 · Cross-ref.** Lev 24:17.

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where the one who hit them can flee to.[87] 14 However, if someone had schemed to trap and kill their neighbour, then even if the killer clings to my altar, you must take them for execution.

15 Anyone who strikes their father or mother must certainly be put to death.

16 Anyone who abducts another person—either to sell or to keep as a slave—that person must certainly be put to death.[88]

17 Anyone who curses their father or mother must certainly be put to death.[89]

18 If two people fight and one hits their neighbour with a stone or with their fist, and the injured one doesn't die but is bedridden, 19 if that person eventually rises and can walk about outside using a staff, then the person who struck them is free, other than reimbursing the costs of their lost work and their medical expenses.

20 If a master hits their male or female slave with a staff and the slave dies, then the death must certainly be avenged. 21 However, if the slave is able to stand within a couple of days, then the owner won't be punished because the slave is their property.

22 If two people fight together and strike a pregnant woman and cause her to deliver the baby, if there's no serious injury, then he must certainly be fined whatever the husband of the woman demands and the judges allow.
23 But if there's serious injury, then you must give a life for a life, 24 an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot,[90] 25 a burn for a burn, a wound for a wound, and a bruise for a bruise.

26 If a master hits their male or female slave's eye and damages it, they must let the slave go free in compensation for the eye. 27 Or if the master knocks out a tooth of a male or female slave, they must let the slave go free in compensation for the tooth.

Rules about property

28 If a bull gores a man or a woman and they die, the bull must certainly be killed by throwing rocks at it. The owner of the animal is to be considered innocent, but its meat mustn't be eaten.
29 But if the bull had a habit of goring in the past and its owner was warned but didn't keep it fenced in, and it kills a man or a woman, then the bull must be killed by throwing rocks at it and its owner must also be put to death. 30 If a ransom payment is demanded instead, the owner may buy back their life by paying the full amount demanded.
31 Those rules also apply if the bull gores a person's son or daughter. 32 If the bull gores a male or female slave, its owner must give thirty silver shekels to the slave owner and the bull must be killed by throwing rocks at it.

33 If someone uncovers a pit for storage, or digs a new one and leaves it uncovered, and a cow or a donkey falls into it, 34 the owner of the pit must pay compensation. The pit owner must pay in cash, but the dead animal will then belong to them. 35 If one person's bull attacks someone else's bull and it dies, then they should sell the live animal and divide the money as well as dividing up the dead animal. 36 But if it was known that the bull had a habit of goring in the past and its owner hadn't kept it fenced in, then that owner must certainly give a live bull for the dead one, but the dead animal will become theirs.

Rules about loss of property or farm animals

22:1 If someone steals a cow or a sheep and slaughters it or sells it, he must compensate five cattle for the cow or four sheep for the sheep.

2 (If a thief is discovered at night while breaking in, and is struck and dies, no one should be charged for murder.
3 But if it's daylight already, then that person is guilty of murder.)

A thief who's caught must make restitution, but if they're unable to pay, then the thief must be sold to cover it. 4 If a thief is found in the possession of a stolen animal, be it a cow or a donkey or a sheep, then they must pay back another matching animal as well.[91]

5 If a person releases their livestock to graze their own field or vineyard, and it ends up grazing in the someone else's field, the owner of the animal must compensate from the best of their field and from the best of their vineyard.

6 If a fire breaks out and spreads in the bush, and grain that's already stacked or is still in the field gets burnt up, the person who started the fire must certainly pay compensation.

7 If anyone gives their neighbour money or goods for safekeeping, and if it is stolen from the neighbour's house, if the thief is found, they must pay double in compensation. 8 If the thief can't be found, then the owner of the house must be brought to the judges for God's decision as to whether or not they have improperly handled their neighbour's property.

9 Concerning every other squabble about any cattle or a donkey or sheep, or about clothing or any lost property that's under dispute, both parties must go to the judges for God's decision—anyone who God declares to be guilty must pay his neighbour double as compensation.

10 If anyone gives their neighbour a donkey or a cow or a sheep or any animal to look after, and it dies or is injured or disappears without anyone seeing, 11 both of them must declare in front of Yahweh as to whether or not they improperly handled their neighbour's property. The owner must accept the sworn statement and no compensation is required, 12 but if it was truly stolen from the neighbour, they must pay compensation to the owner. 13 If it was truly killed by a some other animal, the neighbour must bring

87 **RV 21:13 · Cross-ref.** Num 35:10-34; Deu 19:1-13; Josh 20:1-9.

88 **RV 21:16 · Cross-ref.** Deu 24:7.

89 **RV 21:17 · Cross-ref.** Lev 20:9; Mat 15:4; Mrk 7:10.

90 **RV 21:24 · Cross-ref.** Lev 24:19-20; Deu 19:21; Mat 5:38.

91 **RV 22:4 · Note** Or possibly, must pay back **two** additional animals.

the remains as evidence, and no compensation is required.

14 If anyone borrows an animal from their neighbour and it gets injured or dies without the owner being with it, the person who borrowed it must pay compensation, **15** but if its owner was there with it, no compensation is required—if it was for hire, then that was included in its hiring fee.

More rules about everyday life

16 If a man entices a young woman who's not engaged, and sleeps with her, he must certainly pay the bride price to her father for her to become his wife.[92] **17** If her father absolutely refuses to give her to him, the man must still pay the normal bride price in cash.

18 You must execute any woman who practices sorcery.[93]

19 Anyone who has sex with an animal must be executed.[94]

20 You must execute anyone who offers a sacrifice to any god other than Yahweh.[95]

21 You mustn't disadvantage or oppress any foreigner staying in your country, because you were foreigners staying in the land of Mitsrayim (Egypt).[96] **22** You mustn't mistreat any widow or any fatherless child, **23** because if you do and they ask me to help them, I'll help them **24** and get angry. I'll cause you all to die in battle, and your wives will become widows and your children will become fatherless.

25 If you loan money to any my people who are poor, you mustn't act like an impartial creditor to them—you mustn't charge them interest.[97] **26** If you actually take the your neighbour's cloak as a security, you must return it to them by sunset,[98] **27** because it's their only covering. What else could they cover themselves with when they try to sleep? If they cry out to me, I'll act on it, because I'm compassionate.

28 You mustn't insult God, and don't curse your leaders.[99]

29 You mustn't fail to give me the best parts of the grain that you harvest, or the best olive oil or wine that you produce.

You must give your firstborn sons to me, **30** plus you must do the same with your cattle and your sheep and goats. The young must stay seven days with their mothers, then you must give them to me on the eighth day.

31 You must be different from others because you're dedicated to me. So you mustn't eat the meat of animals that are mauled in the countryside—throw it to the dogs instead.[100]

Rules about honesty and kindness

23:1 You mustn't present a false statement. Don't conspire with a wicked person to give false evidence.[101] **2** Don't just follow the crowd into doing what's wrong, and don't just say what others say in court if it's untrue, **3** and don't automatically favour the poor in court either.[102]

4 If you come across your enemy's cow or donkey going astray, you must certainly take it back to them.[103] **5** If you see that the donkey of someone who hates you has fallen to the ground under its load, you mustn't just walk way—you must certainly help them with it.

6 You mustn't deny justice to the poor in their lawsuits.[104] **7** Stay far way from deceptive words. You mustn't kill innocent or honest people because I won't allow wicked people to be declared innocent. **8** You mustn't accept bribes, because bribes stop people from being unbiased and they undermine the words of honest people.

9 You mustn't oppress foreigners since you yourselves know how that feels because you all were foreigners in Mitsrayim (Egypt).[105]

The seventh year and the seventh day

10 You should plant your land and gather its produce for six years,[106] **11** but in the seventh year you must let the harvest drop and just leave it there and allow the poor people to eat it. Then the animals in the countryside can eat the reminder. You must also do that to your vineyards and your olive orchards.

12 Six days You should work for six days, then on the seventh day you must rest so that your cow and your donkey can rest, and the children of your slaves and the foreigner staying in your land can be refreshed.[107]

13 Take careful notice of everything that I've told you all. You all mustn't invoke other gods—in fact don't even mention their names.

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92 RV 22:16-17 · Cross-ref. Deu 22:28-29.

93 RV 22:18 · Cross-ref. Deu 18:10-11.

94 RV 22:19 · Cross-ref. Lev 18:23; 20:15-16; Deu 27:21.

95 RV 22:20 · Cross-ref. Deu 17:2-7.

96 RV 22:21-22 · Cross-ref. Exo 23:9; Lev 19:33-34; Deu 24:17-18; 27:19.

97 RV 22:25 · Cross-ref. Lev 25:35-38; Deu 15:7-11; 23:19-20.

98 RV 22:26-27 · Cross-ref. Deu 24:10-13.

99 RV 22:28 · Cross-ref. Acts 23:5.

100 RV 22:31 · Cross-ref. Lev 17:15.

101 RV 23:1 · Cross-ref. Exo 20:16; Lev 19:11-12; Deu 5:20.

102 RV 23:3 · Cross-ref. Lev 19:15.

103 RV 23:4-5 · Cross-ref. Deu 22:1-4.

104 RV 23:6-8 · Cross-ref. Lev 19:15; Deu 16:19.

105 RV 23:9 · Cross-ref. Exo 22:21; Lev 19:33-34; Deu 24:17-18; 27:19.

106 RV 23:10-11 · Cross-ref. Lev 25:1-7.

107 RV 23:12 · Cross-ref. Exo 20:9-11; 31:15; 34:21; 35:2; Lev 23:3; Deu 5:13-14.

Readers' Version

Three compulsory celebrations each year[108]

14 You must celebrate me three
times every year. 15 1/ You must ob-
serve the *Flat Bread Celebration*. You
must eat unleavened bread for seven days as I commanded
you, in late March or early April because that's when you
came out from Mitsrayim (Egypt). You mustn't come with-
out an offering.[109]
16 2/ You must observe the *Spring Harvest Celebration*,
bringing the first portion of your harvests from what you
planted.
3/ You must observe the *Finished Harvest Celebration* at the
end of the year, after you've finished harvesting every-
thing you planted. 17 So all your males must gather in
front of the master Yahweh three times each year.
18 You mustn't sacrifice the blood of my sacrifices to-
gether with bread that's been risen, and all the fat must be
burnt during the night so that none remains in the morn-
ing.
19 You must bring the best of the firstfruits of your har-
vests to the house of Yahweh your god.
You mustn't boil a young goat in its mother's milk.[110]

Promises and teachings

20 Listen, I'm about to send a mes-
senger in front of you to guard you
on the way, and to take you to the place that I have pre-
pared. 21 Stay behind him and listen to what he says. Don't
annoy him because he won't put up with disobedience be-
cause he represents my authority. 22 But if you take careful
notice of his words and do everything that I say, then I'll be
an enemy to your enemies and I'll be against those who are
against you. 23 My messenger will go ahead of you and take
you to face the Amorim, the Hitim, the Perizim, the
Kena'anim (Canaanites), the Hivim, and the Yevusim, and
then I'll annihilate them. 24 You mustn't serve or bow
down to their gods, and you mustn't do what those people
do, because you must completely overthrow them and
completely smash their sacred stone pillars. 25 You all
must worship your god Yahweh, and he'll bless your food
and your water. I'll keep sickness away from you 26 and
there won't be any miscarriages or women in your land
that can't conceive. I'll ensure that you live your full num-
ber of days.
27 I'll go ahead of you and will terrify and confuse all of
the people groups whose lands you'll enter, and I'll cause
them to flee from you in battle. 28 I'll send hornets ahead
of you and they'll drive out the Hivim, the Kena'anim, and
the Hitim before you get there. 29 I won't drive them out
more than a year ahead of you in case the area becomes
desolate and the wild animals proliferate too much in the
countryside. 30 I'll drive them out little by little ahead of
you until your numbers increase and you take over the
land. 31 Then I'll help you establish your borders from the
Red Sea to the Mediterranean, and from the wilderness to
the Perat (Euphrates) river, because I'll help you defeat the
existing inhabitants of the land and so you'll drive them
right out. 32 You mustn't make any agreement with those
people or with their gods. 33 They mustn't live in your
land, in case they cause you to sin against me. Their gods
would certainly become a trap for you, and then you'd end
up worshipping them.

The people confirm their agreement

24:1 Then Yahweh told Mosheh
(Moses), "Come up the mountain to
me—you, Aharon (Aaron), Nadav, Avihu and seventy of the
Israeli elders, and you must stay at a distance to worship.
2 Then Mosheh alone must approach me, but the others
mustn't come near, and also the people mustn't come up
with him."
3 So Mosheh went and explained to the people every-
thing that Yahweh had said, including all the regulations.
Then all of the people answered in unison, "We'll do every-
thing that Yahweh has told us to do." 4 So Mosheh wrote
down everything that Yahweh had instructed. Then he got
up early in the morning and built an altar at the bottom of
the mountain and set up twelve stone pillars for the twelve
tribes of Yisrael (Israel), 5 and he sent some young men to
offer burnt offerings and to sacrifice some bulls as peace
offerings to Yahweh. 6 Mosheh took half of the blood from
the sacrifices and put it into basins. He sprinkled the other
half of the blood onto the altar. 7 Then he took the scroll
with the agreement written on it and read it out loud to
the people, and they responded, "We'll obey everything
that Yahweh has instructed."
8 Then Mosheh took the blood in the bowls and sprinkled
it onto the people,[111] telling them, "Look. This is the blood
confirming the agreement[112] that Yahweh has made with
you according to what you just heard."
9 Then Mosheh, Aharon (Aaron), Nadav, Avihu, and sev-
enty Israeli elders climbed up the mountain 10 and they
saw the god of Yisrael. Under his feet was something like a
tile made of sapphire that looked so pure that it was as
clear as the sky. 11 Those Israeli leaders saw God and yet
they weren't harmed by him.. Then they ate and drank to-
gether.

Mosheh's long stay on Mt. Sinay

12 Then Yahweh told Mosheh
(Moses), "Come up to me on the
mountain and wait there, and I will give you some stone
slabs with the rules and regulations that I have written on
them so you can to teach them to the people." 13 So
Mosheh and his assistant Yehoshua (Joshua) set off, and
Mosheh climbed up God's mountain. 14 He had already told
the elders, "Wait for us down here in this place until we re-
turn here to you all. And see, Aharon (Aaron) and Hur are
with you—any leader judging matters requiring more wis-

108 RV 23:14 · Parallel Exo. 34:18-26; Deu. 16:1-17

109 RV 23:15 · Cross-ref. Exo 12:14-20; Lev 23:6-8; Num 28:17-25.

110 RV 23:19 · Cross-ref. Deu 26:2; Exo 34:26; Deu 14:21.

111 RV 24:8 · Cross-ref. Heb 9:19-20.

112 RV 24:8 · Cross-ref. Mat 26:28; Mrk 14:24; Luk 22:20; 1Cor 11:25; Heb 10:29.

Readers' Version

dom can approach them for help."

15 Then Mosheh went to the base of the mountain and a cloud covered over it. 16 Yahweh's radiance settled on Mt. Sinay, and the cloud covered it for six days, then on the seventh day he called to Mosheh from within the cloud. 17 The appearance of Yahweh's radiance was like a roaring fire on the top of the mountain from what the Israelis below could see. 18 Then Mosheh entered into the cloud and continued up the mountain, and he remained up there for forty full days.[113]

Contributions for God's tent[114]

25:1 Yahweh told Mosheh (Moses), 2 "Tell the Israelis that they should raise funds for me. You should collect a contribution from every family that's willing to donate. 3 You should accept contributions of gold, silver, or bronze, 4 as well as yarn dyed blue, purple, or crimson, plus finely-spun linen and spun goat hair, 5 and red-dyed ram skins, fine leather, and acacia timber. 6 Also lamp oil, spices for making anointing oil and fragrant incense, 7 onyx and other gemstones for setting into the apron and the breastplate. 8 Then they should make me a residence so I can live in it among them, 9 according to the patterns that I'll show you for the residence and for all of its utensils. You all must make all of it exactly to plan.

The box to hold the stone slabs[115]

10 They must make a wooden chest from acacia wood. It should be 125cm long, with the width and the height being 75cm. 11 It must be overlaid with pure gold sheeting on the outside and the inside, and have a gold moulding fitted all around it. 12 Four gold rings must be cast and attached to the four feet—two rings on each side. 13 Make two carrying poles from acacia wood and overlay them with gold sheeting. 14 Those poles will be inserted through the rings on the sides of the chest so it can be picked up and carried on them. 15 The poles must be kept in the rings on the chest—they mustn't be removed. 16 The two stone slabs that I'll give you with our agreement inscribed on them must be placed inside the chest.

17 You must make a lid the same length and width as the chest. It must be made of pure gold and will be known as 'the atonement platform'.[116] 18 Then make a pair of winged-creatures from gold that's hammered from the two ends of the atonement platform. 19 Yes, make one winged-creature from each end of the gold lid material. 20 Their up-lifted wings should spread out covering the atonement platform and they should be facing each other across the top of the platform. 21 When I give you the stone slabs, put them inside the box and then fasten the atonement platform on top to form the lid. 22 Then I'll meet with you there, and from the atonement platform between the two winged-creatures and above the stone slabs, I'll be able to tell you my commands to pass on to the Israelis.

The bread offering table[117]

23 You must make a table from acacia wood: one metre long, 500cm wide, and 750cm high. 24 Overlay it with pure gold and have a gold moulding fitted all around it. 25 Make an 8cm wide rim around it and fit a gold moulding onto the rim. 26 Make four gold rings and attach them near the legs on the four corners of the table 27 near the rim. The rings are so poles can be inserted in order to carry the table. 28 Make two poles out of acacia wood and overlaid them with gold for carrying the table. 29 In addition, make the necessary plates and pans, and the pitchers and bowls to be used for pouring out the wine offerings—all from pure gold. 30 You must keep sacred bread on the table continually in front of me.[118]

The lampstand[119]

31 You must make a lampstand from pure gold. The base and shaft are to be hammered out of one piece of gold as well as its cups and decorative buds and flowers. 32 There must be six branches extending from the shaft—three on each side. 33 Three cups shaped like almond flowers must be on each branch along with a bud and petals. 34 The centre shaft must have four cups like almond flowers along with a bud and petals. 35 For each of the three pairs of branches (one branch out each side in each pair), make a bud on the centre shaft so each pair of branches appear to be growing out of it. 36 These buds and their branches must all be hammered out from that single piece of pure gold. 37 Make seven lamps and set them up on it to give light out from the front of it, 38 and make all the utensils and dishes for the lamps from pure gold. 39 This can all be made from 35kg of pure gold 40 and be sure to make it all like the pattern that you're being shown on the mountain.[120]

Plans for the sacred residence[121]

26:1 You must make my residence with ten fabric panels formed by a skilled craftsman. They must be made from twisted finely-spun linen, with winged-creatures embroidered on them using blue, purple, and scarlet thread. 2 The hanging panels must all be the same size: 14.5m long and two metres wide. 3 Five of the panels will be coupled together as one set and the other five as another. 4 For each set, make loops of blue cloth and fasten them along the outer edge of

113 **RV 24:18 · Cross-ref.** Deu 9:9.
114 **RV 25:1 · Parallel** Exo. 35:4-9
115 **RV 25:10 · Parallel** Exo. 37:1-9
116 **RV 25:17 · Cross-ref.** Heb 9:5.
117 **RV 25:23 · Parallel** Exo. 37:10-16
118 **RV 25:30 · Cross-ref.** Lev 24:5-8.
119 **RV 25:31 · Parallel** Exo. 37:17-24
120 **RV 25:40 · Cross-ref.** Acts 7:44; Heb 8:5.
121 **RV 26:1 · Parallel** Exo. 36:8-38

each of the end panels— 5 place fifty loops on the end of each set so that the loops are opposite each other. 6 You'll also need to make fifty gold clips to join the two sets together to make a single walled structure.

7 You must make eleven panels with goats' hair to form a tent over the residence. 8 Each of the eleven panels must be the same size: 15m long and two metres wide. 9 You must join five panels into a set, and six panels into the other set so that the sixth panel can be doubled over at the front of the tent. 10 You must make 50 loops to go onto the end of one set, and another 50 for the edge of the other set. 11 You'll also need to make fifty bronze clips to join the two sets together to make the tent cover. 12 Let the extra half panel hang over the back of the residence. 13 The half metre of extra length on each side that extends beyond the linen sets will hang evenly over the sides.

14 You must make a covering of rams hides dyed red to go over the tent, then another covering sea-cow hides to go over that.

The wooden frames

15 You must make frames for my residence from acacia wood. They'll stand upright 16 and each one must be five metres high and 0.75m wide. 17 Each frame must have two protrusions so it can be connected to the frame next to it. 18 Assemble twenty frames for the south side of the residence 19 along with forty silver bases to go underneath them—two bases supporting each frame, and each frame having two protrusions at the bottom to go into the bases. 20 For the north side, assemble twenty frames 21 along with forty silver bases—two under each frame. 22 For the rear of the residence facing west, assemble six frames 23 plus two extra frames for bracing the two back corners— 24 they must be joined on at the bottom and then both of them have their tops attached to a ring. 25 Then assemble eight frames with their sixteen silver bases—two bases supporting each frame.

26 Make crossbars from acacia wood—five of them to go across the frames on the northern side, 27 five for the south side, and five for the frames at the rear of the residence on the western side. 28 The middle crossbar in the centre of the frames will go right through from one end to the other. 29 Overlay the frames and the crossbars with gold, and make the rings for holding the crossbars with gold. 30 Then you must assemble my residence exactly as per the plan that you were shown on the mountain.

The curtain

31 You must have a skillful workman make a curtain from twisted finely-spun linen, with winged-creatures embroidered on them using blue, purple, and scarlet thread. 32 Hang it from gold clips on four pillars made from acacia wood overlaid with gold on four silver bases. 33 Hang the curtain under the clips, then bring the box that contains the agreement inside the curtain. That curtain will separate for you between the sacred section and the *very* sacred interior.[122] 34 Install the atonement platform as the lid on the box there in the very sacred interior. 35 Set the table up outside the curtain on the north side, with the lampstand on the south side opposite the table.

36 Then make a curtain out of twisted finely-spun linen for the entrance of the tent. It should be embroidered with blue, purple and scarlet yarn. 37 Make five pillars for the curtain from acacia wood overlaid with gold. The hooks on them must be made of gold, and their five bases must be cast with bronze.

The altar for burnt offerings[123]

27:1 Make an altar from acacia wood that's 2.5m square and 1.5m high 2 and as part of that same piece of wood, include a carved projection like a horn on each of the top corners of the altar. Overlay the altar with bronze. 3 Make pots for the ashes out of bronze, along with the necessary shovels, sprinkling bowls, meat forks, and fire-trays. 4 Then make a bronze grating for it with four rings of bronze on the four corners. 5 Fit it down onto a ledge inside the altar so that it sits inside the altar about halfway up. 6 Also, make poles from acacia wood for the altar and overlay them with bronze. 7 They'll be able to be put into rings on two sides of the altar for carrying it. 8 The altar should be hollow in the middle and made from wooden planks just like you were shown on the mountain.

The courtyard around the sacred tent[124]

9 Make curtains of twisted finely-spun linen to form a courtyard around the residence. The south side will require fifty metres of curtain 10 with twenty bronze pillars and their twenty bases. The hooks on the pillars and the clips must be made of silver. 11 Similarly on the north side, another fifty metres of curtain with twenty pillars and their bases and their hooks and clips. 12 The west side will require twenty-five metres of curtain with ten pillars and bases. 13 The east side of the courtyard must also be twenty-five metres wide. 14 On one side of the gate, the curtain will be 7.5m long with three pillars and bases, 15 and the same on the other side. 16 The entrance curtain must be made of twisted finely-spun linen. It'll be ten metres wide and hang on four pillars with their bases, and must be embroidered with blue, purple, and scarlet yarn. 17 All the pillars for the courtyard must have silver decorations around them, as well as their silver hooks and bronze bases. 18 So the courtyard will be fifty metres by twenty-five metres and the curtain enclosure will be 2.5m high. All the curtains will be made of finely-spun linen, and the bases under all the pillars will be bronze. 19 All the equipment for the operation of the residence and all the tent pegs and pegs for the courtyard must be made of bronze.

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122 **RV 26:33 · Cross-ref.** Heb 6:19; 9:3-5.

123 **RV 27:1 · Parallel** Exo. 38:1-7

124 **RV 27:9 · Parallel** Exo. 38:9-20

Readers' Version

The oil for the lamps[125]

20 Order the Israelis to bring you
pure, pressed olive oil for the lamps
so they can be kept burning continually. 21 In the outer
portion of the sacred tent (outside the curtain where the
sacred box is kept), Aharon (Aaron) and his sons must at-
tend to the lampstand in front of Yahweh from evening to
morning. This regulation will apply continually to all fu-
ture generations of Israelis.

The priests' uniform[126]

28:1 Now, have your brother Aharon
(Aaron) and his sons brought to you
from among the Israelis. Aharon, Nadav, Avihu, Eleazar,
and Itamar will become my priests. 2 Make sacred clothes
for Aharon—they must be uniquely beautiful 3 so speak to
all the skilled craftsmen who've been given the spirit of
wisdom, and they can make Aharon's clothes to dedicate
him as my priest. 4 These are the clothes that they'll need
to make: a small pouch to hang around the neck and an
apron, a robe and a tunic of woven work, and a turban and
a waistband. They must make those sacred clothes for your
brother Aharon and for his sons to serve as my priests.
5 The skilled craftsmen must be given gold wire and blue,
purple, and scarlet yarn, and finely-spun linen.

6 They must make the sacred apron from twisted
finely-spun linen with gold wire and blue, purple, scarlet
yarn embroidered onto it by a skilled craftsman. 7 It should
have two shoulder pieces attached to the top two corners
so it can be fastened. 8 Then the waistband for the apron
shall be made with similar workmanship from twisted
finely-spun linen with gold wire and blue, purple, and
scarlet yarn skillfully embroidered into it. 9 Then get two
onyx stones and engrave the names of Yisrael's (Israel's)
twelve sons onto them— 10 six names on one stone and six
on the other, in their birth order. 11 A stone craftsman
with experience at making signet rings should do the en-
gravings, and then mount the two stones in decorative
gold settings. 12 Then attach the two stones to the shoul-
der pieces of the apron as a reminder about Yisrael's sons.
That way Aharon (Aaron) will carry their names on his two
shoulders as a reminder every time he goes to face Yah-
weh. 13 Make the decorative settings for the two stones
from gold, 14 and then make two twisted chains of pure
gold like a cord that you can attach to the decorative set-
tings.

The chestpiece[127]

15 Make a **sacred chest pouch** for
important decision making. A skilled craftsman should
make it from twisted finely-spun linen like the apron, em-
broidered with gold wire and blue, purple, and scarlet
yarn. 16 It needs to be 23cm square when folded over dou-
ble, 17 and it will have four rows of three gemstones on it: a
red ruby, a yellow topaz, a green emerald, 18 then a
turquoise, a blue sapphire, a diamond, 19 then a red
jacinth, a white agate, a purple amethyst, 20 and in the last
row, a yellow beryl, an onyx, and a green jasper. All those
stones must be mounted in decorative gold settings, 21 and
so they'll represent the twelve tribes of Yisrael (Israel).
The names of the twelve sons must be engraved on the
stones similar to how signet rings are made. 22 Make two
twisted chains of pure gold like a cord that you can attach
to the pouch, 23 then make two gold rings and attach them
to the two top corners of the pouch. 24 Attach the two gold
chains to the rings on the corners 25 with the other ends
fastened to the two decorative settings around the stones
and then attached to the front side of the shoulder straps.
26 Make two more gold rings and attach them on the inside
to the two bottom corners of the pouch, 27 and another
two gold rings to be attached to the bottom of the two
shoulder pieces near where the shoulder straps join the
apron just above the crafted waistband. 28 Then tie the
rings on the sacred pouch to the rings on the apron with a
blue cord so that the pouch sits above the waistband and
can't come loose from the apron.

29 Then whenever Aharon (Aaron) enters the sacred in-
ner room to stand in front of me, he'll be carrying the
names of Yisrael's sons over his heart on the sacred pouch
that'll be used for making decisions. 30 Then place the
'Urim' and the 'Tumim'[128][129] in the sacred pouch so they'll
be over Aharon's heart when he goes in before Yahweh,
thus Aharon will continually bear the decisions of the Is-
raelis over his heart before Yahweh.

The other parts of the uniform[130]

31 Make the **robe** to be worn under
the sacred apron entirely from blue
material 32 with an opening for his head in the middle of
it. A border will be needed around the opening so it can't
tear—this should be woven like openings in regular
clothes. 33 Then on the bottom hem, make decorations
that look like pomegranates—they must be made from
blue, purple, and scarlet yarn. Gold bells should hang in
between the pomegranates 34 so as you go around the hem
of the robe there'll be a gold bell, then a pomegranate,
then a gold bell, then a pomegranate, etc. 35 Aharon
(Aaron) must wear this robe when he's serving, so when he
goes into my presence in the sacred inner room, I'll hear
the bells when he enters and when he leaves, so he won't
die.

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125 RV 27:20 · Parallel Lev. 24:1-4

126 RV 28:1 · Parallel Exo. 39:1-7

127 RV 28:15 · Parallel Exo. 39:8-21

128 RV 28:30 · Note These two objects appear abruptly in the text—they haven't been described previously—in fact, they're not described anywhere, so we don't really know much about them except that it seems they were used somehow to indicate Yahweh's decision on important matters. Although we presume that Mosheh must have already been familiar with them, sadly we're unable to translate these two Hebrew words, because we're not.

129 RV 28:30 · Cross-ref. Num 27:21; Deu 33:8; Ezr 2:63; Neh 7:65.

130 RV 28:31 · Parallel Exo. 39:22-31

Readers' Version

36 Make a plate from pure gold and engrave 'Dedicated to
Yahweh' on it like you would on a signet ring. 37 Attach it
to the front of the turban using a blue cord 38 so it'll be on
Aharon's forehead. In this way, it'll bear the deficiencies of
human sinfulness when Israelis attempt to make sacred
objects and attempt to make sacred offerings. Thus it'll be
on his forehead continually so that I will see it and accept
those things.

39 The **tunic** must be woven from finely-spun linen, and
similarly for the **turban**. An embroiderer must make the
waistband.

40 You must also make tunics, waistbands and headbands
for Aharon's sons so they'll look splendid and beautiful.
41 Put these clothes on your brother Aharon and his sons,
then anoint them with oil and ordain and consecrate them
as priests to me. 42 Make **underwear** out of linen to cover
their bare flesh from the waist to the thighs— 43 they must
wear it whenever they enter the sacred tent and whenever
they approach the altar to offer sacrifices so they won't be
disobeying and die. Aharon and his descendants must obey
that rule forever.

Consecrating the priests[131]

29:1 Now this is how you should
consecrate them to be priests to me:
Take a young bull from the herd and two rams without de-
fects. 2 Also, using finely-ground wheat flour, bake flat
bread, flat cakes with olive oil in them, and flat wafers
sprinkled with olive oil. 3 Put the baking into a basket, and
bring the basket to me along with the bull and two rams.

4 Then take Aharon (Aaron) and his sons near to the en-
trance of the sacred tent and wash them with water. 5 Take
the clothes and dress Aharon in the tunic and the robe that
goes with the apron, then the sacred apron and the sacred
pouch, and tie the waistband around the apron. 6 Put the
turban on his head and attach the sacred gold ornament to
it, 7 then take the anointing oil and pour it over his head to
dedicate him. 8 Next, bring his sons and put tunics on
them 9 and wrap waistbands around them and tie on their
headbands. They and their descendants will be priests for-
ever, and you must ordain both Aharon and his sons.

10 Then bring the bull to the front of the sacred tent and
get Aharon and his sons to put their hands on its head,
11 then slaughter[132] the bull before me at the entrance of
the sacred tent. 12 Take some of that blood and smear it on
the top projections of the altar with your finger, then pour
the rest of it on the ground at the base of the altar. 13 Take
all the fat covering the innards including the lobe above
the liver, as well as both kidneys and the fat on them, and
burn it all on the altar, 14 but the bull's meat and hide and
intestines must be burnt outside the camp. Sacrificing the
bull's fat like that is an act of purification.

15 Then take one of the rams and have Aharon and his
sons place their hands on its head, 16 then slaughter it.
Catch the blood and sprinkle it all over the sides of the al-
tar. 17 Then cut the ram into pieces and wash its innards
and its legs, and put those bits together with the head and
the other pieces. 18 Then burn it all on the altar. That will
be a burnt offering to me—a pleasing aroma from the of-
fering by fire.[133]

19 Then take the second ram, and have Aharon and his
sons place their hands on its head, 20 then slaughter it.
Catch the blood and smear some of it on the tip of Aharon
and his sons' right ears and on their right thumbs and big
toes. Then sprinkle the rest all over the sides of the altar.
21 Take some of the blood that is on the altar and some of
the anointing oil, and sprinkle that on Aharon and his
clothes, and on his sons and their clothes. That will conse-
crate Aharon and his sons and their priestly clothes.

22 Take the fat of that second ram, and its fat tail, the fat
covering its innards and the lobe above the liver, the two
kidneys and that fat that's on them, and the right thigh,
because this ram is for consecration. 23 Also take one
round bread loaf, one cake of bread made with oil in it, and
one wafer from that basket of flat breads that's offered to
me. 24 Put all those into the hands of Aharon and his sons,
and they must wave them before me as a wave offering.
25 Then take them from their hands and burn them com-
pletely on the altar on top of the burnt offering. That also
will be a fire offering to me, and its aroma will please me.

26 Take the breast meat of the ram (the second one for
the consecration of Aharon) and wave it as a wave offering
before me. Then after that it will be your share to cook and
eat.

27 So you should consecrate the breast of the wave offer-
ing and the thigh of the contribution from the ram of con-
secration for Aharon and his sons. 28 Those will belong to
Aharon and his sons as their regular portion from the Is-
raelis—it will be a contribution from the Israelis from their
peace offerings to me.

29 The sacred clothes that belong to Aharon will be used
for his male descendants to wear in turn when they're
anointed and consecrated. 30 The priest who succeeds him
from among his sons, who comes into the sacred tent to
serve in the sacred inner room must wear them for seven
days.

31 Take the ram of consecration and boil its meat in a sa-
cred place, 32 then Aharon and his sons should eat the
meat of the ram as well as the breads that are in the basket
at the entrance to the tent. 33 They must eat those things
used to make atonement for them and to consecrate them.
No one else can eat them, because they've been made sa-
cred. 34 If any meat of the consecration or any of the bread
remains until the morning, then you must burn the re-
mainder—it can't be eaten because it's been made sacred.

35 So that's what you must do for Aharon and his sons,
just like I've commanded you. You'll consecrate them for
seven days, 36 and each day you must sacrifice a bull to pu-

131 **RV 29:1 · Parallel** Lev. 8:1-36

132 **RV 29:11 · Note** The throat will be cut with a sharp knife, and the blood will be caught in a bowl.

133 **RV 29:18 · Cross-ref.** Eph 5:2; Php 4:18.

rify the altar and compensate for the altar's imperfections. You must also anoint it each day with olive oil to make it sacred. 37 After making atonement for the altar and making it sacred for seven days, it will then be so sacred that anything that touches it will also become sacred.

The daily sacrifices[134]

38 After all that, you must continually offer two, year-old lambs every day— 39 one in the morning and the other around twilight. 40 With the morning lamb, also offer 2kg of finely-ground wheat flour mixed with a litre of pressed olive oil and a litre of wine. 41 With the twilight lamb, offer the same grain offering as in the morning, and the same drink offering. That will be a fire offering to me and the aroma will please me. 42 This must be a continual offering to me at the entrance of the sacred tent even in following generations, and I'll meet with you all there to speak to you there 43 and I'll meet with the Israelis there, and my splendour will sanctify it. 44 I'll consecrate the sacred tent and the altar, and I'll sanctify Aharon (Aaron) and his sons to be my priests. 45 Then I'll live there among the Israelis and I will be their god, 46 and they will know that I'm their god Yahweh, who brought them out of Mitsrayim (Egypt) so I could live among them. I am Yahweh their god.

The incense altar[135]

30:1 You must make an altar out of acacia word for burning incense on. 2 It should be square—half a metre on each side—and a metre high. Make projections that look like horns on top out of that same block of wood. 3 It must be overlaid with pure gold—its top and all around its sides and its projections—plus you shall make a gold moulding all around it. 4 Make two gold rings and attach them to the altar below the moulding—one on each side to hold the poles for carrying it with. 5 Make the two poles from acacia wood and overlay them with gold. 6 Put this incense altar outside the curtain that hangs in front of the sacred chest—the box containing the stone slabs and with a platform on it where I will meet with you.

7 Aharon (Aaron) must burn fragrant incense on this altar every morning when he looks after the lamps 8 and again every evening when he lights the lamps, so incense must be continually burning before me throughout your generations. 9 Don't offer up any incense or burnt offering or grain offering on it that's different from these instructions, and don't pour a drink offering on it. 10 Once a year, Aharon must take the purifying blood from the annual atonement sacrifice and put it on the projections of the altar to compensate for the altar's imperfection. Each high priest will cover the altar's flaws this way throughout all future generations. The altar will be very sacred—dedicated to me.

The tax for making the tent

11 Then Yahweh told Mosheh (Moses): 12 Whenever you take a census of the Israeli men, each man must pay a ransom to Yahweh for his life when they're counted, and then the counting won't cause deadly diseases among them. 13 As each man crosses over to stand with those who've been counted, he must pay give a half-shekel coin as an offering to me.[136] (That's half of the official shekel weight of 12 grams.) 14 Every man who's twenty or older must pay this contribution to me when he's counted— 15 the wealthy aren't expected to pay more, and the poor must not pass less than this amount when they pay this ransom to me to make atonement for your lives. 16 Then you must take that money from the Israelis and use it for work on the sacred tent—it will be a reminder to me that you all have made atonement for your lives.

The washbasin

17 The Yahweh told Mosheh (Moses): 18 Make a bronze washbasin with a bronze base.[137] Place it between the sacred tent and the altar, and fill it with water 19 and Aharon (Aaron) and his sons must wash their hands and feet in it. 20 Before they go into the sacred tent, they must wash with water so that won't die, and also when they're going to the altar to burn offerings to me— 21 they must wash their hands and feet so they won't die. This will be a rule for them and for all their descendants throughout the generations.

The anointing oil

22 Then Yahweh told Mosheh (Moses): 23 Then you yourself must collect these spices: 6kg of fragrant sap named myrrh, then 3kg of fragrant cinnamon, 3kg of fragrant cane, 24 and 6kg of fragrant casia bark. (Use the official weight for everything.) Also, four litres of olive oil. 25 Get a professional perfumer to make this into a sacred, fragrant, anointing oil. 26 Use it to anoint the sacred tent and the box containing the stone slabs, 27 as well as the table and all its utensils, the lampstand and its utensils, the incense altar, 28 the altar for burnt offerings and all its equipment, and the basin and its base. 29 That will make them sacred and dedicated to me, and anything that touches them will also become sacred.

30 Then anoint Aharon (Aaron) and his sons, and dedicate them to become my priests. 31 Approach the Israelis and tell them, "This recipe will be my sacred anointing oil for all generations. 32 It must not be poured on anyone's body, and you all must not use any similar recipe for yourselves—it's sacred and must be treated as such. 33 Anyone who mixes together anything like that, or who puts any of it on a stranger, must be expelled from the community.

The incense

34 Then Yahweh told Mosheh (Moses): Collect equal amounts of stacte, onycha, and galbanum spices, and pure frankincense, 35 and get a professional ointment mixer to add salt and make it into pure incense that will be sacred. 36 Pulverise some of it into a fine powder and put it in front of the box containing the stone slabs inside the sacred tent. This incense must be regarded as being very sacred. 37 No one else should make any in-

134 **RV 29:38 · Parallel** Num. 28:1-8

135 **RV 30:1 · Parallel** Exo. 37:25-28

136 **RV 30:13 · Cross-ref.** Exo 38:25-26; Mat 17:24.

137 **RV 30:18 · Cross-ref.** Exo 38:8.

cense for yourselves with this same recipe—it must be regarded as sacred to me. **38** Anyone who makes anything similar for its fragrance must be expelled from the community.[138]

Betsalel and Oholiav[139]

31:1 Then Yahweh told Mosheh (Moses): **2** Listen, I've chosen a man named Betsalel (son of Uri, son of Hur, from Yehudah's (Judah's) descendants) **3** and I've filled him with my spirit with wisdom, ability, knowledge, and general craftsmanship. **4** He's capable of designing and creating gold, silver, and bronze works, **5** as well as cutting and setting gemstones, wood-carving, and other crafts. **6** And what's more, I've appointed Oholiav (son of Ahisamak, from Dan's descendants) to help him, and I've also given special ability to other skilled men so that they can make everything that I've instructed you:

7 the sacred tent,
the box containing the stone slabs with the atonement platform on top of it,
all the equipment for inside the sacred tent,
8 the table and its utensils,
the gold lampstand and all its utensils,
the altar for burning incense,
9 the altar for the burnt offerings and all its utensils,
the washbasin with its base,
10 the woven clothes: the sacred clothes for Aharon (Aaron) the priest and his sons,
11 the anointing oil, and
the fragrant incense for the sacred tent.

Those craftsmen must make everything exactly according to my instructions.

The rest day

12 Then Yahweh told Mosheh (Moses): **13** Tell the Israelis that you all must certainly observe the weekly rest day because the rest day is a sign between me and you all throughout your generations, so that you will know that I am Yahweh, who wants to distinguish you from other nations. **14** So you all must observe the rest day because it's sacred for you. Anyone who treats it as an ordinary day must be put to death. Anyone who works on it must be expelled from the community. **15** There's six days for working, and then the seventh is a rest day—dedicated to me.[140] Anyone who works on it must certainly be put to death. **16** The Israelis must observe the rest day for all future generations. There's no ending to this agreement **17** between me and the Israelis. It's a never-ending sign that I made the heavens and the earth in six days, and then rested on the seventh day and was refreshed.[141]

18 When Yahweh finished speaking to Mosheh, he gave Mosheh the two stone slabs with the transcript that he had engraved on them with his own finger.

The gold bull idol[142]

32:1 Meanwhile, the people had noticed that Mosheh (Moses) had been up on the mountain for a long time, so they gathered themselves around Aharon (Aaron) and told him, "Come on. Make some gods for us that can go ahead of us, because we don't know what's happened to that Mosheh—the man[143] who brought us out of Mitsrayim (Egypt)."[144]

2 Aharon replied, "Go and get the gold earrings off your wives and your sons and daughters, and bring them to me." **3** So the people took off all their gold earrings and brought them to Aharon, **4** and he took them and smelted and crafted the gold into the form of a young bull. Then the people said, "These are your gods,[145] Yisrael (Israel), who brought you out of Mitsrayim."[146]

5 When Aharon saw that, he built an altar in front of the bull and announced, "Tomorrow will be a festival to honour Yahweh." **6** So they got up early the next day and offered burnt offerings and brought peace offerings. Then the people sat down to eat and drink, then stood up to make merry.[147]

7 Then Yahweh told Mosheh, "Go on down because your people that you brought out of Mitsrayim have gone bad—**8** they've quickly deviated from what I instructed them. They've made a metal bull for themselves and have bowed down to it and sacrificed to it and they've said, 'Yisrael, these are your gods that brought you out of Mitsrayim.' " **9** Then Yahweh said to Mosheh, "I've seen this people, and look, they're so stubborn. **10** So leave me alone now and let my anger rage against them. I will destroy them and make you into a great nation." **11** But Mosheh pleaded with his god Yahweh and asked, "Yahweh, why are you angry at your people that you have brought out of Mitsrayim with your incredible power and actions?[148] **12** If you did that, the Mitsrim (Egyptians) would say, 'Ha, he brought them out with evil plans to kill them in the mountains and to destroy them from off the earth.' Turn from your anger and

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138 **RV 30:22-38 · Cross-ref.** Exo 37:29.

139 **RV 31:1 · Parallel** Exo. 35:30–36:1

140 **RV 31:15 · Cross-ref.** Exo 20:8-11; 23:12; 34:21; 35:2; Lev 23:3; Deu 5:12-14.

141 **RV 31:17 · Cross-ref.** Exo 20:11.

142 **RV 32:1 · Parallel** Deu. 9:6-29

143 **RV 32:1 · Note** The way that the people speak of Mosheh here suggests that maybe they never really ever regarded him as being one of them—remember, he did grow up in an Mitsri palace.

144 **RV 32:1 · Cross-ref.** Acts 7:40.

145 **RV 32:4 · Note** After crafting the gold into the form of a young bull (which wasn't necessarily solid but may have had an internal wooden frame or a clay centre), it's not clear here why the text refers to plural 'gods'.

146 **RV 32:4 · Cross-ref.** 1Ki 12:28; Acts 7:41.

147 **RV 32:6 · Cross-ref.** 1Cor 10:7.

148 **RV 32:11-14 · Cross-ref.** Num 14:13-19.

Readers' Version

repent from any idea of doing evil to your people. 13 Remember Avraham and Yitshak (Isaac) and Yisrael—your servants that you swore to them yourself and told them, 'I will cause your descendants to increase like the stars in the sky, and I will give your descendants all this land which I told you about, and they will inherit it forever.' "[149] 14 So Yahweh repented from the evil that he'd said he'd do to his people.

15 Then Mosheh turned and went down the mountain carrying the two tablets with the transcript. The tablets were engraved on both sides—front and back. 16 They were God's work—it was his writing and he had inscribed it on the tablets. 17 As they descended, Yehoshua (Joshua) heard the sounds of people shouting and said to Mosheh, "It sounds like a war going on down there in the camp!" 18 But Mosheh responded, "It's not a victory march, and it's not moans of defeat—it's singing that I can hear!" 19 Then as they approached the camp, they saw the bull and the dancing, and Mosheh got very angry and threw the tablets down at the bottom of the mountain and they shattered. 20 He took the bull they had made and burnt it in the fire, then he ground it down until it was powder and sprinkled it on top of pots of water and made the Israelis drink it.

21 Then Mosheh demanded from Aharon (Aaron), "What did these people do to you to make you bring such a terrible sin on them?" 22 Aharon responded, "Don't be angry with me, my master. You know the people—they're intent on evil. 23 They insisted, saying, 'Make a god for us to lead us. As for that Mosheh—the man that brought us out of Mitsrayim (Egypt)—we don't know what's happened to him.' 24 So I told them, 'Anyone who has gold jewellery, take it off yourself,' and they gave it to me and I threw it into the fire, and this bull came out."

25 Mosheh saw that the people were out of control because Aharon had let them go wild, and now they were subject to mockery from any group that stood up against them. 26 Then Mosheh stood at the camp entrance and asked, "Anyone who's for Yahweh, come to me." And all the men from the clan of Levi gathered around him. 27 Then he told them, "This is what Yahweh, the god of Yisrael (Israel), says: 'Each man must strap his sword on his side. Pass through and return from gate to gate in the camp and kill the unfaithful men—even if it's your brother, or friend, or neighbour.' " 28 The Levite men did what Mosheh ordered and they killed about three thousand Israeli men that day. 29 Then Mosheh told them, "Consecrate yourselves to Yahweh today, because any man who stood against his son or his brother today has placed a blessing on himself."

30 The next day, Mosheh told the people, "You all have committed a terrible sin, but now I will go up to Yahweh—perhaps I can atone for your sin." 31 So Mosheh returned to Yahweh and said, "Please, these people have committed a terrible sin and made gods for themselves out of gold. 32 But now, maybe you'll forgive their sin, but if not, please blot me out of your book that you've written."[150] 33 But Yahweh said to Mosheh, "It's anyone who sinned against me that I'll blot out of my book. 34 So go now and lead the people to where I've spoken to you. See, my angel will go ahead of you, but on the day that I settle accounts, then I'll punish them for their sin."

35 Then Yahweh sent deadly diseases onto the people because they had got Aharon (Aaron) to make the gold bull.

God tells them to leave Mt. Sinay

33:1 Then Yahweh told Mosheh (Moses), "Go and pack up from here, you and the people that you brought out of Mitsrayim (Egypt). Go to the land which I promised to Avraham,[151] to Yitshak (Isaac),[152] and to Ya'akov (Jacob),[153] when I told them that I'd give it to their descendants. 2 I'll send an angel ahead of you, and I'll drive out the Kena'anim (Canaanites), the Amorim, the Hitim, the Perizim, the Hivim, and the Yevusim. 3 It's a land flowing with milk and honey, but I won't stay among you in case I decide to destroy you on the way because you're stubborn people."[154]

4 When the people heard this angry comment, they mourned and none of them put on anything fancy.[155] 5 Yahweh had[156] told Mosheh, "Tell the Israelis, 'You're all stubborn people. If I went with you for even one moment, then I'd destroy you. So now, take off your jewellery and anything fancy that you're wearing, and then I'll know what I'll do to you.' " 6 So from Mt. Sinay onwards, the Israelis stripped themselves of their jewellery and fancy things.

The tent for meeting God

7 From that day onwards, Mosheh (Moses) would take a tent and would put it up at a distance outside the camp—he called it 'the tent of meeting'. Then anyone who wanted a decision from Yahweh would go out to that tent of meeting outside the camp. 8 Whenever Mosheh went out to the tent, all the people would stand up at the entrance of their own tents, and they would watch Mosheh go out until he went into the tent. 9 Once he entered the tent, the pillar of cloud would come down and stand at the entrance of the tent, and Yahweh would speak with him. 10 When all the people saw the pillar of cloud standing at the entrance of the tent, they would get up and bow down at the entrance of their

149 **RV 32:13 · Cross-ref.** Gen 22:16-17; Gen 17:8.

150 **RV 32:32 · Cross-ref.** Psa 69:28; Rev 3:5.

151 **RV 33:1 · Cross-ref.** Gen 12:7.

152 **RV 33:1 · Cross-ref.** Gen 26:3.

153 **RV 33:1 · Cross-ref.** Gen 28:13.

154 **RV 33:3 · Cross-ref.** 32:9.

155 **RV 33:4 · Note** But they didn't mourn enough to wear sackcloth and throw ashes on themselves.

156 **RV 33:5 · Note** Assumed.

own tents. 11 Yahweh would speak to Mosheh face to face like someone speaks to their friend. Then Mosheh would return to the camp, but his servant Yehoshua (Joshua) (a young man who was the son of Nun) would not leave the inside of the tent.

Mosheh sees the master's splendour

12 Then Mosheh (Moses) said to Yahweh, "Listen, you've been saying to me, 'Take these people onwards,' but you haven't let me know who you'll send with me, although you have said, 'I know you by name, and you've also found favour in my sight.' 13 So now please, if I've found favour in your sight, please help me to know your ways. Then I'll know you so that I can find favour in your sight. And don't forget that this nation is *your* people."

14 Yahweh replied, "My presence will go with you and I will help you to be able to rest."

15 Mosheh replied to him, "If your presence isn't coming with us, then don't make us leave here. 16 How would anyone know that I've found favour in your sight—me and your people that is—if you didn't come with us? How could I and your people be distinguished from all the other people groups in the world?"

17 Yahweh replied to Mosheh, "Okay, I'll also do what you've asked because you've found favour in my sight and I know you by name."

18 Then Mosheh, "Please show me your splendour."

19 Yahweh replied, "I myself will cause all my goodness to pass over in front of you, and I will say my name of Yahweh in front of you. I will favour anyone I want, and I'll be compassionate to whoever I want."[157] 20 But he said, "You won't be able to see my face, because no human can see me and still live." 21 He continued, "Look, there's a place near me where you can stand there on the rock. 22 Then while my splendour passes over, I'll put you in a crevice in the rock, and my hand will cover you until I've gone past. 23 Then I'll take my hand away and you'll be able to see my back, but you mustn't try to look at my face."

The replacement stone slabs[158]

34:1 Then Yahweh continued speaking to Mosheh (Moses), "Carve two slabs of stone for yourself just like the first ones. Then the words that were on the first tablets that you broke, I'll write them again on the slabs. 2 Be ready by morning, and in the morning come up to Mt. Sinay, and present yourself there to me up on the top. 3 Don't bring anyone with you, and also don't let anyone be on the mountain at all—don't even let their flocks and herds graze at the base of that mountain." 4 So Mosheh carved out two slabs of stone like the first ones, and he got up early in the morning and went up to Mt. Sinay as Yahweh had commanded him, carrying up the two slabs of stone. 5 Then Yahweh came down in the cloud and stood with him there, and he pronounced his name 'Yahweh'. 6 Yahweh passed over above his face and proclaimed, "I am Yahweh, a compassionate and gracious God, slow to get angry but exuding faithfulness and trustworthiness.[159] 7 I display faithfulness to thousands of generations—forgiving disobedience, transgression, and sin. But I certainly won't let the guilty get away with it—visiting the iniquity of the parents onto the children and onto the grandchildren—to the third and the fourth generations."

8 Mosheh hurried and bowed to the ground and worshipped Yahweh 9 and said, "Please, if I have found favour in your sight, my master, please go with us, because these are stubborn people. And forgive our disobedience and our sin and take us as your inheritance."

10 Yahweh said, "Listen, I'm about to make an agreement in front of all your people.[160] I will do miracles that have not been done before anywhere on the earth or in any country of the world. All the people that you're among will see my work, because what I'm going to do with you is awe-inspiring. 11 Be sure to obey what I'm telling you today. See, I'm about to force the Amorim, the Kena'anim (Canaanites), the Hitim, the Perizim, the Hivim, and the Yevusim out of the land ahead of you. 12 Be very careful not to make any treaties with any of the current inhabitants of the land that you're about to enter, in case it ends up trapping you. 13 What you must do instead is to break down their altars and smash their pillars, and cut down the poles used to worship their god Asherah.[161] 14 You must not bow down to any other god because Yahweh is a jealous God—jealous to protect his name. 15 So don't make an agreement with the inhabitants of the land, because when they prostitute themselves to their gods and sacrifice to them, and then they invite you to join them and you eat some of their sacrifice, 16 then you'll end up by allowing your sons to marry their daughters who'll prostitute themselves to their gods, and then your sons will do the same.

17 Don't make cast metal gods for yourselves.[162]

18 You must observe the Flat Bread Celebration every year as I instructed you. For seven days you must eat only bread that hasn't been risen, at the appointed time in late March or early April because that's when you came out of Mitsrayim (Egypt).[163] 19 All of your eldest male offspring belong to me, including your sons and the first males born

157 RV 33:19 · Cross-ref. Rom 9:15.

158 RV 34:1 · Parallel Deu. 10:1-5

159 RV 34:6-7 · Cross-ref. Exo 20:5-6; Num 14:18; Deu 5:9-10; 7:9-10.

160 RV 34:10 · Note Because there's no punctuation in the original Hebrew, it's not certain if 'in front of all your people' goes with what it follows (as the *OET-RV* has chosen), or with what follows it (as in several other translations).

161 RV 34:13 · Cross-ref. Deu 16:21.

162 RV 34:17 · Cross-ref. Exo 20:4; Lev 19:4; Deu 5:8; 27:15.

163 RV 34:18 · Cross-ref. Exo 12:14-20; Lev 23:6-8; Num 28:16-25.

Readers' Version

from your cattle and sheep and goats.[164] 20 If it's a male donkey, a lamb can be given as a ransom instead, but if you don't pay a ransom then you must kill the donkey. It's compulsory to ransom your eldest sons.[165] Don't come to worship me without bringing something.

21 Each week, you should only work for six days, then you must rest on the seventh day—even during ploughing and harvest times.[166]

22 In the spring when you begin to harvest the first wheat crop, you must have a *Celebration of Weeks*,[167] and at the end of the year in the autumn, have a *Finished Harvest Celebration*.[168]

23 Three times every year, all your men must present themselves before me—Yisrael's (Israel's) god, the master Yahweh. 24 I will drive out the people groups ahead of you and expand your borders, and no one will think of taking your land when they know that you present yourselves to me three times a year.

25 Don't wave bread that's been risen when offering a sacrifice. Don't allow any part of the sacrifice for the 'pass-over' celebration to still be there in the morning.[169]

26 You must bring the best of the first parts of your harvests to my residence.[170]

Don't boil a young goat in its mother's milk.[171]

27 Yahweh told Mosheh (Moses), "Write down these words for yourself, because it's in accordance with these words that I've made an agreement with you and with Yisrael." 28 Mosheh was there with Yahweh for forty days and nights, and during that time he didn't eat or even drink water, and he wrote the ten commands of the agreement on the stone slabs.

29 So when Mosheh came down from Mt. Sinay, he was carrying the two stone slabs with the transcript of the ten commands, but what he didn't know as he descended was that the skin on his face was shining after his talking with Yahweh.[172] 30 When Aharon (Aaron) and the Israelis saw Mosheh, wow, his face radiated light and they were afraid to go close to him. 31 But Mosheh called them over, and Aharon and all of the community leaders returned back to him, and he spoke with them. 32 After that, the Israelis came closer, and Mosheh gave them all the instructions that Yahweh had told him on Mt. Sinay. 33 Then when he'd finished talking to them, Mosheh put a veil over his face, 34 and whenever he would go in to speak with Yahweh, he would remove the veil until he came out. Whenever he did come out, he'd tell the Israelis what he'd been instructed, 35 and they would see how his face shone. Then Mosheh would put the veil back over his face until he went in the next time to speak with Yahweh.

Instructions for the rest day

35:1 Mosheh (Moses) assembled all the Israelis and told them, "These are the things that Yahweh has instructed you to do. 2 Every week, you can work for six days, but the seventh day will be a sacred rest day, dedicated to Yahweh.[173] Anyone who works on that day must be put to death. 3 Don't light a fire[174] in any of your homes on the rest days."

The offering for Yahweh[175]

4 Then Mosheh (Moses) told all the assembled Israelis, "This is what Yahweh instructed: 5 Take up an offering for Yahweh—everyone who wants to participate should bring to Yahweh their contribution of gold, silver, bronze, 6 blue, purple, or scarlet yarn, finely-spun linen and goats' hair, 7 reddened ram skins, sea-cow hides, and acacia wood, 8 olive oil for the lamps and spices to make the anointing oil and the fragrant incense, 9 and onyx and other gemstones for the priest's sacred apron and chest pouch.

The equipment for the holy tent[176]

10 Everyone among you all who's highly skilled should come and make everything that Yahweh has instructed— 11 the tent for the residence and its covering, its clasps and frames, its bars, pillars, and bases, 12 the box with its poles and the atonement platform to go on top, the curtain for screening it, 13 the table and its poles and all its utensils and the sacred bread, 14 the lampstand for light with its lamps and utensils and oil to burn, 15 the incense altar and its poles, the anointing oil and fragrant incense, the curtain for the entrance of the residence, 16 the altar for the burnt offerings with its bronze grate, its poles and all of its utensils, the washbasin with its base, 17 the courtyard curtains with their pillars and bases, and the curtain for the courtyard gate, 18 the tent pegs and ropes for the residence and the courtyard, 19 the finely-woven clothing for serving in the Holy Place, the sacred clothes for Aharon (Aaron) the priest, and the clothes for his sons to serve as priests."

The people's offerings

20 Then all the Israelis who'd been assembled in front of Mosheh

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164 RV 34:19 · Cross-ref. Exo 13:2.

165 RV 34:20 · Cross-ref. Exo 13:13.

166 RV 34:21 · Cross-ref. Exo 20:9-10; 23:12; 31:15; 35:2; Lev 23:3; Deu 5:13-14.

167 RV 34:22 · Cross-ref. Exo 23:16; Lev 23:15-21; Num 28:26-31.

168 RV 34:22 · Cross-ref. Lev 23:39-43.

169 RV 34:25 · Cross-ref. Exo 12:10.

170 RV 34:26 · Cross-ref. Deu 26:2.

171 RV 34:26 · Cross-ref. Deu 14:21.

172 RV 34:29-35 · Cross-ref. 2Cor 3:7-16.

173 RV 35:2 · Cross-ref. Exo 20:8-11; 23:12; 31:15; 34:21; Lev 23:3; Deu 5:12-14.

174 RV 35:3 · Note This is effectively a command not to do any **cooking** on the rest day.

175 RV 35:4 · Parallel Exo. 25:1-9

176 RV 35:10 · Parallel Exo. 39:32-43

Readers' Version

(Moses) went away, 21 and everyone who felt to do so came back bringing their contributions to Yahweh for the work on the sacred tent and all its components, and for the sacred clothes. 22 This included both men and women who were wanting to contribute, and they brought necklaces and earrings and ornaments—all made of gold. They held them up high as a raised offering of gold to Yahweh.
23 Many people who had blue or purple or scarlet yarn, or finely-spun linen or goats' hair, reddened ram skins or sea-cow hides brought them. 24 Others who could, brought a contribution of silver or bronze to Yahweh, and those with acacia wood brought it for all the construction of the tent components. 25 All the women who were skilled at making cloth brought blue, purple, or scarlet yarn and fine, hand-spun linen thread, 26 and all those women who felt to do so spun goats' hair. 27 The leaders brought onyx stones and other gemstones to be mounted on the sacred apron and for the sacred pouch, 28 along with the spices and olive oil to be used for the maps, the anointing oil, and the fragrant incense. 29 Thus the Israelis brought a voluntary offering to Yahweh—every man and woman who felt to do so brought something for all the work which Yahweh had instructed them through Mosheh to do.

The skills of Betsalel and Oholiav[177]

30 Then Mosheh (Moses) said to the Israelis, "Listen, Yahweh has called Betsalel by name (the son of Hur's son Uri, from the tribe of Yehudah (Judah)) 31 and he has filled him with his spirit, with skill and understanding, and with knowledge and with all kinds of craftsmanship. 32 He can design designs, work in gold, silver, and bronze, 33 in cutting gemstones for setting, and in wood-carving—to do all kinds of design and crafting. 34 Yahweh has also given him the desire to teach, along with Oholiav (Ahisamak's son from the tribe of Dan). 35 He's given them both skills to do all the work of craftsmen and of skillful workmen and of embroiderers in blue, purple, and scarlet yarn, and in the fine linen and of weavers—both as designers as well as the various, actual crafts.
36:1 Betsalel and Oholiav will do the work of constructing all the components of the sacred tent along with any others who are like-minded and who have been given the necessary skills and understanding by Yahweh."

More than enough materials donated

2 So Mosheh (Moses) summoned Betsalel and Oholiav, as well as anyone else who felt to help and had been given the appropriate skills by Yahweh, 3 and they took away all the contributions that the Israelis had brought to Mosheh to be used for the construction of the sacred tent. However the people still continued to bring voluntary offerings every morning. 4 So all those skilled people came over to start on the work of making the sacred tent, Holy Place came, leaving behind the work that they had been doing, 5 and they informed Mosheh, "The people are bringing way more than enough to use for the work that Yahweh has instructed us to do."
6 So with Mosheh's agreement, they spread a message around the camp saying, "Please don't bring any more contributions for the sacred tent." So the people—men and women—stopped bringing donations 7 as they had already collected more than enough materials for all the work.

The construction of the tent[178]

8 Then all the most-skilled men out of the workmen made the ten strips of curtaining for the residence from twisted finely-spun linen and blue, purple, scarlet yarn used to embroider winged-creatures on them. 9 Each strip was 14.5m long and two metres wide—they were all the same size. 10 Five strips were sewn together as one set, and the other five as another set. 11 They[179] made loops of blue on the edge of the first curtain at the edge of the set, and similarly for the second set— 12 fifty matching loops on the edge of each set so they were aligned with each other. 13 They also made fifty gold clips and used them to join the two curtain sets to each other to make the wall of the sacred tent.
14 Then they made eleven goats' hair curtain sections for the tarpaulin over the sacred tent. 15 All eleven sections were the same size at fifteen metres long and two metres wide, 16 and they joined five sections to each other for one set and six for the other. 17 Then they attached fifty blue loops onto one edge of each of the two sets 18 and made fifty bronze clips for connecting them into one continuous cover. 19 They then made a tarpaulin from red rams skins to go over the tent, and the top waterproof tarpaulin of sea-cow hides.
20 Then they made forty-eight upright frames from acacia wood for the sacred tent. 21 Each frame was five metres long and 0.75m wide 22 with two protrusions on each frame for connecting them together, so all the frames were made in this way. 23 They made twenty frames for the south side 24 with their forty silver bases—two bases under each frame that two more protrusions fitted down into, 25 then two more for the north side 26 with their forty silver bases—two bases under each frame. 27 Six frames were made for the west side 28 as well as two frames for the back corners of the sacred tent. 29 At the two corners, the frames were connected together at the bottom, and similarly at the top before being attached to a single ring 30 so that made eight frames with their sixteen silver bases—two bases under each frame.
31 Then they made crossbars from acacia wood—five for the frames on the north side of the sacred tent, 32 five for the south side, and five crossbars for the frames on the west side along the back. 33 The middle crossbar was made to pass through from one end to the other in the centre of the frames, 34 and the frames were overlaid with gold.

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177 **RV 35:30 · Parallel** Exo. 31:1-11

178 **RV 36:8 · Parallel** Exo. 26:1-37

179 **RV 36:11 · Note** It's singular 'he' in the original, which is confusing after v8 mentioned a group of craftsmen. The *OET-RV* has chosen to follow v8 (and change the pronoun to 'they' in this section), but other translations are divided in how they handle this dilemma.

Readers' Version

They then made gold rings to be the holders for the cross-bars, and they too were overlaid with gold.

35 They made a curtain from twisted finely-spun linen, and a skillful workman embroidered winged creatures on them with blue, purple, scarlet yarn. **36** They made four pillars of acacia wood overlaid with gold, as well as their gold hooks and four bases cast from silver. **37** They made a curtain for the tent entrance—an embroiderer made it from twisted finely-spun linen and blue, purple, and scarlet yarn, **38** along with its five pillars and their hooks. The tops of the pillars were overlaid with gold, and their five bases were made of bronze.

Making the sacred box[180]

37:1 Then Betsalel made the sacred chest from acacia wood—it was 1.2m long, 0.75m wide, and 0.75m high. **2** He overlaid both the inside and the outside with pure gold, and made a gold moulding all around it, **3** and he cast four rings of gold and attached them to its four feet—two rings on each one side. **4** He made two acacia wood poles and overlaid them with gold, **5** and he put the poles into the rings on the sides of the box for carrying it.

6 Then he made the atonement platform from pure gold to fit as the lid for the box, so it was also 1.2m long and 0.75m wide, **7** then from the ends of the lid, he hammered the gold to form two winged creatures. **8** There was a winged creature sitting on each end of the atonement platform made from its two ends, **9** and they were spreading their wings upwards to cover over the platform. They faced each other, looking down towards the atonement platform.

Making the bread table[181]

10 He made the bread table from acacia wood—one metre long, half a metre wide, and three-quarters of a metre high. **11** It was overlaid with pure gold and had a gold moulding all around it. **12** He made an 8cm wide rim all around it, and a gold moulding around the rim. **13** He moulded four gold rings from gold and attached them to the four corners of the table. Each ring was close to each table leg **14** near the rim to hold the poles for carrying the table. **15** He made two acacia wood poles and overlaid them for gold—they were for carrying the table. **16** He also made the utensils that would be on the table—its plates and pans, and its bowls and pitchers to be used for pouring out the wine offerings—all made from pure gold.

Making the lampstand[182]

17 Then he made the lampstand from pure gold. The base and shaft of the lampstand were hammered into shape, along with its cups, and its buds and blossoms. **18** There were six branches going out from the shaft of the lampstand—three on each side. **19** Each branch had three gold cups on it that looked like almond flowers with buds and petals. It was the same for each of the lampstand's six branches. **20** On the lampstand shaft there were four cups that also looked like almond blossoms, each one with flower buds and petals. **21** He made one flower bud beneath every pair of branches (that were going out from opposite sides). The bud was attached to each pair of branches as if they were growing out of it—all six lampstand branches were attached like that. **22** The buds and the branches coming out of them were all hammered out of one piece of pure gold. **23** Then he made the seven lamps out of pure gold, along with the tongs and trays. **24** He made the lampstand and tongs and trays using 33kg of pure gold.

Making the incense altar[183]

25 Then he made the altar for burning incense out of acacia wood. It was square—half a metre on each side—and one metre high. Its projections on the top four corners were part of it. **26** He overlaid it with pure gold—all four sides including the projections—and put a gold moulding all around it. **27** Then he made two gold rings and attached them below the moulding—two on each side for holding the poles for carrying the altar. **28** The two poles were made from acacia wood and then overlaid with gold. **29** He got a professional ointment maker to make the sacred anointing oil and the pure, fragrant incense.[184]

Making the altar for burning sacrifices[185]

38:1 Then Betsalel made the altar for burning offerings from acacia wood. It was square—2.5m on each side—and 1.5m tall. **2** From the same piece of wood, he made horn-like projections for each of the four corners, then he overlaid it all with bronze. **3** He made all the utensils for the altar: the pots and shovels, basins and meat-forks, and the firepans—all made from bronze. **4** He made a grating for the altar—a bronze lattice that fitted down in the middle of the altar, **5** and he cast the grating with rings on the four corners as holders for the carrying poles. **6** He made the acacia wood poles and overlaid them with bronze **7** and he put the poles into the rings on the sides of the altar so they could carry it with them. He made the altar hollow using boards.

Making the washbasin[186]

8 Then he made a bronze wash-basin and base.[187] They were made with the bronze from the mirrors of the serving women who served at the entrance of the sacred tent.

180 **RV 37:1 · Parallel** Exo. 25:10-22
181 **RV 37:10 · Parallel** Exo. 25:23-30
182 **RV 37:17 · Parallel** Exo. 25:31-40
183 **RV 37:25 · Parallel** Exo. 30:1-5
184 **RV 37:29 · Cross-ref.** Exo 30:22-38.
185 **RV 38:1 · Parallel** Exo. 27:1-8
186 **RV 38:8 · Parallel** Exo. 30:18
187 **RV 38:8 · Cross-ref.** Exo 30:18.

Readers' Version

Making the courtyard[188]

9 Then Betsalel worked on the courtyard. For the south side, the courtyard curtains were fifty metres of twisted finely-spun linen 10 with their twenty bronze pillars and their bases. The hooks on the pillars and their rings were made of silver. 11 On the north side, there were fifty metres of curtains with their twenty bronze pillars and bases, and their silver hooks and rings. 12 On the west side, there were twenty-five metres of curtains with their ten pillars and bases, and their silver hooks and rings, 13 and another twenty-five metres on the east side. 14 The curtains for one side of the entrance were 7.5m long with their three pillars and their bases. 15 On the other side, opposite the courtyard entrance, the curtains were 7.5m long with their three pillars and their bases. 16 All of the courtyard curtains were made with twisted finely-spun linen. 17 The bases for the pillars were bronze, but the hooks on them and their rings were silver. All of the courtyard pillars had decorative silver caps fitted to their tops. 18 The curtain for the courtyard gate was done by an embroiderer. It was made from twisted finely-spun linen embroidered with blue, purple, and scarlet yard. The curtain was ten metres long and 2.5m high, just like the other courtyard curtains 19 with its four bronze pillars and their bases and their silver hooks and rings, and with silver caps. 20 All the tent pegs for the sacred tent and for around the courtyard were made with bronze.

List of metals used

21 These are the records from making the sacred tent (where the stone transcripts were kept). They were recorded by the Levites according to Mosheh's (Moses') instructions and supervised by Itamar (a son of Aharon (Aaron) the priest).

22 Betsalel (son of Uri son of Hur, from the tribe of Yehudah (Judah)) made everything that Yahweh had instructed Mosheh to make. 23 Oholiav (son of Ahisamak, from the tribe of Dan) worked with him—he was an engraver and a designer and an embroiderer in blue, purple, and scarlet, and in fine linen.

24 The gold that they used for the construction of the sacred tent was measured at 965kg. This was the gold from the wave offering and was weighed using the official standard weights. 25 The silver contributed by the people was measured at 3,420kg also using the official weights.[189] 26 During the census, every male who was twenty years old or older paid a 5g silver coin[190]—a total of 603,550 men. 27 They'd used 3,400kg of silver to make the bases under the pillars that supported the sacred tent's curtains (34kg for each of one hundred bases) 28 and the other twenty kilograms were used for the hooks for the pillars and for the caps on the tops of them. 29 The bronze from the wave offering came to 2,400kg 30 and it was used to make the bases for the pillars at the tent entrance and for the altar and its grating and all the utensils, 31 and for the bases for the posts for the curtains around the courtyard and at the entrance, and for the tent pegs for the main structure and around the courtyard.

Making the priests' uniforms[191]

39:1 They used the blue, purple, and scarlet cloth to make the sacred clothes to be used in the sacred tent. They made Aharon's (Aaron's) clothes just as Yahweh had instructed Mosheh (Moses).

The sacred apron

2 Betsalel made the sacred apron from twisted finely-spun linen embroidered with gold wire, and blue, purple, and scarlet yarn. 3 They hammered thin sheets of gold and he cut them into thread of wire for a skillful craftsman to embroider into the fine linen along with the blue, purple, and scarlet yarn. 4 They made joined shoulder pieces for it—joined on two corners 5 and the skillfully woven waistband which is attached to the apron was made of the same material of twisted finely-spun linen, and had similar embroidery using gold wire, and blue, purple, and scarlet yarn, just as Yahweh had instructed Mosheh (Moses). 6 They cut two onyx stones and mounted them in decorative gold settings. The names of the twelve sons of Yisrael (Israel) were engraved on them similar to how a signet ring is engraved, 7 and he put them on the shoulder pieces of the sacred apron as stones of reminder for the sons of Yisrael, as Yahweh had instructed Mosheh.

Making the sacred pouch[192]

8 Then he made the sacred chest pouch which took the work of a skilled craftsman like making the sacred apron. It too was made of twisted finely-spun linen and embroidered with gold wire, and blue, purple, and scarlet yarn. 9 When the material was folded over double, it made a square pouch that was 23cm long and 23cm wide, 10 and they attached four rows of gemstones onto the front. The first row had a red ruby, a yellow topaz, and a red garnet. 11 The second row had a green emerald, a blue sapphire, and a diamond. 12 The third row had a red jacinth, a white agate, and a purple amethyst. 13 The fourth row had a yellow beryl, an onyx, and a green jasper. All the stones were mounted in decorative gold settings. 14 The gemstones were engraved with the names of the twelve sons of Yisrael (Israel) similar to how a signet ring is engraved, and they represented the twelve tribes. 15 They attached two twisted chains of pure gold crafted like a cord onto the pouch, 16 and made two decorative gold settings and two gold rings, and attached them to the upper corners of the sacred pouch. 17 They attached one end of each gold chain to one of the rings on the top corner of the pouch, 18 and they attached the other end of each chain to the two decorative settings that en-

188 **RV 38:9 · Parallel** Exo. 27:9-19

189 **RV 38:25-26 · Cross-ref.** Exo 30:11-16.

190 **RV 38:26 · Cross-ref.** Mat 17:24.

191 **RV 39:1 · Parallel** Exo. 28:1-14

192 **RV 39:8 · Parallel** Exo. 28:15-30

close the stones. Then they put those on the front side of the shoulder straps of the sacred apron. 19 Then they made two more gold rings and attached them to the lower corners of the sacred pouch on the inside edges next to the sacred apron. 20 They made two more gold rings and attached them to the lower part of the front of the shoulder straps near where the shoulder straps join with the sacred apron just above the waistband. 21 They tied the rings on the sacred pouch to the rings on the sacred apron with a blue cord, so that the sacred pouch was above the waistband and would not come loose from the apron. They did these things exactly as Yahweh had instructed Mosheh (Moses) to do.

Making the other clothes[193]

22 Betsalel had a weaver make the robe that would be worn under the sacred apron entirely from blue material. 23 It opened down the middle like other clothes and had a border around this opening so that it wouldn't tear, 24 and the bottom hem had decorative pomegranates on it that were made from blue, purple, and scarlet yarn. 25 They also made small bells from pure gold and attached them between the pomegranates around the bottom of the robe, 26 so it alternated between a bell and a pomegranate going around the hem, just as Yahweh had instructed Mosheh (Moses).

27 A weaver made tunics for Aharon (Aaron) and his sons from fine linen, 28 along with the turban and caps from fine linen, the underwear made from twisted finely-spun linen, 29 and the waistband from fine linen with blue, purple, and scarlet embroidery, just as Yahweh had instructed Mosheh.

30 They made a decorative plate (to represent a holy crown) from pure gold and they engraved 'Dedicated to Yahweh' on it (like you'd do for a signet ring). 31 They put a blue cord on it to attach it to the front of the turban, just as Yahweh had instructed Mosheh.

Mosheh inspects the finished components[194]

32 And so all the components of the residence, the tent for meeting God, were finished—the Israelis had done just what Yahweh had instructed Mosheh (Moses). 33 The craftsmen brought the disassembled residence to Mosheh—the tent and all its equipment, the clips, the frames with their bars, and the pillars with their bases, 34 the reddened rams hide tarpaulin and the top sea-cow hide tarpaulin, the curtain for covering the most sacred place, 35 the box for the transcript slabs and its poles, the atonement platform, 36 the table with all its utensils and the sacred bread to present to God, 37 the pure lampstand with its row of lamps and all its utensils and the lamp oil, 38 the gold incense altar, the anointing oil and the fragrant incense, and the curtain for the tent entrance, 39 the large bronze altar with its grating, its poles, and all its utensils, the washbasin with its base, 40 the courtyard curtains with their pillars and bases, the courtyard gate curtain, all the ropes and tent pegs and all the items to service the residence as the tent of meeting, 41 and the finely-woven clothes for serving in the holy place, the sacred clothes for Aharon (Aaron) the priest, and the clothes for his sons to serve as priests.

42 The Israelis had done all the work just as Yahweh had instructed Mosheh (Moses). 43 Mosheh inspected all the work, and wow, they had done it just as Yahweh had instructed them, and Mosheh blessed them.

Erecting the sacred tent

40:1 Then Yahweh told Mosheh (Moses), 2 "On the first day of the first month, you should set up the tent where we'll meet. 3 Put the box for the transcript slabs in its place and hang the curtain to screen it from sight. 4 Then bring in the bread table and arrange its utensils, and bring in the lampstand and set up the lamps, 5 and put the gold incense altar in front of the sacred box and set up the entrance curtain for the tent. 6 Put the altar for burning sacrifices in front of the entrance to the sacred tent where we'll meet. 7 Put the washbasin between the sacred tent and that altar, and fill it with water. 8 Set-up the curtains around the outside to make the courtyard, and also set up the courtyard's entrance curtain.

9 Then take the sacred anointing oil and smear it on the sacred tent and everything that's in it, then none of those things should be touched by others—it will all be sacred. 10 Also anoint the altar for burnt offerings and all its utensils. After that, the altar shouldn't be touched by others—it will be *very* sacred. 11 Anoint the washbasin and its base, and then prohibit others from using it.

12 Now bring Aharon (Aaron) and his sons to the entrance of the sacred tent and wash them with water. 13 Then put the sacred garments on Aharon and anoint him and make him sacred, so he can now serve as a priest to me. 14 Also bring his sons and dress them in tunics 15 and anoint them like you anointed their father, and they will serve as priests to me. Their anointing will cause them to be a priesthood forever throughout their generations."

16 So Mosheh (Moses) did everything that Yahweh had instructed him to do. 17 It was the first day of the first month of their second year when they set up the sacred tent. 18 Mosheh set up the residence by setting out its bases and standing up the frames with their bars, and the pillars. 19 He spread the two tarpaulin layers over the tent just as Yahweh had instructed him. 20 Then he took the two stone slabs with the transcript and put them into the box. He put the poles into the rings on the box and fitted the atonement platform on the top of the box as a lid, 21 and brought the box into the residence. He set up the curtain to conceal the box with the transcript, just as Yahweh had instructed him.

22 He put the table into the sacred tent on the north side of the residence, outside the curtain, 23 and arranged the bread on it to display it to Yahweh, just as Yahweh had in-

193 **RV 39:22 · Parallel** Exo. 28:31-43

194 **RV 39:32 · Parallel** Exo. 35:10-19

Readers' Version

structed him. 24 He put the lampstand inside the sacred tent across from the table, on the south side of the residence, 25 and he placed the lamps on it in Yahweh's presence, just as Yahweh had instructed him. 26 Then he put the gold incense altar inside the sacred tent in front of the curtain that screened the sacred box from view, 27 and burnt some fragrant incense on it, just as Yahweh had instructed him, 28 then he hung the curtain at the tent entrance. 29 He put the altar for burning sacrifices at the gate of the sacred tent and offered the burnt offering and the grain offering up on it, just as Yahweh had instructed him. 30 Then he placed the washbasin between the tent and the altar, and filled it with water 31 so that Mosheh (Moses), and Aharon (Aaron) and his sons, could wash their hands and feet from it. 32 Whenever they went into the sacred tent or whenever they went near the altar, first they would wash themselves, just as Yahweh had commanded Mosheh. 33 He erected the courtyard curtains around the residence and the altar, and he set up the courtyard gate curtain. And so Mosheh finished the work.

Yahweh's splendour fills the tent[195]

34 Then a cloud covered the sacred tent and Yahweh's power and bright light filled the residence[196] 35 and Mosheh (Moses) was unable to enter the tent because the cloud had settled on it and Yahweh's splendour had filled the residence. 36 From then onwards, whenever the cloud went up from over the residence, the Israelis would pack their camp and set out on their travels, 37 but while the cloud remained, they would stay in that place until the cloud lifted. 38 Yahweh's cloud would be there during the day but it would become fire at night, and so the Israelis could always see it.

195 **RV 40:34 · Parallel** Num. 9:15-23

196 **RV 40:34 · Cross-ref.** 1Ki 8:10-11; Isa 6:4; Eze 43:4-5; Rev 15:8.

The handbook of
Sacred Living

commonly known as
Leviticus

Introduction

The Latin word *Leviticus* means 'concerning the Levites', who were the tribe of workers and priests who God chose to serve him at the altar and in other religious ceremonies. Hebrew readers call this document 'Vayikrā' which is the first word in the Hebrew and means 'And he called' (Yahweh called Mosheh/Moses). Some European and other translations call it 'The third book of Mosheh/Moses'.
It's presumed that Mosheh wrote this document down while they were all camped there at Mt. Sinay as mentioned in a few places: 1:1, 4:1, 6:1,24, and of 8:1.
This document focuses on the proper values and behaviour that the Israelis should observe as Yahweh's chosen and sacred people. That involved staying 'clean' as per Yahweh's values by carefully following his detailed instructions, and by avoiding wickedness.
Some of the instructions apply particularly to the priests (Aharon's/Aaron's descendants) and to the remainder of their own tribe (the Levites that this document is often named after) who served the priests in their sacred ceremonies.

Main components of this account

Instructions about offerings and sacrifices *1:1–7:38*
The dedication of Aharon and his sons as Yahweh's priests *8:1–10:20*
Instructions about 'clean' and 'unclean' *11:1–15:33*
The day for getting right with Yahweh *16:1-34*
Instructions for living and worshipping as a sacred people *17:1–27:34*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Procedures for burnt sacrifices

1:1 Yahweh summoned Mosheh (Moses) to the sacred tent and told him, 2 "Tell the Israelis that when anyone presents an offering to Yahweh, it must be presented from their own herd or flock. 3 If it's from the herd, it must be a bull with no defects. It must be presented in front of the entrance to the sacred tent to be acceptable to Yahweh. 4 The owner must place his hand on the head of that offering to be burnt, and then it will be accepted make him right with Yahweh. 5 Then he must slaughter the bull in front of Yahweh, and the priests (Aharon's (Aaron's) descendants), must present the blood and splash it all around the altar which is by the entrance of the sacred tent. 6 Then the presenter must skin the bull and cut it into pieces, 7 Meanwhile, the priest Aharon's sons must put fire on the altar and arrange wood on the fire, 8 and then they must arrange the pieces (including the head and the fat portions) on top of the burning wood on the altar. 9 Then the presenter must wash the innards and the feet with water, and the priest must place it on the altar, ensuring that every part is completely burnt up as a pleasing aroma for Yahweh.

10 "If the offering is from the flock (i.e., a sheep or a goat), then it must be a healthy male that's presented, 11 and then it must be slaughtered on the northern side of the altar facing Yahweh, and Aharon's sons, the priests, must splash its blood on the altar, all around. 12 Then the presenter must cut it into pieces and they must arrange them (including the head and fat portions) on top of the burning wood on the altar. 13 Then the presenter must wash the innards and the feet with water, and the priest must place it on the altar, ensuring that every part is completely burnt up as a pleasing aroma for Yahweh.

14 "However, if his burnt offering to Yahweh will be a bird, then it must be either a dove or a young pigeon. 15 The priest must present it at the altar, and then twist its head off and burn the head on the altar as he drains the blood out onto the outer edge of the altar. 16 Then he must pull out the crop with its contents, and throw it down on the eastern side of the altar where the ashes are. 17 He will then tear the bird mostly apart by its wings (but making sure that it stays as one piece), and place it on the altar, ensuring that every part is completely burnt up as a pleasing aroma for Yahweh.

Procedures for grain offerings

2:1 "When someone presents a grain offering to Yahweh, it must be as fine, wheat flour mixed with olive, and with frankincense added to the top of it. 2 It must be taken to the priest Aharon's (Aaron's) sons who will take it from them, then take a handful out, being sure to get flour, oil, and some frankincense, and throw that memorial portion onto the altar to get completely burnt up as a pleasing aroma for Yahweh. 3 Then the rest of that grain offering will be for Aharon and his sons—it's a very sacred part from the gifts for Yahweh.

4 "When someone presents something baked as their grain offering, it must be baked without leaven: either wheat flour mixed with olive oil and baked into flat buns, or else wheat flour biscuits with olive oil spread on top. 5 Or if your grain offering is done on the flat pan, it must be wheat flour mixed with olive oil and made into flat biscuits 6 that should then be crumbled and have oil poured over them as your grain offering. 7 Or if your grain offering is deep-fried in a pot, it must be made from wheat flour with olive oil.

8 "Any of the above types of grain offering to Yahweh must be presented to the priest, and he will take it to the altar. 9 Then he must take a handful as a memorial portion to the altar to get completely burnt up as a pleasing aroma for Yahweh. 10 Then the rest of that grain offering will be for Aharon and his sons—it's a very sacred part from the gifts for Yahweh.

11 "Anything that's presented to Yahweh as a grain offering must not be made with any rising agent, because any leaven or honey mustn't be burnt as a gift to Yahweh. 12 Foods containing those can be presented as a first-fruits offering, but they mustn't be burnt on the altar. 13 However, every grain offering must be salted—the salt in the grain offering is a reminder of our agreement, so it must always be present.

14 "Finally, if you want to offer ripe grain as a grain offering to Yahweh, then it must be a young ear of grain that's been roasted over the fire and presented as a grain offering of your first ripe grains 15 with olive oil on it and some frankincense on top. That also becomes a grain offering, 16 and the priest must burn a memorial portion from it with some of the crushed grains and some of the oil and some of the incense, to be burnt to become smoke as a gift to Yahweh.

Procedures for peace offerings

3:1 "Now if it's a sacrifice for a peace offering, if it's from the **herd**, then either a male or female can be presented to Yahweh as long as it has no defects. 2 The presenter must lay their hand on the head of the bull or cow, then he must slaughter it in front of the sacred tent. Then the priest Aharon's (Aaron's) sons will splash the blood on the altar on each side. 3 From that peace offering, he must present the fat covering the innards and which is part of the innards as a gift to Yahweh, 4 along with both kidneys and the fat that's attached to them, and the lobe on the liver (all of which need to be removed from the animal). 5 Then Aharon's sons must burn them on the wood that's burning on the altar as a gift—to become smoke as a pleasing aroma for Yahweh.

6 "However, if the sacrifice for a peace offering is from the **flock**, then either a male or a female can be presented to Yahweh as long as it has no defects. 7 When the offering is being presented, it must be presented in front of Yahweh, 8 and the presenter will put his hand on the head of the animal being offered, and slaughter it in front of the sacred tent. Then Aharon's sons must splash its blood on the altar, on each side. 9 From that peace offering, he must present the fat as a gift to Yahweh, along with the entire fatty tail (cut off near the backbone), the fat covering the

innards and which is part of the innards, 10 both kidneys
and the fat that's attached to them, and the lobe on the
liver (all of which need to be removed from the animal).
11 Then the priest must burn them on the altar as a food
offering made to Yahweh by fire.

12 "Similarly, if the offering is a **goat**, then it can be pre-
sented to Yahweh. 13 The presenter will put his hand on its
head, and slaughter it in front of the sacred tent. Then
Aharon's sons must splash its blood on the altar, on each
side. 14 From that peace offering, he must present the fat
as a gift to Yahweh, along with the fat covering the innards
and which is part of the innards, 15 both kidneys and the
fat that's attached to them, and the lobe on the liver (all of
which need to be removed from the animal). 16 Then the
priest must burn them on the altar as a food offering made
to Yahweh by fire as a pleasing aroma. All the fat belongs
to Yahweh.

17 "This regulation must be permanent for all future gen-
erations: All of you must never eat fat or blood."

Procedures for sin offerings

4:1 Then Yahweh told Mosheh
(Moses), 2 "Tell the Israelis that if a
person breaks any of Yahweh's regulations unintention-
ally, or does anything that he said shouldn't be done, then
this is the procedure:

3 "If it's **the high priest** who's done it, that causes the
nation to be guilty, and for his transgression he must
present a bull with no defects to Yahweh as a sin offering.
4 He must bring the bull before Yahweh at the entrance of
the sacred tent, then he must place his hand on its head
and slaughter it in front of Yahweh. 5 Then the high priest
must get some of the bull's blood and bringing it into the
sacred tent, 6 he must dip his finger into it and seven times
he must flick the blood towards the front of the curtain of
the sanctuary in front of Yahweh. 7 Then the high priest
must put some of the blood on the four projecting corners
of the incense altar (located inside the sacred tent in front
of Yahweh and used for burning fragrant incense). Then he
must go back outside and pour the rest of the bull's blood
out at the base of the altar for burnt offerings (which is out
at the entrance to the sacred tent). 8 Then the high priest
must remove all the fat from the bull being offered as a sin
offering, including the fat covering the innards and which
is a part of the innards, 9 both kidneys and the fat that's at-
tached to them, and the lobe on the liver (all of which need
to be removed from the animal) 10 just like you'd do for the
bull of the peace offering. Then the priest must burn them
on the altar for the burnt offering. 11 However, the bull's
hide and its meat, plus its head and feet, and innards and
dung, 12 must be taken outside the camp to the clean place
where they pour out the ashes, and they must make a fire
with wood there on top of the ashes and burn it there.

13 "If it's the **whole community** that unintentionally
transgresses by doing something that Yahweh prohibited,
then they'll be guilty even if the community didn't actu-
ally notice.[1] 14 When they become aware of what they've
done wrong, then the community must present a young
bull in front of the sacred tent as a sin offering. 15 Then the
community elders must place their hands of the bull's
head in front of Yahweh, and slaughter it there. 16 The
high priest must take some of the bull's blood into the sa-
cred tent 17 and seven times he must dip his finger in it
and flick the blood towards the front of the curtain of the
sanctuary in front of Yahweh. 18 Then he must put some of
the blood on the four projecting corners of the incense al-
tar (located inside the sacred tent in front of Yahweh).
Then he must go back outside and pour the rest of the
bull's blood out at the base of the altar for burnt offerings
(which is out at the entrance to the sacred tent). 19 Then
he must remove all the fat from the slaughtered bull and
burn up that fat on the altar, 20 and he should process the
bull just the same as for a sin offering. Then the priest will
have made them right with God and they'll be forgiven.
21 Then he must take the remaining parts of the bull out-
side the camp and burn it as described above and it will be
the sin offering for the community.

22 "If it's **a leader** that unintentionally transgresses by
doing something that his god Yahweh prohibited, then
he'll be guilty. 23 Alternatively, maybe someone else will
point out his failing to him. Then he must bring an offer-
ing of a male goat with no defects. 24 He must place his
hand on its head and slaughter it in the place where the
animals for the burnt offering are slaughtered. It will be a
sin offering, 25 and the priest must take some of the blood
of that sin offering and with his finger, put some of the
blood on the four projecting corners of the altar for burnt
offerings. 26 He must burn up all the fat on the altar just
like the fat from the peace offering, and that way, the
priest will make that leader right with God and he'll be for-
given.

27 "If it's **an ordinary person** who unintentionally trans-
gresses by doing something that Yahweh prohibited, then
they'll be guilty.[2] 28 Alternatively, maybe someone else will
point out their failing to them. Then due to their trans-
gression, that person must bring an offering of a female
goat with no defects. 29 He must place his hand on the
head of the goat that's a sin offering, and slaughter it at
the place for burnt offerings. 30 Then the priest must take
some of the blood and with his finger, put some of the
blood on the four projecting corners of the altar for burnt
offerings, and then pour the rest of the blood at the altar's
base. 31 Then the presenter must pull out all the fat (just
like it's done for the peace offering), and the priest will
burn it on the altar to make a pleasing aroma for Yahweh,
and to make that person right with God, and they'll be for-
given.

32 "But if it's a lamb that the individual wants to bring as
their sin offering, then it must be a female with no defects.
33 The presenter must put their hand on the head of the

1 **RV 4:13-21 · Cross-ref.** Num 15:22-26.

2 **RV 4:27-31 · Cross-ref.** Num 15:27-28.

Readers' Version

lamb and slaughter it as a sin offering at the place where burnt offerings are slaughtered. 34 Then the priest must take some of the blood and with his finger, put some of the blood on the four projecting corners of the altar for burnt offerings, and then pour the rest of the blood at the altar's base. 35 Then the presenter must pull out all the fat (just like it's done for the peace offering), and the priest will burn it on the altar to make a pleasing aroma for Yahweh, and to make that person right with God, and they'll be forgiven.

More needs for sin offerings

5:1 "If someone is a witness to a case because of something they saw or knew about, and hears an oath in court but doesn't testify, then they'll become guilty.

2 "If someone touches anything 'unclean' (e.g., a dead domestic or wild animal, or some creature) without realising it, they still become 'unclean' and is guilty.

3 "If someone touches anything 'unclean' from another person, even if they initially didn't realise what it was, they become guilty.

4 "If someone makes a rash promise, whether it's to do something good or something bad, and even if they were just speaking carelessly but find out later, they become guilty.

5 "So then the person that became guilty from any of the above, must confess their wrongdoing 6 and present a penalty to Yahweh to address that wrongdoing, and must present a female lamb or young goat as a sin offering, and the priest will act on their behalf to make them right with God.

7 "However if that person can't afford a sheep, then for their guilt offering because of their transgression, they must bring two doves or young pigeons to Yahweh—one for a sin offering and one for a burnt offering. 8 The presenter must take them to the priest who will present the sin offering first—twisting the bird's head off from the neck, but not pulling the body in half. 9 Then he must sprinkle some of the blood from that sin offering onto the side of the altar, and then drain out the rest of the blood at the altar's base. That will be the sin offering. 10 The second bird will be for a burnt offering as per the regulation. The priest will make the presenter right with God after their wrongdoing, and they'll be forgiven.

11 "However if that person still can't afford those two doves or young pigeons, then they can present a kilogram of fine wheat flour for a sin offering. It mustn't have oil or frankincense in it because it's a sin offering. 12 The presenter must take it to the priest who will then take a handful of it, and burn that memorial portion on the altar for burnt offerings to Yahweh. That will be the sin offering. 13 The priest will make the presenter right with God after their wrongdoing as per one of the above, and they'll be forgiven. The rest of the flour will be for the priest, similar to a grain offering."

More on guilt offerings

14 Then Yahweh told Mosheh (Moses), 15 "If someone acts unfaithfully but unintentionally desecrates something that's sacred to Yahweh, then because of their guilt, that person must present ram with no defects from the flock, or silver coins using the official valuation, as a guilt offering. 16 They must also compensate for the sacred item, but with an extra twenty percent. That must all be given to the priest who will make the presenter right with God with that ram as the guilt offering, and they'll be forgiven.

17 "If someone transgresses by violating even one of Yahweh's regulations or prohibitions, even if they didn't realise it, they become guilty and must bear responsibility for that guilt. 18 Then that person must take a ram from the flock that has no defects to the priest for a guilt offering. Then the priest will make the presenter right with God after that transgression (even if they weren't aware of it), and they'll be forgiven. 19 That's a guilt offering, because they were clearly guilty before Yahweh."

6:1 Then Yahweh told Mosheh (Moses), 2 "Someone who transgresses against Yahweh by cheating with respect to a deposit or a pledge, or by theft or extortion, 3 or by finding lost property and then denying it, or making an oath that was knowingly false, or by any other typical transgression that people do, 4 then they've become guilty as a result of that transgression. That person must return what was stolen or extorted, or return the deposit or the lost property, 5 or make amends for a false oath. They must return the full value plus an extra twenty percent[3] as soon as the guilt is discovered. 6 Then that person must take a ram from the flock with no defects to the priest as a guilt offering to Yahweh, 7 and the priest will make the presenter right with Yahweh after whatever that transgression was to make them guilty, and they'll be forgiven.

The fire and the ashes

8 Then Yahweh told Mosheh (Moses), 9 "Tell Aharon (Aaron) and his sons that these are the regulations for the burnt offerings: The burnt offering must remain on the altar's hearth, on the altar all night until the morning and the fire must be kept burning on it. 10 Then the priest must put on his linen underwear and linen robe and remove the fatty ashes from the burnt offerings on the altar, and pile them beside it. 11 After that, he'll get changed again into his regular clothes and take those ashes outside the camp to a 'clean' place. 12 Meanwhile, the fire on the altar must be kept burning—it must never go out. Every morning the priest must put more wood on the fire, then he must arrange more offerings on the fire—he should burn the fat of the fellowship offerings on that fire so the smoke rises. 13 Yes, the fire must burn continually on the altar—never going out.

Procedures for the grain offering

14 "Here's the regulations for the grain offering: Aharon's (Aaron's) sons must present it before Yahweh in front of the altar. 15 The priest must take a handful of the flour from that

3 **RV 6:5 · Cross-ref.** Num 5:5-8.

grain offering, being sure it includes some of the oil and the incense, and burn it on the altar as a memorial portion to become a pleasing aroma for Yahweh. 16 The remainder of that flour will be used as food for Aharon and his sons—they must eat the flat bread in a sacred place, i.e., in the courtyard of the sacred tent. 17 It must not be baked with any rising agent. I give that to them from what's given to me. It's very sacred just like the sin offering and the guilt offering. 18 Any of Aharon's male descendants can eat it—it'll be their portion from Yahweh's gifts throughout the generations. Anyone who touches Yahweh's gifts will become sacred themself."

Procedures for the ordination offering

19 Then Yahweh told Mosheh (Moses), 20 "On the day when one of Aharon's (Aaron's) male descendants is consecrated as a priest, this is what he must present to Yahweh: a continual grain offering of a kilogram of fine wheat flour—half for the morning and half for the evening. 21 It must be mixed with olive oil then cooked with oil on a flat pan. It must then be broken into pieces and presented as a grain offering to make a pleasing aroma for Yahweh. 22 The priest who's next in line to become high priest must offer it and it must be completely burnt for Yahweh. This is a permanent regulation. 23 Any grain offering by a priest must be completely burnt—it must not be eaten."

Procedures for the sin offering

24 Then Yahweh told Mosheh (Moses), 25 "Tell Aharon (Aaron) and his sons that these are the regulations for the sin offerings: The sin offering must be slaughtered in front of Yahweh at the place where the burnt offerings are slaughtered. It's a very sacred activity. 26 The priest who offers the sin offering must be the one to eat it. It must be eaten in a sacred place, i.e., in the courtyard of the sacred tent. 27 Everything that touches the animal's body will become sacred. Anyone who gets the blood on their clothes, must wash them in a sacred place. 28 Any clay pot that it's been boiled in, must then be shattered, but if it's boiled in a bronze pot, then that must be scoured and rinsed with water. 29 Any male in the priests' families may eat it—it's very sacred. 30 However, every sin offering that has its blood taken inside the sacred tent to make someone right with God, then that meat mustn't be eaten—it must be completely burnt up.

Procedures for the guilt offering

7:1 "Then these are the regulations for the very sacred guilt offerings: 2 The guilt offering must be slaughtered at the same place as the burnt offerings, and the blood must be splashed on each side of the altar. 3 The presenter must present all the fat including the fatty tail, the fat covering the innards, 4 both kidneys and the fat that's attached to them, and the lobe on the liver (all of which need to be removed from the animal). 5 Then the priest must burn those on the altar as a guilt offering to Yahweh. 6 Any male in the priests' families may eat it—it's very sacred. 7 The regulations are the same for the guilt offering as for the sin offering—the priest who offers the guilt offering must be the one to eat it.

8 "Whenever a priest presents someone's burnt offering, the skin of the animal that was presented belongs to that priest. 9 Any grain offering that's baked in an oven, or cooked in a pan or on a griddle, will belong to the priest who presents it. 10 Any grain offering that's either dry or mixed with oil, belongs to all of Aharon's (Aaron's) male descendants without any distinction.

Procedures for the peace offering

11 "Then these are the regulations for sacrificing peace offerings to present to Yahweh: 12 If it's presented from thankfulness, then the sacrifice must be accompanied by thanksgiving flat bread buns (made from flour mixed with olive oil), and flat biscuits smeared with oil, and buns made from fine wheat flour mixed with oil, 13 plus risen bread rolls. All that must accompany the peace offering from thankfulness. 14 Then he must present one of each kind of bread as a contribution to Yahweh. Those will belong to the priest who splashes the blood for the peace offerings. 15 The meat of the thankfulness sacrifice of those peace offerings must be eaten the same day that it's offered—none of it can be left until morning. 16 However, if the sacrificed offering is a vow or freewill offering, then it can be eaten that same day and also the next day, 17 but any left-over meat must be burnt up on the fire on the third day. 18 If any of that meat from the sacrifice was eaten on the third day, the presenter won't be accepted and they won't be forgiven. It is spoilt, and anyone who eats any of it will bear their own guilt. 19 If any meat touches anything that's 'unclean', then it must not be eaten—it must be burnt up in the fire. However, any long as the meat remains 'clean', it can be eaten by any person who's 'clean'. 20 If a person who was 'unclean' were to eat any of the meat from the sacrifice for a peace offering, then that person must be cut off from the community. 21 Similarly, when a person touches anything 'unclean' (e.g., human uncleanness, or an unclean animal, or a detestable creature), and then they eat some of the meat of the sacrifice for a peace offering that now belongs to Yahweh, that person must be cut off from the community.

Don't eat fat or blood

22 Then Yahweh told Mosheh (Moses), 23 "Tell the Israelis that you all must not eat the fat from cattle or sheep or goats, 24 plus you all definitely must not eat the fat from an animal that died naturally or was killed by wild animals although you can use it for other purposes. 25 Anyone who does eat the fat from an animal presented as a gift to Yahweh must be cut off from the community.

26 "Also, you all must not eat blood from either a bird or an animal, no matter where you're living.[4] 27 Any person who does eat blood must be cut off from the community."

The priests' portions

28 Then Yahweh told Mosheh (Moses), 29 "Tell the Israelis that anyone who offers a peace offering to Yahweh must take some of it as his peace offering to Yahweh. 30 They must personally carry Yah-

4 **RV 7:26-27 · Cross-ref.** Gen 9:4; Lev 17:10-14; 19:26; Deu 12:16,23; 15:23.

Readers' Version

weh's gift which will be the breast with its fat and raise it in front of Yahweh as a wave offering, 31 and the priest must burn that fat up on the altar but the breast will be for Aharon (Aaron) and his sons. 32 The right thigh from the sacrifices of your peace offerings must be given to the priest— 33 whichever priest (Aharon's descendant) who handled the blood of the peace offerings and the fat, that right thigh will be his portion 34 because I took the breast from the wave offering and the thigh from the contribution of the Israelis' peace offerings, and I gave them to Aharon the priest and his sons as an ongoing portion from the Israeli people. 35 That's the share for Aharon and his sons from the gifts to Yahweh since Mosheh presented them to Yahweh as priests. 36 Yahweh commanded them to be given to them back on the day when he anointed them out of all the Israeli people and made it a permanent regulation for future generations.

37 Those are the regulations for the burnt offerings, the grain offerings, the sin offerings, the guilt offerings, the ordination offerings, and the peace offerings 38 that Yahweh gave to Mosheh at Mt. Sinay on the day when he ordered the Israelis to present their offerings to Yahweh when they were there in the Sinay wilderness.

Ordination of Aharon and his sons[5]

8:1 Then Yahweh told Mosheh (Moses), 2 "Take Aharon (Aaron) and his sons with their clothes and the anointing oil, and the bull for the sin offering and two rams, and a basket of unleavened bread, 3 and assemble the entire community at the entrance to the sacred tent."

4 So Mosheh did exactly has Yahweh had commanded him, and the people assembled at the entrance of the sacred tent. 5 Then Mosheh told the assembled people, "This ceremony is what Yahweh has told us to do."

6 Then Mosheh presented Aharon and his sons and after washing them with water, 7 he put the tunic on Aharon and wrapped the sash around him, and then put the robe on him. Then he put the sacred apron on him, tying its finely woven waistband to fasten it onto him. 8 Then he attached the chest pouch and put the Urim and Tumim into the pouch. 9 Finally he placed the turban on his head, and fastened the golden flower-shaped plate (that sacred crown that demonstrates that Aharon is set apart to only serve Yahweh) to the front of the turban, exactly as Yahweh had instructed Mosheh.

10 Then Mosheh took the anointing oil and anointed Yahweh's residence and everything in it, thus consecrating it all. 11 Seven times he flicked some of it onto the altar—anointing the altar and all its utensils and the basin and its base, thus consecrating them. 12 He poured some of the anointing oil over Aharon's head, thus anointing him to consecrate him. 13 Then Mosheh presented Aharon's sons and dressed them in tunics and wrapped sashes around each of them, and tied their headbands onto them, just as Yahweh had instructed Mosheh.

14 Then he brought the bull for the sin offering, and Aharon and his sons placed their hands on its head. 15 Then Aharon[6] slaughtered it, and Mosheh took the blood and used his finger to put some on the four projecting corners of the altar, thus purifying the altar. Then he poured the rest of the blood out at the altar's base, sanctifying it so it could be used for making people right with God. 16 Then Mosheh took all the far that was on the innards and the lobe of the liver, and the two kidneys and their fat, and he burnt them up on the altar. 17 However, he burnt up the rest of the bull including its hide, flesh, and dung, outside the camp, just as Yahweh had told him.

18 Then Mosheh presented the ram for the burnt offering, and Aharon and his sons placed their hands on its head. 19 Then Aharon[7] slaughtered it, and Mosheh splashed the blood on each side of the altar. 20 Then Aharon[8] cut the ram into pieces, and Mosheh burnt up the head, and the pieces and the fat. 21 However, Aharon[9] washed the innards and the legs, then Mosheh also burnt those up on the altar as a burnt offering that was pleasing aroma for Yahweh, just as Yahweh had instructed Mosheh.

22 Then Mosheh presented the second ram for the ordination offering, and Aharon and his sons placed their hands on the ram's head. 23 Then Aharon[10] slaughtered it, and Mosheh took some of its blood and put it on the lobe of Aharon's right ear, on his right thumb, and on his right big toe. 24 Then he presented Aharon's sons and put some of the blood on their right earlobes, and their right thumbs, and their right big toes. Then Mosheh splashed the blood on each side of the altar. 25 He collected the fat and the fatty tail, and all the fat that was on the innards and the lobe of the liver, and the two kidneys with their fat, and the right thigh, 26 Then from the basket of unleavened bread that was there in front of Yahweh, he took one flat bread bun, and one flat bread that had been smeared with oil, and one flat biscuit, and placed them on top of the

5 **RV 8:1 · Parallel** Exo. 29:1-37

6 **RV 8:15 · Note** It's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was still referring to Aharon here.

7 **RV 8:19 · Note** It's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was still referring to Aharon here.

8 **RV 8:20 · Note** Again it's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was referring to Aharon (and possibly including his sons) here.

9 **RV 8:20 · Note** Again it's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was referring to Aharon here.

10 **RV 8:19 · Note** It's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was still referring to Aharon here.

Readers' Version

fat and the right thigh. 27 He place all that onto the open
hands of Aharon and his sons who raised them as a wave
offering in front of Yahweh. 28 Then Mosheh took it all
again, and burnt it all up on the altar with the burnt offer-
ing. That ordination offering on the fire became a pleasing
aroma for Yahweh. 29 Then Mosheh took the breast meat
from the ram for the ordination offering, and raised it as a
wave offering in front of Yahweh, just as Yahweh had in-
structed him.
30 Then Mosheh took some of the anointing oil and some
of the blood from on the altar, and he flicked them onto
Aharon and his clothes, his sons and their clothes, thus
consecrating Aharon and his clothes, and his sons and
their clothes.
31 Then Mosheh told Aharon and his sons, "Boil the meat
at the entrance to the sacred tent and eat it, along with the
flat bread that's in the basket as part of the ordination of-
fering, just as I had instructed that Aharon and his sons
should eat it. 32 Any meat or bread that's leftover must be
burnt in the fire. 33 None of you may leave the entrance to
the sacred tent for seven days. That's because Yahweh will
ordain you all over those seven days. 34 What's been done
today has been initiated by Yahweh in order to make you
all right with him, 35 so remain here day and night at the
entrance of the sacred tent for seven days as per Yahweh's
instructions and you all won't die, because that's what I've
been commanded." 36 So Aharon and his sons did every-
thing that Yahweh had instructed them via Mosheh.

The priests start their duties

9:1 On the eighth day, Mosheh
(Moses) summoned Aharon (Aaron)
and his sons, along with Yisrael's (Israel's) elders, 2 and he
told Aharon, "Get a healthy, young, male calf for a sin of-
fering for yourself, and a ram without defects for a burnt
offering, and present them to Yahweh. 3 Then tell the Is-
raeli people to take a male goat for a sin offering, and a calf
and a lamb, both a year old and without defects for a burnt
offering, 4 as well as a bull and a ram to sacrifice to Yah-
weh as peace offerings, and a grain offering mixed will oil,
because Yahweh will appear to you all today."
5 So they brought everything to the sacred tent that
Mosheh had instructed them, and the whole assembly pre-
sented them as they stood before Yahweh, 6 then Mosheh
said, "You've done what Yahweh told you, so now you'll all
see his brightness appear." 7 Then he told Aharon, "Go to
the altar and make your sin offering and your burnt offer-
ing to make yourself and the people right with God. Then
make the people's offering to make them right with God,
just as Yahweh commanded."[11]
8 So Aharon approached the altar and slaughtered the
calf for his own sin offering, 9 and his sons presented the
blood to him. Dipping his finger into the blood, he smeared
it on the altar's four projecting corners, then he poured
the rest of the blood out at the altar's base. 10 He burnt up
the fat and the kidneys, and the lobe from the liver for the
sin offering on the altar, just as Yahweh had instructed
Mosheh, 11 but the meat and the skin, he burnt up in a fire
outside the camp.
12 Then Aharon slaughtered the burnt offering, and his
sons brought the blood to him and he splashed it on each
side of the altar. 13 Then they brought him the head and
the cut-up pieces, and he burnt them up on the altar. 14 He
washed the innards and the legs, and then also burnt them
up on the altar.
15 Then Aharon presented the people's offering. He took
the goat for the people's offering and slaughtered it, then
offered it as a sin offering like the other one. 16 He pre-
sented the burnt offering—following all the instructions
when he did it. 17 Then he presented the grain offering,
and taking a large handful, he burnt it on the altar, in addi-
tion to the morning's burnt offering. 18 Then Aharon
slaughtered the bull and the ram which were the people's
peace offering, and his sons brought the blood to him and
he splashed it on each side of the altar.[12] 19 He took the fat
from the bull and the ram, including their fatty tails and
the fat covering the innards, the kidneys, and the lobe of
the liver, 20 and placed it all on top of those animals breast
meat, then burnt up the fat on the altar. 21 Finally, he
raised the breast meat and the right thigh as a wave offer-
ing in front of Yahweh, just as Mosheh (Moses) had in-
structed.
22 Then Aharon raised his arms towards the people and
blessed them,[13] and then he stepped down, having finished
making the sin offering, the burnt offering, and the peace
offerings. 23 Mosheh and Aharon entered the sacred tent,
and when they came back out, they blessed the people and
Yahweh's brilliance appeared to all the people. 24 Then
flames shot out from Yahweh's front and evaporated the
burnt offering and the fat on the altar. They people saw
that happen, and they yelled out and fell down onto their
knees with their faces to the ground.

Nadav and Avihu get destroyed

10:1 Then two of Aharon's (Aaron's)
sons, Nadav and Avihu each took
their incense-burning pans and put fire in them, and put
incense on the fire, thus offering unauthorised fire to Yah-
weh that he hadn't instructed them to do. 2 So flames shot
out from Yahweh's front and consumed then so they died
there in front of Yahweh. 3 Then Mosheh (Moses) told
Aharon, "That's what Yahweh meant when he said, 'I will
reveal my holiness to those who approach me, then I'll be
honoured in the sight of all the people.' "
4 Then Mosheh summoned Mishael and Elitsafan, the
sons of Aharon's Uncle Uziel, and told them, "Come and
help by carrying your cousins' bodies from the sacred
place here to a place outside the camp." 5 So they came and
carried the two corpses by their clothes to a place outside
the camp just as Mosheh had told them to do.

11 **RV 9:7 · Cross-ref.** Heb 7:27.

12 **RV 9:18 · Cross-ref.** Lev 3:1-11.

13 **RV 9:22 · Cross-ref.** Num 6:22-26.

Readers' Version

6 Then Mosheh told Aharon and his sons Eleazar and Itamar, "Don't leave your hair loose, and don't tear your clothes, so that you won't die and so that Yahweh won't be angry at the entire community. But meanwhile, all the Israelis must mourn because Yahweh was angry enough to burn those two. 7 Also, don't leave the entrance to the sacred tent, as you might die because you all still have Yahweh's anointing oil on you." So they did everything that Mosheh said.

Instructions for priests

8 Then Yahweh told Aharon (Aaron), 9 "Neither you or your sons should drink wine or strong drink when you're going to go into the sacred tent so that you won't die. This regulation is permanent and for future generations. 10 You must carefully distinguish between what's sacred and what's common, and what's 'unclean' and 'clean'. 11 and you must teach the Israelis all the instructions that Yahweh has given them via Mosheh (Moses)."

12 Then Mosheh told Aharon and his remaining sons Eleazar and Itamar, "Take the remainder of the grain offering after the memorial portion has been given to Yahweh, and eat that flat bread there beside the altar, because it's very sacred.[14] 13 You all must eat it in a sacred place, because it's the portion for you and your sons from the gifts to Yahweh, because that's what I've been instructed.
14 Also, you all must eat the breast meat from the wave offering and the thigh from the contribution offering in a 'clean' place. Your sons and daughters can join you all for that, because that food has been given as the portion for you and your children from the peace offering sacrifices from the Israelis.[15] 15 Yes, those thighs from the contribution offering and the breast meat from the wave offering, in addition to the gifts of the fat portions, must be brought before Yahweh as a raised offering, and then they'll always become the portion for you and your families, just as Yahweh instructed."

16 Then Mosheh looked for the goat meat from the sin offering, but was shocked to discover that it had been burnt up on the altar, so he was angry with Aharon's remaining sons Eleazar and Itamar, telling them, 17 "Why didn't you eat that sin offering in the sacred place, because it's very sacred and he gave it to you to bear the community's guilt then to make them right with Yahweh.[16] 18 Listen here! Its blood *wasn't* taken into the inner sacred place, so you must eat it in the sacred place just like I told you to do!"

19 Then Aharon explained to Mosheh, "Listen, they presented their sin offering and their burnt offering to Yahweh today, and yet I lost two of my sons. But if I'd eaten the sin offering today, would it have pleased Yahweh?" 20 When Mosheh heard that, he was satisfied.

Creatures that may be eaten[17]

11:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):

2 Tell the Israelis that the following creatures on the earth are the ones that you all can eat: 3 You all can eat any animal that has hooves which are completely split in two and that also chew the cud. 4 However you mustn't eat those without *both* traits, for example camels chew the cud but don't have divided hooves, so they are 'unclean' for you. 5 The rock badger likewise, because although it chews the cud, it too doesn't have divided hooves, 6 and the rabbit is 'unclean' for you all because although it chews the cud, it doesn't have divided hooves. 7 Pigs have divided hooves that are split completely, but don't chew the cud, so they're 'unclean' for you all— 8 you mustn't eat their meat or touch their carcasses because they're 'unclean' for you all.

9 You all can eat everything that lives in the water, whether the oceans or rivers, as long as it has both fins and scales. 10 In contrast, anything in the oceans or rivers without both fins and scales, whether they're swarming creatures or otherwise, they'll all be detestable for you all. 11 So anything that's detestable to you all, you mustn't eat their meat and you must detest their carcasses. 12 Anything in the water that doesn't have both fins and scales will be detestable for you all.

13 From the birds, the ones that you'll all detest and avoid eating will include: the eagle and any kind of vulture, 14 the kite and any kind of falcon, 15 any kind of crow, 16 any kind of owl, gull, or hawk, 17 the cormorant, 18 the osprey, 19 the stork, any kind of heron, the hoopoe, and bats. 20 Everything that swarms with wings and walks on four legs must be detestable for you all. 21 However, you all can eat anything that swarms with wings and walks on four legs that has its legs above its feet for hopping on the ground. 22 You all can eat any kind of locust or cricket or grasshopper, 23 but anything that swarms with wings and walks on four legs must be detestable for you all.

24 The following will make you 'unclean'—anyone who touches their carcasses will become 'unclean' until the evening, 25 plus anyone who carries their carcass must wash their clothes and will be 'unclean' until the evening: 26 Any animal with a divided hoof but not completely split in two or that doesn't chew the cud will be 'unclean' for you all—anyone who touches them will become 'unclean'. 27 Also, any four-footed animal that walks on its paws is 'unclean' for you—anyone who touches their carcass will become 'unclean' until the evening, 28 plus anyone who carries their carcass must wash their clothes and will be 'unclean' until the evening because they're 'unclean' for you all.

29 These are the 'unclean' creatures from the ones that swarm on the ground: rats, mice, lizards 30 of any kind, geckos, skinks, and chameleons. 31 Out of all the swarming things, those are 'unclean' for you—anyone who touches

14 **RV 10:12-13 · Cross-ref.** Lev 6:14-18.

15 **RV 10:14-15 · Cross-ref.** Lev 7:30-34.

16 **RV 10:17 · Cross-ref.** Lev 6:24-26.

17 **RV 11:1 · Parallel** Deu. 14:3-21

Readers' Version

them when they've died will be 'unclean' until the evening. 32 Also, anything that their dead bodies fall on will become 'unclean', whether it's a wooden, cloth, leather, or sackcloth object, or any container used for work, so then it must be immersed in water and it will be 'unclean' until the evening when it will become 'clean' again. 33 If one of those creatures falls into a clay container, everything in it will become 'unclean' and you must break that container. 34 If water from that container got onto any food, it will become 'unclean', and any drink take from that container will be 'unclean'. 35 Anything that the dead body of one of those creatures falls onto will become 'unclean'—any oven or stove must be smashed. They have become 'unclean' and would always remain so. 36 However a spring or a cistern for collecting water will be 'clean', but anyone touching that dead body will be 'unclean'. 37 If the dead body fell on some seeds that will be planted, that seed is still 'clean', 38 but if the seeds are wet when the dead body falls on it, then it's 'unclean' for you.

39 If any animal that you all can eat dies, then any person touches its carcass will be 'unclean' until the evening. 40 Anyone who eats any part of that dead body, and anyone who moves it, must wash their clothes and will be 'unclean' until the evening.

41 Every creature that swarms along the ground is detestable—it mustn't be eaten. 42 Everything that moves on its belly, and any swarming thing that moves along the ground on four or more feet mustn't be eaten because they're detestable. 43 Don't make yourselves detestable with any of those swarming creatures, and don't make yourselves 'unclean' by touching or eating them, 44 because I am your god Yahweh. You all must keep yourselves holy, and you're a holy people because I'm holy.[18] So don't make yourselves 'unclean' with any swarming creatures that creep across the ground 45 because I am Yahweh, the one who brought you all out of Mitsrayim (Egypt) to be your god, and you must be holy because I am holy.

46 The above are the regulations about livestock, birds, creatures that move in the water, and creatures that swarm across the ground, 47 to distinguish between the 'unclean' and the 'clean', i.e., those that can be eaten and those that must not be eaten.

Purification after giving birth

12:1 Then Yahweh told Mosheh (Moses):

2 Tell the Israelis that when a woman gets pregnant and then gives birth to a boy, she will then be 'unclean' for seven days similar to how her impurity during her monthly period makes her 'unclean'. 3 Then on the eighth day, the baby boy's foreskin must be circumcised.[19] 4 The mother will remain impure from the blood for thirty-three days—she must not touch any sacred thing and may not enter the sanctuary until her purification time is completed.

5 However, if she gave birth to a girl, she'll be 'unclean' for two weeks similar to how her impurity during her monthly period, and her purification time will be sixty-six days.

6 When the mother's purification time is completed for either a son or a daughter, she must take a one-year-old lamb as a burnt offering and a young pigeon or dove as a sin offering to the priest at the entrance to the sacred tent. 7 Then he must present them to Yahweh to make her right with God, and then she'll be purified from her flow of blood. That's the regulation for a woman who gives birth to either a male or a female.

8 If she's unable to afford a lamb, then she must take *two* young pigeons or doves—one for the burnt offering and one for the sin offering.[20] Then the priest will make her right with God, and then she'll will have been purified.

Regulations about skin diseases

13:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):

2 If someone discovers a raised area on their skin, or a scab or a bright spot, and it seems like an infectious skin disease, then that person should be taken to a priest (Aharon or one of his sons), 3 and the priest must examine their skin. If the hair in the infected spot has turned white and the infection appears to be deeper under the skin, then it's confirmed as an infectious skin disease and so the priest must pronounce the person as 'unclean'. 4 However, if it's a white spot that doesn't seem to be deep, and the hair hasn't turned white, then the priest must order the person to be quarantined for seven days. 5 Then on the seventh day, if the infection is still there but hasn't spread, then the priest must order a further seven days of quarantine. 6 After that next seven days, if the infection has faded and not spread, the priest must pronounce the person as 'clean'—it was just a sore so the person must wash their clothes and then they'll be 'clean'. 7 However, if the spot does spread across the skin *after* the priest has pronounced the person to be 'clean', then they must return to the priest a second time. 8 The priest must re-examine that person and if the spot on the skin has spread, then the priest must pronounce them 'unclean' because they have a skin disease.

9 Anyone who develops an infectious skin disease must be taken to a priest 10 to be examined. If it's a white spot on the skin and the hair has turned white, and there's raw flesh visible in the swelling, 11 then it's a chronic skin disease, and the priest must pronounce that person as 'unclean' and can't just be temporarily quarantined. 12 However, if the disease has broken out and spread across the entire body from head to toe as far as can be observed by the priest, 13 then after the priest's confirmation that it covers the entire body, that person can be pronounced as 'clean' again as all of it has turned white. 14 However, if any raw flesh shows itself, then they'll become 'unclean' that

18 **RV 11:44 · Cross-ref.** Lev 19:2; 1Pe 1:16.

19 **RV 12:3 · Cross-ref.** Gen 17:12; Luk 2:21.

20 **RV 12:8 · Cross-ref.** Luk 2:24.

same day. 15 The priest must examine that raw flesh and must pronounce that person as 'unclean' due to their skin disease. 16 Afterwards, if it heals over and goes white, then they can return to the priest 17 to be reexamined, and if the infection has indeed gone white, then the priest can pronounce it as not being infectious and the person as 'clean' again.

18 When someone has a boil on their skin, but it heals 19 leaving behind a white swelling or a reddish-white bright spot, then that person must show themself to the priest. 20 The priest will examine it, and if it is indeed more than just skin deep and its hair has turned white, then the priest must pronounce that person as 'unclean' because an infectious skin disease has broken out from the original boil. 21 However, if the priest's examination finds not white hair on it, and it's not more than skin deep, and it's fading, then he will order that person quarantined for seven days, 22 and if it spreads further on their skin, then the priest must declare that person as 'unclean' because it's infectious. 23 But if the bright spot hasn't spread during the quarantine, then it's just the scar from the boil and the priest can pronounce the person as 'clean'.

24 If someone gets a burn on their skin, and the burn area becomes reddish-white or a white spot, 25 then the priest must examine it, and if the hair on the spot has turned white and the infection looks more than skin deep, then a skin disease has broken out in the burn, and the priest must pronounce that person as 'unclean' because it's infectious. 26 However, if the priest sees that there's no white hair in the spot, and it's not more than skin deep, and it's fading, then he will order that person quarantined for seven days. 27 On the seventh day, the priest will re-examine the person, and if it's spread further, he must pronounce that person as 'unclean' because it's an infectious skin disease. 28 But if the bright spot hasn't spread on the skin, and it faded more, then it was just swelling from the burn. Then the priest will pronounce that person to be 'clean' because it was just the scar caused by their burn.

29 If a man or woman has an infection in their scalp or under their beard, 30 then the priest should inspect the infection. If it appears to be more than skin deep, and there's any thin yellow hairs in it, then the priest must pronounce that person as 'unclean' because it's an itchy and infectious skin infection on the scalp or face. 31 However, if the priest notices an itchy infection yet it's only skin deep and there's no black hair on it, then he should quarantine that person for seven days. 32 On the seventh day, the priest will re-examine that person and if the spot hasn't widened and still only appears to be skin deep, 33 then that person should shave their head, and then the priest should quarantine them for a further seven days. 34 Then again on the seventh day, the priest will inspect it, and if the spot hasn't widened after being shaved and it doesn't seem to be more than skin deep, then the priest can pronounce that person as 'clean' once they've washed their clothes. 35 However, if it did spread on their skin after that, 36 then the priest must inspect it again, and if it's spread then that person is 'unclean' (whether or not there's any yellow hair). 37 But if it seems that the spot hasn't spread and dark hair is growing in it again, then that person's not infectious and the priest can pronounce them as 'clean'.

38 If a man or woman finds very white spots on their skin, 39 then the priest must examine them. If the spots on their skin are dull white, then it's a skin rash that's broken out and they are 'clean'.

40 If a man's head has become bare, then he's gone bald and is still 'clean'. 41 Similarly, if the hair is receding from the front corners, he's going bald and is still 'clean'. 42 However, if there's a balding spot with a reddish-white infection, it's a skin disease breaking out via that spot 43 and the priest must examine him. If it's a balding spot with a reddish-white infection that looks like a contagious skin disease, 44 then he's contagious and 'unclean'. The priest must pronounce his as 'unclean' because of that infection on his head.

45 Anyone who's developed an infectious skin disease must tear their clothes and leave their hair loose, and must cover their mouth and call out, 'Unclean, unclean.' 46 They will remain 'unclean' as long as they still have that infection, and must live alone outside the camp.

Regulations about moulds and fungi

47 When a piece of clothing has a mould growing on it, whether it's made of wool or linen, 48 or whether it's something woven from wool or linen, or something made from leather, 49 if the growth is greenish or reddish in colour, then it's something that can spread and it must be shown to the priest. 50 The priest must examine the growth, and quarantine the article for seven days. 51 On the seventh day, if the growth has spread on that piece of material or leather equipment, and it's confirmed as spreadable and is 'unclean'. 52 The owner must burn the piece of clothing or equipment that contains the infection because it's contagious, so it must be completely burnt up.

53 However if the priest notices that the growth hasn't spread on the clothing or on the woven or leather material, 54 then the priest must order that the material be washed and then quarantined for a further seven days. 55 On the seventh day, the priest must inspect that washed material, and if the growth hasn't changed its appearance, even if it hasn't spread, then it's 'unclean' and must be burnt in the fire—it's a mildew that's on the front or back of the material. 56 However, if the priest notices that the growth has faded after being washed, then it can be torn out of the clothing or piece of leather or woven material. 57 If it then reappears on that clothing or material, then it's breaking out, so then that article must be burnt in the fire. 58 On the other hand, if the growth vanished after being washed, then it must be washed a second time and then it will be 'clean'.

59 The above are the regulations concerning any growth on a piece of woollen or linen clothing or fabric, or any leather article, to pronounce it 'clean' or 'unclean'.

Purification after a skin disease

14:1 Then Yahweh told Mosheh (Moses):

Readers' Version

2 These are the regulations for the purification of a person who had a skin disease. They must be taken to a priest[21] 3 who'll go outside the camp to meet them. The priest must inspect that person, and if the skin disease has indeed left them, 4 then the priest will order them to bring him two live, 'clean' birds, some cedar wood, some scarlet thread, and some hyssop twigs. 5 The priest must tell the person to slaughter one bird so the blood runs into a clay jug containing water from a spring or creek. 6 Then the priest will take the live bird, along with the cedar wood, the scarlet thread, and the hyssop twigs, and dip them all into that blood of the slaughtered bird (mixed with the fresh water), 7 and flick it seven times onto the person who's being purified from the skin disease. Then the priest can pronounce them as 'clean' enough to re-enter the community, and release the live bird to fly into the countryside. 8 The person who's being purified must then wash their clothes, shave all their hair, and then bathe in flowing water. After that, they can re-enter the camp but must live outside their tent for seven more days. 9 On the seventh day, that person must shave off all their hair (including eyebrows and beard if appropriate), wash their clothes and bathe themself in flowing water, then they'll be 'clean'.

10 Then on the eighth day, that person must get two one-year-old male lambs, and one female lamb, all with no defects, along with three kilograms of fine flour mixed with oil as a grain offering, as well as half a litre of olive oil. 11 That must be taken to the priest who'd pronounced them as 'clean' will accompany them and all those offerings to stand in front of Yahweh at the entrance to the sacred tent. 12 Then the priest must take one of the male lambs and the container of oil and present it as a guilt offering, then he'll raise them as a wave offering in front of Yahweh. 13 Then that person must slaughter that lamb in the sacred place where sin offerings and burnt offerings are slaughtered, because this guilt offering is like a sin offering in that it's for the priest—it's very sacred. 14 Then the priest must take some of the blood from that guilt offering, and put it on the lobe of the right ear of the person being purified, and on their right thumb and right big toe. 15 Then the priest must take the container of olive oil and pour some into his left hand. 16 Then he'll dip his right finger into that oil on his left palm, and with that same finger, flick it seven times towards Yahweh. 17 Then the priest must put some of the remaining oil on his palm onto the lobe of the right ear of the person being purified, and on their right thumb and right big toe—on top of the blood from the guilt offering. 18 Then the priest will put all the remaining oil from his palm onto the head of the person being purified, and the priest will then make that person right with Yahweh.

19 Then the priest must make the sin offering and make that person right after being purified from their 'uncleanness'. After that that person will slaughter lamb for the burnt offering. 20 Then the priest must offer that burnt offering and the grain offering on the fire on the altar and he will make that person right again and he will be 'clean'.

21 However, if that person is poor and cannot afford the multiple lambs, then they must take *one* lamb to wave as the guilt offering and to make them right again, along with *one* kilogram of fine flour mixed with oil for the grain offering, and the half litre of oil, 22 plus two doves or young pigeons—whichever they can afford—one for a sin offering and the other for the burnt offering. 23 Then on that eighth day, he'll take them to the priest at the entrance of the sacred tent for purification in front of Yahweh. 24 Then the priest should take the guilt offering lamb and the container of oil and lift them up as a wave offering in front of Yahweh. 25 Then the person should slaughter that guilt offering lamb, and the priest must take some of that blood and put it on the lobe of the right ear of the person being purified, and on their right thumb and right big toe. 26 Then he must pour some of the oil onto his left palm 27 and with his right finger he must flick it seven times towards Yahweh. 28 Then the priest must put some of the oil from his palm onto the lobe of the right ear of the person being purified, and on their right thumb and right big toe—on top of the blood from the guilt offering. 29 Then the priest will put all the remaining oil from his palm onto the head of the person being purified, and the priest will then make that person right with Yahweh. 30 Then he must offer one of the birds (dove or pigeon—whatever that person could afford) 31 as a sin offering and the other as a burnt offering along with the grain offering and he will make that person right again with Yahweh. 32 The above are the regulations for anyone who has a skin disease but who couldn't afford the regular purification offerings.

Treating contaminated homes

33 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):

34 "When you enter into the land of Kena'an (Canaan) which I'm giving you all as a possession, and if I cause an infection in one of your homes in that land, 35 then the homeowner must go and inform the priest that something like an infection has appeared in their house. 36 The priest must order that everything be removed out of the house before he comes to inspect it so that it won't all be pronounced as 'unclean'. After that's done, he'll go to see the house 37 and examine the growth. If the growth is greenish or reddish and seems more than surface deep, 38 then the priest must leave the house via the main entrance and quarantine the house for seven days. 39 On the seventh day, the priest must return and examine it again, and if the growth has spread on the house walls, 40 then he must order that those infected stones be pulled out of the wall and thrown outside the city into a place that's considered 'unclean'. 41 Then the homeowner must scrape all the plaster off the inside walls and also dispose of that at that 'unclean' place. 42 Then they can replace the stones that were removed, and apply fresh plas-

21 **RV 14:2 · Cross-ref.** Mat 8:4; Mrk 1:44; Luk 5:14; 17:14.

ter to the house.
43 However, if the growth returns and breaks out again in
the house even after the stones were replaced and the
walls were replastered, 44 then the priest must come back
and reexamine it. If the growth has spread on the walls,
then it's a malignant growth and the house is 'unclean'.
45 The owner must tear the house down—its stones and
timber and all the mortar, must be carted outside the city
into a place that's considered 'unclean'. 46 Any person that
enters that house after the priest had quarantined it, will
be 'unclean' until that evening. 47 Any person who lies
down or eats in that house, must wash their clothes.
48 However, if the priest came back after the house was
replastered and after his inspection, find that the growth
hasn't reappeared, then he can pronounce the house as
'clean' because the growth has gone. 49 Then he must take
two birds, cedar wood, scarlet thread, and some hyssop
twigs, 50 and slaughter one bird so the blood runs into a
clay jug containing water from a spring or creek. 51 Then
the priest must take the live bird, along with the cedar
wood, the scarlet thread, the hyssop twigs and the live
bird, and dip them all into that blood of the slaughtered
bird (mixed with the fresh water), and flick it seven times
onto the house. 52 In that way, he'll purify the house with
the bird's blood and the fresh water, and with the live bird
and the cedar wood, the hyssop twigs and the scarlet
thread. 53 Then he must release the live bird to fly into the
countryside, thus making the house right with God, and
then it'll be 'clean'.
54 The above are the regulations concerning any serious
skin diseases and itchiness, 55 as well as growths on cloth-
ing and buildings 56 and swellings, rashes, and bright spots
on the skin, 57 so that you'll know how to determine what's
'unclean' or 'clean'. Those are the regulations for infec-
tious growths.

Dealing with bodily discharges

15:1 Then Yahweh told Mosheh
(Moses) and Aharon (Aaron):
2 Tell the Israelis that whenever any man has a discharge
from his genitals, then he becomes 'unclean'. 3 He becomes
'unclean' whether his body secretes the flow or if it's
blocked—either way he's 'unclean'. 4 Any bed that he was
lying on during or after the discharge becomes 'unclean',
as does anything he sits on. 5 Anyone who touches that
bed must wash their clothes and bathe themself in water,
and that person will be 'unclean' until the evening. 6 Simi-
larly, anyone who sits on the place where he sat must wash
their clothes and bathe themself in water, and that person
will be 'unclean' until the evening. 7 Anyone who touches
the man who had a discharge must wash their clothes and
bathe themself in water, and that person will be 'unclean'
until the evening. 8 If that man who had a discharge spits
on some person who was 'clean', then that person must
wash their clothes and bathe themself in water, and they'll
be 'unclean' until the evening. 9 Any thing that the man
who had a discharge rides on, will become 'unclean', 10 and
anyone who touches it will be 'unclean' until the evening,
plus anyone who carries any of those things, must wash
their clothes and bathe themself in water, and they'll be
'unclean' until the evening. 11 Anyone the man who had a
discharge touches and do didn't rinse their hands in water,
must wash their clothes and bathe themself in water, and
they'll be 'unclean' until the evening. 12 Any container that
the man who had a discharge touches, must be smashed if
it's made from clay and rinsed with water if it's made from
wood.
13 When the man's discharge ceases, he must mark off
seven days for his purification, and then he must wash his
clothes and bathe himself in water, and after that, he'll be
'clean'. 14 Then on the eighth day, he must take two doves
or young pigeons, and stand in front of Yahweh at the en-
trance to the sacred tent. There he should give them to a
priest, 15 and the priest must offer one as a sin offering
and the other as a burnt offering, thus making the man
right with Yahweh for his discharge.
16 Now when a man has an emission of semen, then he
must bathe his entire body in water, and he'll be 'unclean'
until the evening. 17 He must also wash all his clothing,
and any leather articles on him that came into contact
with the semen and all of that will be 'unclean' until the
evening. 18 When a man and a woman 'sleep together',
then they must both bathe in water, and they'll both be
'unclean' until the evening.[22]
19 When a woman has her menstrual period, she'll be
'unclean' for seven days, and anyone who touches her dur-
ing that time will be 'unclean' until the evening. 20 Any-
thing that she lies on or sits on during that time will be-
come 'unclean'. 21 Anyone who touches her bed must wash
their clothes and bathe in water, and they'll be 'unclean'
until the evening. 22 Anyone who touches anything that
she sat on must wash their clothes and bathe in water, and
they'll be 'unclean' until the evening, 23 i.e., whether it's
her bed or something she sat on, anyone who touches it
will be 'unclean' until the evening. 24 If a man sleeps with a
menstruating woman and gets blood on him, then he'll be
'unclean' for seven days, and any bed that he lies on will
also become 'unclean'.
25 If any woman has a blood flow when it's not her pe-
riod, or keeps bleeding beyond her menstrual period, all
those days will be regarded the same as her menstruation
so she'll be 'unclean'. 26 Any bed that she lies on as long as
she's discharging blood will be regarded the same as dur-
ing her menstruation and will be 'unclean', as will any-
thing she sits on. 27 Also, any person who touches them
will be 'unclean' and they must wash their clothes and
bathe in water, and they'll be 'unclean' until the evening.
28 Once the flow stops, then the woman must count off
seven days, and then she'll be 'clean' after that. 29 Then on
the eighth day, she must take two doves or young pigeons

22 **RV 15:18 · Note** Note that if they had sexual relations in the evening, say 9pm, then they'd be 'unclean' all the next day and until the *following* evening (because the Jewish 'day' begins after dusk—rather than at midnight like modern Western society counts time).

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and give them to a priest at the entrance to the sacred
tent, 30 and he will offer one as a sin offering and the other
as a burnt offering, thus making her right with Yahweh
from her 'unclean' flow.
31 You two must keep the Israeli people separate from
their 'uncleanness', then they won't defile my residence
that's among them, and cause their own death.
32 The above are the regulations for any man with a dis-
charge or a seminal emission that makes him 'unclean',
33 plus any woman who is menstruating or has a bodily
discharge, as well as any man who sleeps with an 'unclean'
woman.

The day for making things right

16:1 Yahweh spoke to Mosheh (Moses) after the death of two of Aharon's (Aaron's) sons when they approached Yahweh wrongly and died, 2 and he told Mosheh:

Tell your brother Aharon that if he doesn't want to die, then he mustn't just enter the holiest room inside the curtain[23] at any old time. The atonement lid is on the sacred box, and I will appear in a cloud over that lid.

3 This is how Aharon must enter the sacred tent: he must acquire a young bull for a sin offering, and a ram for a burnt offering. 4 He must bathe himself in water and then put on linen underclothes, followed by his sacred linen tunic and tie the linen sash around it. Then he must wrap the linen turban on. Those are all sacred clothes.

5 Then Aharon must acquire two young goats for a sin offering and one ram for a burnt offering. 6 He must present the bull as a sin offering for himself to make both him and his household right with God. 7 Then he must take the two goats and make them stand in front of Yahweh at the entrance to the sacred tent, 8 and throw dice to decide which one is for Yahweh, and one is to be the 'scapegoat'. 9 Then Aharon must present the goat that's for Yahweh, and offer it as a sin offering, 10 but the chosen 'scapegoat' must be kept standing there in front of Yahweh, because it'll be used to make the people right with Yahweh, and be sent into the wilderness.

11 Then Aharon must present the bull for his own sin offering to make him and his household right with God, then he'll slaughter the bull for the sin offering for himself.
12 Then he must get a panful of burning coals off the altar in front of Yahweh as well as two handfuls of finely-ground, fragrant incense, and take them inside the curtain 13 where he'll put the incense on the coals in Yahweh's presence. Then the smoke cloud from the incense will cover the atonement lid on the sacred chest, and he won't die. 14 Then he must take some of the bull's blood, and using his finger, he must flick the blood seven times onto the eastern the side of the lid and seven times onto the front of the lid.

15 Then Aharon must slaughter the goat for the people's sin offering, and take its blood inside the curtain, and do the same with it that he did to the bull's blood—flicking it onto the side and front of the atonement lid,[24] 16 thus making the Israeli people right with Yahweh for their uncleanness and their rebellion and disobedience. That's also for the sacred tent which is among the people with their uncleanness. 17 No one else can enter the sacred tent when Aharon enters to make atonement in the sacred room until he leaves again. He must make atonement for himself and his household, as well as for the whole Israeli community, 18 then he'll go out to the altar that's in front of Yahweh and make atonement for that—he must take some of the bull's blood and some of the goat's blood and put it on the four projecting corners of the altar. 19 Then he must flick blood on to it seven times with his finger, thus purifying it and removing the uncleanness of the Israeli people from it.

The goat taking the blame

20 When Aharon (Aaron) has finished purifying the sacred room, the sacred tent, and the altar, then he should present the live goat. 21 He must place both his hands on the goat's head, and confess all of Yisrael's (Israel's) disobedience, rebellion, and shortcomings—symbolically placing them onto the goat's head, and then he must choose a man that's nearby to take it into the wilderness. 22 Then he'll release the goat there in the wilderness, and the goat will carry all their sins into that barren land.

23 Then Aharon must enter the sacred tent and take off the linen garment that he'd put on as he'd entered into the sacred room and leave them there.[25] 24 Then he must wash himself in water in a sacred place, put on his regular clothes, and go out and make his burnt offering and the burnt offering for the people, thus making both himself and the people right with Yahweh. 25 Then he must burn the fat from the sin offering up on the altar. 26 Also, the person who led away the 'scapegoat' must wash his clothes and bathe himself in water, and then he can reenter the camp. 27 Then the remains of the bull and the goat from the sin offerings (whose blood was taken into the sacred room to make atonement) must be taken to a place outside the camp where they must be burnt—skins, flesh, and dung.[26] 28 The man who burnt them must then wash his clothes and bathe his body in water, and then he can reenter the camp.

The national purification day

29 This will be a permanent regulation for you all:

On the 10th of the seventh month (of Tishrei—around September/October), all of you including those who are native-born as well as foreigners living among you, must humble yourselves and not work that day[27] 30 because on that day, the high priest will purify you all from your sins

23 **RV 16:2 · Cross-ref.** Heb 6:19.

24 **RV 16:15 · Cross-ref.** Heb 9:12.

25 **RV 16:23 · Cross-ref.** Eze 44:19.

26 **RV 16:27 · Cross-ref.** Heb 13:11.

27 **RV 16:29-34 · Cross-ref.** Lev 23:26-32; Num 29:7-11.

Readers' Version

to make you right with Yahweh, and you'll be 'clean'. 31 It'll be a very sacred rest day for you, and you all must humble yourselves—a permanent regulation for you all. 32 The priest who's anointed and ordained to succeed his father as high priest must be the one to make atonement, and he must be wearing his sacred linen clothes. 33 He will first purify the sacred room and the sacred tent, and the altar, and then make all the priests right with Yahweh and finally, the entire community. 34 That will become a permanent regulation every year to make all the Israelis right with Yahweh because of their sins.

So Mosheh (Moses) did exactly as Yahweh had instructed him.

Slaughtering animals

17:1 Then Yahweh told Mosheh (Moses):

2 Tell Aharon (Aaron) and his sons and all the Israelis that these are the instructions from Yahweh: 3 No Israeli is allowed to slaughter a bull or lamb or goat either inside the camp or outside it. 4 If they're not taken to the entrance to the sacred tent to be presented as an offering to Yahweh in front of his residence, then that person will be held guilty of its blood—they've shed blood so they must be cut off from his people. 5 The Israelis must stop sacrificing their animals in the countryside, and instead bring them to Yahweh at the entrance to the sacred tent, i.e., they must bring them to the priest and sacrifice them as peace offerings to Yahweh. 6 Then the priest will splash the blood onto Yahweh's altar at the tent entrance, and burn up the fat to become a soothing aroma for Yahweh. 7 Then they won't be able to continue offering their sacrifices to the goat demons that they're prostituting themselves to. The above will be a permanent regulation throughout the generations.

8 You must tell them that if an Israeli or a foreigner living among them, makes a burnt offering or sacrifice 9 without bringing it to Yahweh at the sacred tent entrance, then that person must be cut off from the community.

The law concerning the blood

10 If there's any Israeli or foreigner living among them, who eats blood, then I'll oppose that person and remove them from the community[28] 11 because the body's life is in the blood. I myself have given you blood to make atonement for your lives at the altar, because it's the blood that can atone for life.[29] 12 That's why I told the Israelis that none of them must eat blood—not even the foreigners that live among them may eat blood.

13 So any person (Israeli or foreigner living among them) who catches wild game (including birds) to eat, they must pour its blood out and cover it with soil 14 because the life of their bodies is the blood that's in them. Again, that's why I've told the Israelis not to eat the blood of any living thing because the life is in the blood, and anyone who eats it must be cut off from the community.

15 Anyone who eats part of a carcass they found or one that was killed by wild animals, must wash their clothes and bathe in water, and they'll be 'unclean' until the evening, and then they'll be 'clean' again. 16 However, if that person doesn't wash their clothes or bathe, then they must bear the punishment for their own disobedience.

Sexual relationships

18:1 Then Yahweh told Mosheh (Moses):

2 Tell the Israeli that I am their god Yahweh. 3 They mustn't behave as if they're still there in Mitsrayim (Egypt), nor should they behave like the Kena'anim (Canaanites) that were living in the land that I'm taking you all into, and don't emulate their customs and practices. 4 You all must imbibe my values and follow my instructions. I am your god Yahweh. 5 You all must follow my instructions and my values—those who do so will live.[30] I am your god Yahweh.

6 None of you may ever flirt with any close relative to try to get them to undress. I am Yahweh. 7 You must never mess with your father's naked body, or your mother's—no, she's your mother so don't ever take advantage of her nakedness. 8 Don't ever mess with any of your father's wives, because their naked bodies are the realm of your father.[31] 9 Don't flirt with your sister's nakedness, whether she's a full sister, a half sister, or an adopted sister.[32] 10 Don't flirt with your grandchildren's nakedness, because you'd be absolutely shaming yourself. 11 Don't flirt with your step-sister's nakedness, because she's your sister and her nakedness isn't yours to enjoy. 12 Don't flirt with your aunts nakedness on your father's side, because she's closely related to your father.[33] 13 Don't flirt with your aunt's nakedness on your mother's side, because she's closely related to your mother. 14 Don't flirt with your uncle's nakedness on your father's side, and keep away from his wife, because she's your aunt. 15 Don't flirt with your daughter-in-law's nakedness, because she's your son's wife and her nakedness isn't yours to enjoy.[34] 16 Don't flirt with your sister-in-law, because her naked body is the realm of your brother.[35] 17 Don't flirt with the nakedness of both a woman and her daughter or her granddaughter, because they're related to each other—that would be perverse.[36]

28 **RV 17:10 · Cross-ref.** Gen 9:4; Lev 7:26-27; 19:26; Deu 12:16,23; 15:23.

29 **RV 17:11 · Cross-ref.** Heb 9:22.

30 **RV 18:5 · Cross-ref.** Neh 9:29; Eze 18:9; 20:11-13; Luk 10:28; Rom 10:5; Gal 3:12.

31 **RV 18:8 · Cross-ref.** Lev 20:11; Deu 22:30; 27:20.

32 **RV 18:9 · Cross-ref.** Lev 20:17; Deu 27:22.

33 **RV 18:12-14 · Cross-ref.** Lev 20:19-20.

34 **RV 18:15 · Cross-ref.** Lev 20:12.

35 **RV 18:16 · Cross-ref.** Lev 20:21.

36 **RV 18:17 · Cross-ref.** Lev 20:14; Deu 27:23.

Readers' Version

18 Don't take your wife's sister to be a junior wife while your wife is still alive.

19 Don't approach a woman who's menstruating, to undress her, because she's 'unclean'.[37] 20 Don't sleep with someone else's wife—your child with her would be 'unclean'.[38] 21 Don't sacrifice your children to Molek so you don't profane your god's reputation.[39] I am Yahweh.
22 Don't have sexual relations with a man like with a woman—it's an abomination.[40] 23 Men, don't have sexual relations with any animal as that would make you 'unclean'. And women, don't give yourself sexually to any animal as that's perverse.[41]

24 Don't make yourselves 'unclean' in any of the above ways, because all of those things were done by the people groups that I'm driving out of this land ahead of you all. 25 The land had become 'unclean' so I made them pay for their wickedness and so the land will vomit out its inhabitants. 26 However, you all must obey my instructions and decisions and not tolerate any of that perverse behaviour—not you who are native-born, nor any foreigner living among you all, 27 because all that perversity was done by those living there before you all, and the land became 'unclean'. 28 Don't think that the land won't vomit you all out just like it's doing to the people groups that have been there before you, 29 because everyone who does any of those perversities will be cut off from their community. 30 So you all must carefully guard against practising any of those detestable customs which were previously done there and which would make you all 'unclean'. I am your god Yahweh.

Various moral imperatives

19:1 Then Yahweh told Mosheh (Moses):

2 Tell the entire Israeli community that they must be separate from others, because I, your god Yahweh, am holy (i.e., separated from impurity).[42] 3 Everyone must respect and obey their parents,[43] and observe my rest days.[44] I am your god Yahweh.

4 Don't turn to worthless idols,[45] and don't make cast metal gods for yourselves.[46] I am your god Yahweh.

5 When you all sacrifice peace offerings, do it correctly so that you'll all be accepted. 6 The meat from your sacrifice must be eaten that same day or the next day—anything left until the third day must be thrown into the fire. 7 If it was to be eaten on the third day, it would be 'unclean' and not acceptable, 8 and the people eating it would have to bear their own guilt for profaning Yahweh's holiness, and that person must be cut off from the community.

9 When you all harvest your crops off your land, you mustn't cut the grain right to the very edge of your field, and nor can you all pick up any dropped stalks.[47] 10 In your vineyards, you must not pick every last grape or pick up any that fall on the ground, because they must be left for the poor and for the foreigners. I am your god Yahweh.

11 You all mustn't steal[48] or deceive, or defraud any fellow citizen,[49] 12 and don't use my name to seal a promise and then go ahead and ruin my reputation.[50] I am Yahweh.

13 Don't oppress your neighbours or steal from them. Don't fail to pay a day-labourer as they finish each day's work.[51] 14 Don't curse a deaf person, or put something in front of a blind person to trip them.[52] You must respect and obey your god. I am Yahweh.

15 Don't judge unfairly—showing partiality to the poor, or honouring those who are well-known—you must always judge your fellow citizens fairly.[53] 16 Don't go around slandering people. Don't take advantage of your neighbour's death. I am Yahweh.

17 You mustn't hate your brother. Certainly rebuke those you interact with so you don't get blamed for their bad behaviour.[54] 18 Don't try to get revenge against others or hold a grudge against any of your people, but instead, love your neighbour as yourself.[55] I am Yahweh.

19 Follow my instructions—don't crossbreed two different kinds of animals, don't sow two different crops in your field, and don't wear clothing made of different kinds of

37 **RV 18:19 · Cross-ref.** Lev 20:18.
38 **RV 18:20 · Cross-ref.** Lev 20:10.
39 **RV 18:21 · Cross-ref.** Lev 20:1-5.
40 **RV 18:22 · Cross-ref.** Lev 20:13.
41 **RV 18:23 · Cross-ref.** Exo 22:19; Lev 20:15-16; Deu 27:21.
42 **RV 19:2 · Cross-ref.** Lev 11:44-45; 1Pe 1:16.
43 **RV 19:3 · Cross-ref.** Exo 20:12; Deu 5:16.
44 **RV 19:3 · Cross-ref.** Exo 20:8; Deu 5:12.
45 **RV 19:4 · Cross-ref.** Lev 26:1.
46 **RV 19:4 · Cross-ref.** Exo 20:23; 34:17; Deu 27:15.
47 **RV 19:9-10 · Cross-ref.** Lev 23:22; Deu 24:19-22.
48 **RV 19:11 · Cross-ref.** Exo 20:15; Deu 5:19.
49 **RV 19:11 · Cross-ref.** Exo 20:16; Deu 5:20.
50 **RV 19:12 · Cross-ref.** Exo 20:7; Deu 5:11; Mat 5:33.
51 **RV 19:13 · Cross-ref.** Deu 24:14-15.
52 **RV 19:14 · Cross-ref.** Deu 27:18.
53 **RV 19:15 · Cross-ref.** Exo 23:6-8; Deu 16:19.
54 **RV 19:17 · Cross-ref.** Mat 18:15.
55 **RV 19:18 · Cross-ref.** Mat 5:43; 19:19; 22:39; Mrk 12:31; Luk 10:27; Rom 13:9; Gal 5:14; Jam 2:8.

Readers' Version

thread.[56]

20 If a man impregnates a woman who's destined to be someone else's slave and she hasn't been freed, compensation needs to be paid.[57] They mustn't be executed, because she hadn't been freed. **21** However, that man must take a ram to Yahweh at the sacred tent's entrance for a guilt offering, **22** and the priest will make him right with Yahweh by means of that guilt offering ram, and then he'll be forgiven for his transgression.

23 When you all enter into the land and plant various kinds of fruit trees, you mustn't eat the fruit for the first three years—it should be regarded as 'uncircumcised' for that duration. **24** Then in the fourth year, all that fruit must be regarded as 'sacred'—praise offerings for Yahweh. **25** Finally, in the fifth year, you can eat that fruit and add that produce to your harvest. I am your god Yahweh.

26 Don't eat anything with the blood still in it.[58] Don't practice divination or witchcraft.[59] **27** Don't have haircuts that round off your hair at the sides, and men, don't trim the edges of your beards.[60] **28** Don't make cuts on your bodies when someone dies, and don't tattoo yourselves. I am Yahweh.

29 don't defile your daughter by making her prostitute herself,[61] so the country doesn't prostitute itself and become full of wickedness. **30** Keep my rest days, and respect my sanctuary.[62] I am Yahweh.

31 Don't turn to mediums and diviners[63]—don't make yourselves 'unclean' by means of them. I am your god Yahweh.

32 Stand up for those with grey hair, and honour the presence of the elderly. Honour and respect your god. I am Yahweh.

33 Don't take advantage of foreigners when they stay in your land[64]— **34** you all must treat foreigners the same as native-born Israelis and love them like you love yourselves, because you were all foreigners in Mitsrayim (Egypt). I am your god Yahweh.

35 Don't allow injustice either in judging cases, or by trading with rigged weights and measures[65]— **36** your scales and weights and measuring containers must be honest. I am your god Yahweh who brought you all out of Mitsrayim. **37** You all must obey my instructions and decisions and stick to them. I am Yahweh.

Penalties for disobedience

20:1 Then Yahweh told Mosheh (Moses):

2 Tell the Israeli people that if any of them, or any foreigner staying in Yisrael (Israel), gives any of their children to Molek, then that person must definitely be executed—the people must do it by throwing rocks at them. **3** Yes, I myself will personally punish that person and cut them off from the people for giving their child to Molek and so making my sanctuary 'unclean' and profaning my sacred name. **4** If the people of the land just hides their eyes from seeing anyone offering their child to Molek so they don't have to execute that person, **5** then I'll also remove that other person and their clan. I'll cut them off from their people, along with anyone else who practises prostitution by prostituting themselves to Molek.

6 I'll take action against any person who turns to mediums or diviners to prostitute themselves to them, and I'll cut them off from their people. **7** You must keep yourselves separate from those kinds of things to be holy, because I, Yahweh, am your god. **8** You all must follow my instructions and implement them. I am Yahweh who makes you different from other people groups.

9 Any person who curses their father or mother must be executed—their blood will be on their own head for cursing their parents.[66]

10 Any man who commits adultery with another man's wife, maybe even his neighbours wife, must be executed—both the man and the woman.[67] **11** Any man who sleeps with any of his father's wives, has exposed his father's nakedness. Both of them must be executed—their blood is on their own heads.[68] **12** If a man sleeps with his daughter-in-law, both of them must be executed. That's perversion and so their blood is on their own heads.[69] **13** If a man has a sexual relationship with another man, both of them have done something detestable and both of them must be executed—their blood is on their own heads.[70] **14** If a man takes both a mother and her daughter as wives, then that's wicked. They must all be burnt to death so that depravity won't take root among you.

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56 RV 19:19 · Cross-ref. Deu 22:9-11.

57 RV 19:20 · Note We as modern readers don't understand all the dynamics of this seemingly complex social situation.

58 RV 19:26 · Cross-ref. Gen 9:4; Lev 7:26-27; 17:10-14; Deu 12:16,23; 15:23.

59 RV 19:26 · Cross-ref. Deu 18:10.

60 RV 19:27-28 · Cross-ref. Lev 21:5; Deu 14:1.

61 RV 19:29 · Cross-ref. Deu 23:17.

62 RV 19:30 · Cross-ref. Lev 26:2.

63 RV 19:31 · Cross-ref. Deu 18:11; 1Sam 28:3; 2Ki 23:24; Isa 8:19.

64 RV 19:33-34 · Cross-ref. Exo 22:21; Deu 24:17-18; 27:19.

65 RV 19:35-36 · Cross-ref. Deu 25:13-16; Prv 20:10; Eze 45:10.

66 RV 20:9 · Cross-ref. Exo 21:17; Mat 15:4; Mrk 7:10.

67 RV 20:10 · Cross-ref. Exo 20:14; Lev 18:20; Deu 5:18.

68 RV 20:11 · Cross-ref. Lev 18:8; Deu 22:30; 27:20.

69 RV 20:12 · Cross-ref. Lev 18:15.

70 RV 20:13 · Cross-ref. Lev 18:22.

Readers' Version

15 If a man tries to have sex with an animal, that man
must be executed and the animal must also be killed.[71] 16 If
a woman presents herself sexually to any animal, you must
execute the woman and kill the animal—their blood is on
their own heads.
17 If a man sleeps with his sister (whether on his father's
or mother's side) and they see each other's nakedness, it's
a disgrace and they must be cut off from their people—he's
exposed her nakedness and he must bear his wickedness.[72]
18 If a man sleeps with a woman who's menstruating, he's
exposed her nakedness and uncovered the source of her
blood, so they must both be cut off from among their peo-
ple.[73]
19 You mustn't expose the nakedness of your sister
(whether on your father's side or mother's side) because
that's like exposing your own body. They must bear their
wickedness.[74] 20 A man who sleeps with his aunt, he's ex-
posed his uncle's nakedness. They'll bear their wickedness
by dying childless. 21 If a man marries his brother's wife,
it's indecent. He's exposed his nakedness and they'll be
childless.[75]
22 You all must obey my instructions and decisions and
stick to them, and then the land that I'm about to take you
into, won't vomit you all out. 23 Don't follow the customs
of the peoples that I'll drive out ahead of you all, because
they do all of the above things, and I detest them 24 and
I've told you all that you yourselves will inherit their
land—I'll give it to you to take possession of. It's a land
flowing with milk and honey. I am your god Yahweh who
separates you all from the other people groups. 25 You all
must distinguish between 'clean' and 'unclean' animals
and birds. Don't make yourselves detestable to me with
any animal or bird or crawling creature which I've distin-
guished for you all as 'unclean'. 26 You all must be 'holy' to
me, because I Yahweh am holy, and I've set you all apart
from the other people groups to be mine.
27 Any man or woman who's a medium or diviner must
be executed—the people must do it by throwing rocks at
them.

Stricter instructions for priests

21:1 Then Yahweh told Mosheh
(Moses):
Tell Aharon's (Aaron's) descendants the priests that they
must not defile themselves among the Israelis, by touching
anything that's not living 2 apart from the body of a close
relative like a parent, child, brother 3 or unmarried sis-
ter—the priest can become 'unclean' by means of one of
them. 4 He must not make himself 'unclean' if it's the
death of a relative only by marriage. 5 They must not shave
their heads or trim the edges of their beards or cut their
bodies in grief.[76]
6 The priests must stay separate for their God and they
must not tarnish his reputation because they present the
gifts to Yahweh—their god's food 7 They mustn't marry a
woman who was a prostitute or who has defiled herself
some other way or who is divorced from her husband, be-
cause they're separated for their god. 8 You must treat him
as set apart because he's the one presenting your god's
food. He must be 'holy' for you, because I, Yahweh, am holy
and I set you all apart as 'holy'. 9 If a priest's daughter
prostituted herself, she would be profaning her father so
must be burnt to death.
10 The priest who is chief of all his brothers and who had
the anointing oil poured over his head, and who has the
responsibility of wearing the special clothing, must not
wear his hair loose, and he must not tear his clothes in
grief. 11 He mustn't approach *any* dead body—not even his
own parents—he mustn't make himself 'unclean'. 12 Even
for a death, he mustn't leave his duties in the sanctuary,
and he mustn't profane the sanctuary of his god, because
he's been consecrated with the anointing oil. I am Yahweh.
13 He can only marry a virgin— 14 he mustn't take a widow
or a divorced woman, or a defiled prostitute. He can only
marry an unmarried, Israeli girl, 15 then he won't profane
his offspring among his relatives, because I am Yahweh
who sets him apart as 'holy'.
16 Then Yahweh told Mosheh (Moses),
17 Tell Aharon (Aaron) that none of his descendants who
have a deformity should ever approach to present the food
for his god. 18 Yes, no man who has a deformity must ap-
proach to offer a sacrifice, i.e., no one who's blind, lame,
mutilated, or with a swelling, 19 or with a broken foot or
hand, 20 or a hunchback or dwarf, or with an eye defect,
with a scab or rash, or anyone with a crushed testicle.
21 Any descendant of Aharon the priest with a blemish
mustn't approach to preset a gift to Yahweh—no that per-
son mustn't approach to present god's food. 22 However,
they can eat those gifts for God, including the sacred and
very sacred portions. 23 Despite that, they mustn't enter
past the curtain or approach the altar if they have a defect
on their body. They mustn't profane my sanctuary because
I am Yahweh who sets them apart as 'holy'.
24 So Mosheh (Moses) told all that to Aharon and his
sons, and all the Israelis.

Offerings to Yahweh become sacred

22:1 Then Yahweh told Mosheh
(Moses):
2 Tell Aharon (Aaron) and his sons that they must care-
fully honour the holy things offered by the Israeli people,
and they mustn't profane my holy reputation. I am Yah-
weh. 3 Tell them that throughout the generations, any of
your descendants who is 'unclean' and approaches things

71 **RV 20:15-16 · Cross-ref.** Exo 22:19; Lev 18:23; Deu 27:21.
72 **RV 20:17 · Cross-ref.** Lev 18:9; Deu 27:22.
73 **RV 20:18 · Cross-ref.** Lev 18:19.
74 **RV 20:19-20 · Cross-ref.** Lev 18:12-14.
75 **RV 20:21 · Cross-ref.** Lev 18:16.
76 **RV 21:5 · Cross-ref.** Lev 19:27-28; Deu 14:1.

Readers' Version

that have become holy because the people have consecrated them to Yahweh, that person will be cut off from me. I am Yahweh.

4 Any man who's a descendant of Aharon, if he has a skin disease or a discharge, he mustn't eat any of the sacred food until he's 'clean' again. The same applies if he's touched any 'unclean' corpse, anyone who's had a seminal emission, 5 anyone who's touched any swarming creature that makes him 'unclean' or touches another person who makes him 'unclean' (whatever that person's uncleanness is). 6 No, the man who's touched any of those will be 'unclean' until the evening and he mustn't eat any of the sacred food until he's washed his body with water. 7 When the sun sets, then he'll be 'clean' and will be able to eat any of those sacred offerings because that's his food. 8 But he must never eat an animal found dead or torn by wild animals and become 'unclean' in that way. I am Yahweh.

9 The priests must follow my instructions so they won't have to bear their own disobedience and die from it because they profaned them. I am Yahweh who makes them sacred.

10 However, no stranger may eat the sacred food, e.g., someone staying with the priest, or his hired servant. 11 If the priest had purchased the person with cash, then that person can eat it, plus anyone that was born into the priest's household. 12 A priest's daughter who is married by someone who's not a priest can no longer eat those sacred offerings. 13 However, in the future if she became a widow or was divorced without having had children, and if she has returned to her father's house like when she was young, then she can eat the same food as her father, but no stranger may eat it.

14 If someone accidentally eats something that's sacred, then they must pay back the full value plus 20% to the priest.

15 So in summary, the priests must not profane the sacred things contributed by the Israelis and which they've offered to Yahweh 16 or else they'll cause themselves to bear the guilt from their disobedience concerning eating sacred food, because I am Yahweh who has separated them to be sacred.

17 The Yahweh told Mosheh (Moses):

18 Tell Aharon (Aaron) and his sons, and all the Israelis that any Israeli or outsider residing in Yisrael (Israel), when they present their burnt offering to Yahweh, whether it's for a vow or for a freewill offering, 19 to be accepted it must be a male with no defects, whether it's a cow, or a sheep, or a goat. 20 Anything that has a defect must *not* be presented because it wouldn't be acceptable on your behalf.[77] 21 When someone presents a sacrifice of peace offerings to Yahweh to fulfill a vow or as a freewill offering from the herd or the flock, to be accepted it must flawless with no defects— 22 not blind or with broken bones, and not maimed or with an oozing sore or rash or scab. You all mustn't present anything like that to Yahweh, and must not even offering any part of them to Yahweh on the altar. 23 However, if a cow or a sheep has something enlarged or something stunted, it can be offered as a freewill offering, but it wouldn't be accepted for a vow, 24 and you all must never present to Yahweh any animal that's bruised or torn or cut.[78] You mustn't do that in your country.

25 You all mustn't present any of those animals raised by foreigners to your god because they've been ruined and are defective,[79] so they won't be accepted for you.

26 Then Yahweh told Mosheh (Moses):

27 A newborn calf or lamb or goat must remain with its mother for seven days—it can be offered as a sacrifice to Yahweh from the eighth day onwards, 28 but you mustn't slaughter a cow or a sheep and its offspring on the same day. 29 When you offer a thanksgiving sacrifice to Yahweh, it must be acceptable as a sacrifice 30 and you can eat it that same day but no part of it should be left until the morning. I am Yahweh.

31 You all must record my instructions and follow them. I am Yahweh. 32 You mustn't profane the reputation of my holiness, and I will demonstrate my holiness among the Israeli people. I am Yahweh who separates you all to be sacred— 33 who brought you all out of Mitsrayim (Egypt) to be your god. I am Yahweh.

The scheduled festivals

23:1 Then Yahweh told Mosheh (Moses):

2 Tell the Israelis that they must proclaim Yahweh's scheduled festivals as sacred assemblies at the given times.

The rest day

3 Work for six days, then the seventh is a rest day for a sacred assembly—don't work on that day—wherever you live it's a rest day to honour Yahweh.[80]

4 The following are the scheduled festivals that you must proclaim at the appointed times as sacred assemblies:

Passover and flat bread festivals[81]

5 The 14th of the first month (Nisan = March/April) each year at twilight is the start of the celebration to honour Yahweh with the 'passover'.[82]

6 Then the next day (the 15th) is the start of the festival of flat bread to honour Yahweh—you all must eat bread made without any rising agent for seven days.[83] 7 On that first day you'll hold a sacred assembly—no regular work

77 **RV 22:20 · Cross-ref.** Deu 17:1.

78 **RV 22:24 · Note** The Septuagint mentions 'testicles' here, which also correlates with 21:20.

79 **RV 22:25 · Note** Could this be related to the fact that they'd been neutered (as per v24 in the Septuagint)???

80 **RV 23:3 · Cross-ref.** Exo 20:8-10; 23:12; 31:15; 34:21; 35:2; Deu 5:12-14.

81 **RV 23:5 · Parallel** Num. 28:16-25

82 **RV 23:5 · Cross-ref.** Exo 12:1-13; Deu 16:1-2.

83 **RV 23:6-8 · Cross-ref.** Exo 12:14-20; 23:15; 34:18; Deu 16:3-8.

may be done that day. 8 For seven days you all must present offerings to Yahweh, then the seventh day is another sacred assembly—again no regular work may be done that day.

The firstfruits festival

9 Then Yahweh told Mosheh (Moses):

10 Tell the Israelis that when you enter the land that I'm giving you all, and you harvest your grain crops, then you all must bring a sheaf of the first part of your harvest to a priest, 11 and he will wave the sheaf in front of Yahweh to be accepted for you. That must be done the day after the rest day. 12 That same day, you all must offer a year-old lamb with no defects to Yahweh as a burnt offering, 13 and the associated grain offering will be two kilograms of fine wheat flour mixed with olive oil. That will be a gift to Yahweh with a pleasing aroma, and the associated drink offering will be a litre of wine. 14 You all may not eat any bread, or roasted or fresh grain, on that day, until after you've taken the offering to your god. That is a rule that will continue throughout your generations no matter where you live.

The fiftieth day festival[84]

15 Then count seven rest days from the day after you brought the bundle of grain as a wave offering—seven full weeks.[85] 16 Then that next day will make fifty days, and then you all must present a new grain offering to Yahweh. 17 From your homes, each family must bring two loaves of bread baked with a rising agent, as a firstfruits offering to Yahweh. 18 Along with the bread, you all must present seven year-old male lambs without defects, one young bull, and two rams. They will be a burnt offering to Yahweh, with their associated grain and drink offerings—a gift with a pleasing aroma for Yahweh. 19 You all must also offer a male goat as a sin offering and two one-year-old male lambs as a peace offering. 20 The priest must raise them along with the firstfruits bread as a wave offering in front of Yahweh, with the two lambs. They will become sacred to Yahweh, but for the priest to eat. 21 You all must proclaim a sacred assembly that same day—you mustn't do any regular work. That is a permanent rule that will continue throughout the generations no matter where you live.

22 When you all harvest your crops, don't cut the stalks to the very edge of your field and don't pick up stalks that drop on the ground—they must be left for the poor and for foreigners without land.[86] I am your god, Yahweh.

The new year festival[87]

23 Then Yahweh told Mosheh (Moses), 24 "Tell the Israelis that on the 1st of the seventh month (Tishrei = September/October) each year, you must have a public holiday with a loud trumpet blast announcing the sacred assembly. 25 You all must not do any regular work on that day, and you all must present a fire-offering to Yahweh."

The day of atonement[88]

26 Then Yahweh told Mosheh (Moses), 27 "The 10th of that seventh month is a day for making things right with Yahweh.[89] You all must hold a sacred assembly and humble yourselves and present a fire-offering to Yahweh. 28 You mustn't do any work on that particular day because it's the day for making yourselves right in front of your god Yahweh, 29 because anyone who doesn't humble themself on that day will be cut off from their people. 30 In addition, I will destroy anyone who works on that day—removing them from their people. 31 You all must not do any work. That's a permanent rule that will continue throughout the generations no matter where you live— 32 it's a very strict rest day and you all must humble yourselves from the evening of the 9th until the next evening when it will finish.

The celebration in shelters[90]

33 Then Yahweh told Mosheh (Moses):

34 Tell the Israelis that starting on the 15th of the seventh month (of Tishrei—around September/October), there will be a celebration in shelters to honour Yahweh.[91] 35 The first day will be a sacred assembly—you all mustn't do any regular work. 36 You all must present a gift to Yahweh each day for seven days, and then on the eighth day, there'll be another sacred assembly and you'll all present a gift to Yahweh. It'll be a day to assemble—you all mustn't do any regular work that day.

37 The above are the scheduled dates to proclaim sacred assemblies to present a gift to Yahweh: burnt offerings and grain offerings, sacrifices and drink offerings, on the appropriate days, 38 as well as Yahweh's rest days, and alongside all your regular gifts and vows and freewill offerings that you all give to Yahweh.

39 So indeed, on the 15th of the seventh month when you have harvested your crops, you'll all celebrate Yahweh's festival for seven days with the first and eighth days being rest days. 40 On that first day, you'll all bring the fruit from your trees, along with palm branches, leafy branches, and willow branches from beside the creeks, and you'll all happily celebrate in front of your god Yahweh for seven days. 41 Do that for seven days each year as a festival to honour Yahweh. you all must celebrate it in the seventh month. That's a permanent rule that will continue throughout the generations. 42 You all must live in shelters for seven days—all you native-born Israelis, 43 so that the future

84 **RV 23:15 · Parallel** Num. 28:26-31

85 **RV 23:15-21 · Cross-ref.** Exo 23:16; 34:22; Deu 16:9-12.

86 **RV 23:22 · Cross-ref.** Lev 19:9-10; Deu 24:19-22.

87 **RV 23:23 · Parallel** Num. 29:1-6

88 **RV 23:26 · Parallel** Num. 29:7-11

89 **RV 23:27 · Cross-ref.** Lev 16:29-34.

90 **RV 23:33 · Parallel** Num. 29:12-40

91 **RV 23:34 · Cross-ref.** Deu 16:13-15.

generations will know that I made their ancestors live in shelters when I brought them out of Mitsrayim (Egypt). I am your god Yahweh.

44 So Mosheh (Moses) passed all those scheduled dates from Yahweh, on to the Israelis.

Oil for the lamps[92]

24:1 Then Yahweh told Mosheh (Moses):

2 Order the Israelis to bring you pressed olive oil that's pure, to supply lamps to give continual light. **3** The high priest (Aharon (Aaron)) must take care of them from evening until the morning to burn continually in front of Yahweh. That's a permanent requirement that will continue throughout the generations. **4** He will arrange the lamps continually on the lampstand in front of Yahweh.

The bread offered there to God

5 Each week you must take fine wheat flour and bake twelve loaves of bread, using two kilograms of flour for each loaf.[93] **6** Arrange the loaves into two rows of six loaves on the pure table in front of Yahweh, **7** and put pure frankincense with each row to be a memorial portion for the bread as a gift to Yahweh. **8** Every rest day it will be placed in front of Yahweh representing the ongoing agreement with the Israelis. **9** Afterwards, it will belong to Aharon (Aaron) and his sons, and they must eat it in a sacred area[94] because it's a very sacred part of the gifts for Yahweh. That's a permanent rule.

Execution for cursing Yahweh

10 Once there was an Israeli woman and an Mitsri (Egyptian) man who had a son who lived among the Israelis, and he got into a fight with an Israeli man. **11** Then that son of the Israeli woman slandered Yahweh's name and cursed, and so the people took him to Mosheh (Moses). (The mother was Shelomit, a daughter of Divri from the Dan tribe.) **12** They held him in custody while waiting for Yahweh's decision.

13 Then Yahweh told Mosheh:

14 Take that man who cursed outside the camp, and everyone who heard him must place their hands on his head, and then all the people must execute him by throwing rocks at him. **15** Then tell the people that anyone who curses God must bear the results of their own wickedness. **16** Anyone who slanders Yahweh's reputation must be executed. The gathered assembly must throw rocks at them. It makes no difference whether they're a foreigner staying there, or a native-born Israeli.

17 Anyone who murders another person, must definitely be executed.[95] **18** Anyone who kills someone else's animal, must make restitution with the same kind of animal.

19 Anyone who injures a fellow citizen, must have the same done to them— **20** fracture for fracture, eye for eye, tooth for tooth—however they injured the other person, that's what must be done to them.[96] **21** Anyone who kills someone else's animal must replace it, but anyone who kills another person must be executed. **22** There's only one set of regulations for both the foreigner and the native-born citizen[97] because I am your god Yahweh.

23 Mosheh (Moses) passed all that onto the people, and they took the man who had cursed Yahweh outside the camp where they executed him with rocks. The Israelis did exactly what Yahweh had commanded them via Mosheh.

The rest year[98]

25:1 Then on Mt. Sinay, Yahweh told Mosheh (Moses):

2 Tell the Israelis that when you all enter the land that I'm giving you, the land must observe a rest year for Yahweh. **3** You can plant your crops, prune your grapevines, and harvest all its produce for six years, **4** but during the seventh year, you must allow the land to rest to honour Yahweh.[99] You mustn't plant any crops or prune any grapevines. **5** Don't systematically harvest the self-sown crops or the grapes from the untrimmed vines. It must be a rest year for the land. **6** However, during the rest year, the land will provide food for you and your servants, and for your hired workers and the foreigners who are living among you, **7** as well as your livestock and the wild animals across the land. Any produce from the land can be eaten.

The restoration celebration year

8 Count off seven rest years, so seven times seven which is forty-nine years, **9** then after that, sound loud horn blasts on the 10th of the seventh month to announce throughout the land that it's the day for making things right with Yahweh. **10** Then you all must declare that fiftieth year to be sacred. It'll be a restoration celebration year when you announce freedom for all the inhabitants of the country—everyone can be free to return to their families, and all families can be free to return to their originally inherited land. **11** That fiftieth year will be a restoration celebration year. You all mustn't plant crops and don't systematically harvest the self-sown crops or the grapes from the untrimmed vines, **12** because it's a restoration celebration year. You all must treat it as sacred and just eat what you take directly from the countryside.

13 In that restoration celebration year, you all should return to your inherited land. **14** In the other years when you buy or sell from your fellow citizens, you mustn't cheat them **15** because the value of the land will depend on the number of years after the restoration celebration year, i.e., you must take into account the number of years of pro-

92 **RV 24:1 · Parallel** Exo. 27:20-21

93 **RV 24:5-6 · Cross-ref.** Exo 25:30.

94 **RV 24:9 · Cross-ref.** Mat 12:4; Mrk 2:26; Luk 6:4.

95 **RV 24:17 · Cross-ref.** Exo 21:12.

96 **RV 24:20 · Cross-ref.** Exo 21:23-25; Deu 19:21; Mat 5:38.

97 **RV 24:22 · Cross-ref.** Num 15:16.

98 **RV 25:1 · Parallel** Deu. 15:1-11

99 **RV 25:4 · Cross-ref.** Exo 23:10-11.

Readers' Version

duce— 16 if there's many years to go, the price will increase, and if the next rest year is close, the price will decrease because you're selling the number of crops. 17 So don't cheat eat other—you must respect and obey your god, because I am your god Yahweh.

18 You all must follow all my instructions and maintain my values—keeping them so that you'll be able to live securely on the land. 19 The land will yield its crops and you'll all have plenty to eat, and you'll be able to live there securely.

20 But if you all wonder what you'll eat in that seventh year when you'll neither plant crops or do organised harvests, 21 well I'll send my blessing to you all in the sixth year, and it'll produce enough for three years 22 so you all can still eat that stored food while you plant crops in the eighth year to feed you all through the ninth year.

Returning property to the clan

23 The land can not be irrevocably sold, because it belongs to me and you all are foreigners and temporary residents on my land. 24 so for all the land that you take possession of, there must be a way to get back the family land. 25 For example, if an Israeli man becomes poor and sells off some of his inherited land, then a close relative must have the right to go and buy back that land. 26 Even if he didn't have a relative who could do that, and he prospers again in the future and is able to raise enough money, 27 then he can calculate the value of the years until the restoration celebration, and then for that amount he must be allowed to buy the land back from the person he'd sold it to. 28 However, if the original owner wasn't able to raise enough money, then that piece of land that was sold will remain under the control of the buyer until the restoration celebration year when it must be returned anyway.

29 If a house inside a walled city is sold, then the right to buy it back will last until one full year after the sale. 30 If it's not bought back by the original family within that year, then that house in the walled city will then belong permanently to the buyer—it won't be returned in the restoration celebration year. 31 On the contrary, village houses will be considered as part of the family land, so they'll be able to be bought back by the family, otherwise they'll be returned in the restoration celebration year.

32 The Levites' cities and houses will belong to them permanently—the Levites must *always* be able to buy them back, 33 but even if they don't buy them back, they must be returned in the restoration celebration year because the Levites' houses are their only possession among the Israelis. 34 In addition, they may not sell the pastureland around their cities because that's their permanent possession.

Assisting the poor

35 If a fellow citizen becomes poor and is unable to survive beside you, then you must support that person and allow him to live with you like a foreigner might.[100] 36 You mustn't charge that person any interest or make a profit from him, but you must respect and obey your god, and your fellow citizen can continue to live with you. 37 If you loan him money, don't charge interest or make a profit from his food.[101] 38 I am your god Yahweh who brought you all out of Mitsrayim (Egypt) to give you the Kena'an (Canaan) region and to be your god.

Treatment of slaves

39 If a fellow citizen becomes poor and selling himself to you, don't force him to work like a slave[102]— 40 treat him like a hired worker or a temporary resident. He can work with you until the restoration celebration year 41 when he must be released along with his children, and he can return to his family, and to his clan's land, 42 because they are my slaves that I brought out of Mitsrayim (Egypt) so they mustn't be sold again as slaves. 43 Don't rule harshly over them but rather, respect and obey your god. 44 If you want to have male or female slaves, they you can buy them from the surrounding countries, 45 or else from the children or clans of the foreigners who are living among you—you all can own them 46 and then pass them on to your children to own as their inheritance. You all can make them work indefinitely for you, but you mustn't harshly oppress your fellow Israelis.

47 If a foreigner living among you becomes wealthy, yet your fellow citizen becomes poor and sells himself to that resident foreigner or to a member of their clan, 48 then there's always the right of redemption even after he's sold himself, so one of his brothers can buy him back, 49 or his uncle or cousin or another relative from the clan can pay to free him. In fact, he might even be able to buy his own way out. 50 He must work out with his master how many years from when he sold himself, until the restoration celebration year, and figure out the price according to the wages of a hired worker for that many years. 51 If there's still a lot of years to go, he'd need to repay most of what he sold himself for, 52 but if it's only a few years to go, the price for his freedom would be proportionally smaller. 53 While he works for the foreign master, he must be treated like an annual hired worker. You others must ensure that he's not treated harshly. 54 Then even if he's not bought out, he and his children must be released in the restoration celebration year 55 because the Israelis are my slaves—my slaves because I brought them out of Mitsrayim (Egypt). I am your god Yahweh.

Obedience will lead to prosperity[103]

26:1 You all mustn't make worthless idols[104] or carved images for yourselves, or set up sacred pillars. In your country, you must

100 **RV 25:35 · Cross-ref.** Deu 15:7-8.

101 **RV 25:37 · Cross-ref.** Exo 22:25; Deu 23:19-20.

102 **RV 25:39-46 · Cross-ref.** Exo 21:2-6; Deu 15:12-18.

103 **RV 26:1 · Parallel** Deu. 7:12-24; 28:1-14

104 **RV 26:1 · Cross-ref.** Lev 19:4.

Readers' Version

never bow down to an engraved stone image,[105] because I
am your god Yahweh. 2 You all must observe my rest days
and honour my sanctuary. I am Yahweh.
3 If you'll all follow my instructions and remember my
rules and obey them, 4 then I'll give you all rain in the
proper season, and the land will produce crops and the
trees in the countryside will produce fruit. 5 The grain
threshing will continue until the grape harvest, and the
grape harvesting will continue until it's time to plant new
crops, and so you'll all have plenty of food and you'll live
securely there on your land.
6 Then I'll give peace in your country so that you'll all
sleep without being afraid. I'll remove the wild animals
from your area and there'll be no raids or wars in your re-
gion. 7 You'll all be able to chase away your enemies and
destroy them— 8 five of you will chase away a hundred,
and a hundred of you will chase away ten thousand, and
you'll be able to defeat your enemies.
9 I'll give you all my attention and bless you with many
children, and I'll maintain my agreement with you all.
10 You'll all still be eating the previous year's grain when
the new harvest starts, and you'll have to move out that
left-over grain to make room for the new. 11 Then I'll put
my residence among you all and won't reject you, 12 and
I'll walk among you and be your god, and you'll all be my
people. 13 I am your god Yahweh who brought you all out
from being slaves in Mitsrayim (Egypt), and I broke the
chains off you so that you all could walk with heads erect.

Punishments for disobedience[106]

14 However, if you all won't listen
to me and won't follow all those in-
structions,[107] 15 and if you all reject my regulations and my
values to the point of hating my commands, thus breaking
my agreement, 16 then this is what I'll do to you all: I'll
send sudden terror to you all, and wasting diseases and
sicknesses. You'll all be wasting your time sowing seeds be-
cause your enemies will eat the harvest. 17 I'll take action
against you, and you'll be defeated by your enemies. You'll
be ruled over by those who hate you, and you'll all run
away frightened even when no one's chasing you.
18 If you all still won't listen to me after that, then I'll
continue on to discipline you seven times over for your
disobedience. 19 Then I'll smash your strong pride, and I'll
make the sky like iron with no rain and your land hard like
bronze. 20 Your energy spent working your land will be
just wasted as your land won't produce its crops, and the
trees won't produce any fruit.
21 Then if you're all still being contrary and unwilling to
listen to me, then I'll send seven times more deadly dis-
eases according to your disobedience. 22 Then I'll send in
the wild animals to make you childless and to cut back
your livestock, thus diminishing your numbers and leaving
your roads desolate.
23 Then after that if you all still won't accept my disci-
pline and continue to oppose me, 24 then I myself will op-
pose you all and punish you all seven times over for your
disobedience. 25 I'll send armies against you all to avenge
the breaking of our agreement. You'll be shut into your
cities where I'll send diseases in for you all, and allow your
enemies to defeat you. 26 When I limit your food supplies,
ten women will bake bread in one oven and it will be ra-
tioned by weight—you'll all eat but never be satisfied.
27 In spite of all that, if you all still won't listen to me,
and continue to oppose me, 28 then I'll be in a hostile rage
against you all and I'll discipline you seven times more for
your disobedience 29 and you'll start eating your own sons
and daughters. 30 I'll destroy your hilltop shrines and cut
down you incense altars, then I'll pile your corpses on top
of your idols' corpses, and I myself will detest you all. 31 I'll
make your cities into heaps of rubble and I'll devastate
your sanctuaries and no longer smell the pleasing aromas
of your sacrifices.
32 I'll devastate the region, and your enemies who live in
it will be appalled. 33 Then I'll scatter you all among other
nations and then armies will come in after you and your
land will become desolate and your cities will become rub-
ble, 34 and the land will enjoy all its rest times while it's
desolate and you're all in your enemies' countries. The
land will stop producing and enjoy its times of resting. 35 It
will rest all through its desolation since it didn't get its rest
times when you lived on it.
36 Then those of you who are left in your enemies' coun-
tries, I'll make you paranoid there—even the sound of a
blowing leaf will make them run away as if someone's
chasing them with a sword, and they'll fall down even
when no one's chasing them. 37 They'll stumble over each
other as if being attacked, but there won't be anyone chas-
ing them, and then you all won't have the energy to stand
up against your enemies. 38 You'll die in various countries
and your enemies will consume you. 39 Those of you who
are left will rot away amongst the wickedness in your ene-
mies' countries and because of the wickedness of their an-
cestors.
40 However, if they confess their wickedness and their
ancestors' wickedness, that they've disobeyed and ne-
glected me, and been hostile towards me, 41 (and that I be-
came hostile toward them and took their into their ene-
mies' countries,) and humble their undisciplined hearts
and admit their disobedience, 42 then I'll remember my
agreements with Ya'akov (Jacob) and with Yitshak (Isaac)
and with Avraham, and I'll remember this land. 43 The land
here will have been deserted by them and will have en-
joyed its times of rest, and they'll accept their wickedness
because they rejected my values and they really detested
my regulations. 44 Despite that, I won't reject them in their
enemies' countries, and I won't detest them enough to
completely destroy them and to break my agreement with

105 **RV 26:1 · Cross-ref.** Exo 20:4; Deu 5:8; 16:21-22; 27:1.

106 **RV 26:14 · Parallel** Deu. 28:15-68

107 **RV 26:14-33 · Cross-ref.** Deu 28:15-68.

them, because I am their god Yahweh. **45** I'll remember the earlier agreement with their ancestors that I brought out of Mitsrayim (Egypt) while all the nations watched me be their god. I am Yahweh.

46 The above are the instructions and values and rules that Yahweh instilled between him and the Israelis through Mosheh (Moses) there at Mt. Sinay.

27:1 Then Yahweh told Mosheh (Moses):

Valuations of vows to Yahweh

2 Tell the Israelis that when someone makes a special vow to offer someone to Yahweh, **3** a man between twenty and sixty will be valued at fifty silver coins (according to the sanctuary standard weights) **4** and a woman at thirty coins. **5** If it's someone between five and twenty, then it's twenty silver coins for a male and ten for a female. **6** Between one month old and five years, it's five silver coins for a male and three for a female. **7** For sixty years old and older, it's fifteen silver coins for a male and ten for a female.

8 If the maker of the vow can't afford the valuation, then that person must stand in front of the priest and give an account, and then the priest can set a value that they can afford.

9 If it's an animal that they're promising as a gift for Yahweh, then that animal becomes sacred— **10** it can't be exchanged for a different one (either better or worse), but if it does get substituted, then both animals will become sacred. **11** Any 'unclean' animal cannot be presented to Yahweh, so if that's what was promised, the person must take the animal to the priest, **12** and a priest must give a fair valuation according to the quality of the animal—the priest's decision will be final. **13** However, if it's later bought back, then an extra twenty percent must be added to that valuation.

14 If someone dedicates their house as sacred to Yahweh, a priest must value it according to its quality—the priest's decision will be final. **15** However, if that person decides to buy back their house, then an extra twenty percent must be added to the valuation and then it can be theirs again.

16 If someone dedicates part of their farmland as sacred to Yahweh, then it will be valued according to how much seed would be sown in it—fifty silver coins for each 130kg of barley seed required. **17** That would be its value if it was dedicated during the restoration celebration year, **18** but in the years following, the priest must calculate the field's value depending on how many years remain before the next rest year. **19** However, if that person decides to buy back their land, then an extra twenty percent must be added to the valuation and then it can be theirs again. **20** If the person doesn't buy back the field but sells it to someone else, then it can't be bought back again. **21** Then when the field is released at the next rest year, it will be sacred to Yahweh and the priests will take ownership.

22 If someone dedicates to Yahweh some land that they've bought (i.e., it's not part of their clan inheritance), **23** then a priest must calculate the valuation until the next restoration celebration year, and it must be paid that same day —becoming sacred to Yahweh. **24** In that rest year, the land will return to the original owner who has it as part of their clan inheritance.

25 All valuations will be calculated using the standard weights from the sanctuary—the silver coin must weigh twelve grams.

26 Every firstborn domestic animal (including cows and sheep) automatically belongs to Yahweh, and no person can claim to 'dedicate' it. **27** However, if it's an 'unclean' animal then it must be bought back by paying its valuation plus an additional twenty percent, but if it's not bought back, then it must be sold at its valuation price.

28 If someone dedicates something to Yahweh that they own (e.g., a man or an animal, or a field), they can't then sell it or buy it straight back—everything that's dedicated like that becomes sacred to Yahweh.[108]

29 Any person who's dedicated for destruction cannot be bought back—they must be executed.

30 A tenth of all the harvests from the crops and fruit from the trees, belongs to Yahweh. It's sacred to Yahweh.[109] **31** If someone really wanted to buy back their tenth of their produce, an additional twenty percent must be added to the valuation. **32** Every tenth animal of the mustered domestic cattle and sheep and goats, is sacred to Yahweh. **33** The herder mustn't pick out good or bad ones, or make substitutions. (If a substitution was made, both animals then become sacred and must not be bought back.)

34 The above are the instructions and rules that Yahweh gave Mosheh (Moses) at Mt. Sinay for the Israelis.

108 **RV 27:28 · Cross-ref.** Num 18:14.

109 **RV 27:30-33 · Cross-ref.** Num 18:21; Deu 14:22-29.

Census

often called
Numbers

Introduction

The English word 'Numbers' relates to the census of Israeli fighting men so we have chosen to rename it as *'Census'*. (Actually, there are *two* censuses described in this document, but the plural form of the word feels less comfortable to pronounce.) Hebrew readers call this document 'Bemidbar' which is the fourth word in the Hebrew text, and means 'In the wilderness'. Some European and other translations call it 'The fourth book of Mosheh' (Moses).

This document tells about the descendants of Yisrael (called 'Israel' in older translations) for the forty years after their departure from Mt. Sinay, until they arrived at the eastern edge of the land that God has promised to give them. This document is named after the census that Yahweh ordered Mosheh to take before the Israelis had left Mt. Sinay.

Then the Israelis purified themselves and celebrated their second 'pass-over' festival after some forty years had passed.

Also at that time, the second census of fighting men was taken, i.e., a generation later at Kadesh-Barnea at Kena'an's southern boundary. But from Kadesh-Barnea, none of them entered the land that Yahweh had promised to give them.

When they were still camped east of the Yarden (Jordan) River, two and a half tribes requested to be given territory on that side of the river, although they sent their fighting men ahead with the other tribes to help them conquer Kena'an.

This 'Census' document also records how people were often scared and discouraged as they faced hardship, causing them to sometimes rebel against Yahweh and his chosen servant Mosheh who led them. However, Yahweh's (mostly) patient endurance of their behaviour is told here, and his faithfulness throughout their generations. It reveals Mosheh as an obedient yet humble leader who was devoted both to Yahweh and to the people he had responsibility for.

Main components of this account

The Israelis prepare to depart from Sinay *1:1–9:23*
a. The first Israeli census *1:1–4:49*
b. Various laws and regulations *5:1–8:26*
c. The second celebration of the messenger's 'pass-over' *9:1-23*
From Mt. Sinay to Moav (Moab)*10:1–21:35*
The events in Moav *22:1–32:42*
The places passed through by the Israelis *33:1-49*
Warnings before crossing the Yarden (Jordan) river *33:50–36:13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The first census of the Israelis by Mosheh

1:1 In April of the year after the Israeli people escaped from Mitsrayim (Egypt), Yahweh spoke to Mosheh (Moses) in the Sinay wilderness in the sacred tent, saying,
2 "Count all the men who are Yisrael's (Israel's) descendants by their clans and families,[1] being sure to list all their names. **3** Only include those who are twenty or older and able to be recruited as soldiers. You and Aharon (Aaron) must enrol them into military divisions. **4** The leader of each tribe will accompany you.
5 These are the names of the men who will assist you:
Elitsur (Shedeyur's son) from Re'uven,
6 Shelumiel (Tsurishadai's son) from Shim'on (Simeon),
7 Nahshon (Aminadav's son) from Yehudah (Judah),
8 Netanel (Tsuar's son) from Yisakar (Issachar),
9 Eliav (Helon's son) from Zevulun,
10 Elishama (Amihud's son) from Yosef's (Joseph's) son Efrayim (Ephraim),
Gamliel (Pedahtsur's son) from Yosef's son Menasheh (Manasseh),
11 Avidan (Gid'oni's son) from Benyamin,
12 Ahiezer (Amishaday's son) from Dan,
13 Pagiel (Okran's son) from Asher,
14 Elyasaf (Re'uel's son) from Gad,
15 Ahira (Eynan's son) from Naftali (Naphtali). **16** They were the leaders of their tribes—chosen out of their communities, and leaders of units of one thousand soldiers.
17 Mosheh (Moses) and Aharon (Aaron) took those men whose names had been given **18** and they assembled the entire community that April. For each tribe, they recorded their ancestry by clan, counting the names of those men who were twenty or over, **19** just as Yahweh had commanded Mosheh. So he counted them there in the Sinay wilderness, **20-21** individually counting those in each tribe below by their clan, and only including males who were twenty or older and able to fight in battle:
46,500 men from the tribe of Re'uven,
22-23 59,300 men from the tribe of Shim'on (Simeon),
24-25 45,650 men from the tribe of Gad,
26-27 74,600 men from the tribe of Yehudah (Judah),
28-29 54,400 men from the tribe of Yisakar (Issachar),
30-31 57,400 men from the tribe of Zevulun,
32-33 40,500 men from the tribe of Efrayim (Ephraim),
34-35 32,200 men from the tribe of Menasheh (Manasseh),
36-37 35,400 men from the tribe of Benyamin,
38-39 62,700 men from the tribe of Dan,
40-41 41,500 men from the tribe of Asher,
42-43 53,400 men from the tribe of Naftali (Naphtali).
44 Those were the ones that Mosheh (Moses) and Aharon (Aaron) and the twelve Israeli leaders (one from each tribe) listed. **45** They were all the Israelis who were counted according to their ancestry, being men who were twenty or older, and capable of going off to battle— **46** 603,550 of them in total. **47** However, the Levites weren't listed along with the other tribes **48** because Yahweh had told Mosheh,
49 "Don't list the Levites or count them with the other Israelis. **50** Instead, appoint them to manage the tent where the copy of the agreement is kept, along with all its equipment. They must serve inside it as required, and they should set their tents up around it. **51** When it's time to leave that place, the Levites must take the tent down and when camp is set up, they must erect it again, but any stranger who approaches it must be executed. **52** When the other Israelis set up camp, each man must set up with his army division by their banner, **53** but the Levites will camp there around the sacred tent and look after it. That way, the Israeli community won't make Yahweh angry. **54** So the Israelis did everything that Yahweh had instructed Mosheh.

Camp layout by tribe

2:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):
2 "The Israelis must camp with each family joining their tribe, which will be displaying its banner. They must camp around the sacred tent but at a distance.
3 On the eastern side facing the sunrise will be Yehudah's (Judah's) banner and their army divisions, led by Aminadav's son Nahshon **4** with 74,600 in his division. **5** The tribe of Yisakar (Issachar) will set up next to them, led by Tsuar's son Netanel, **6** with 54,400 in his division. **7** Then the tribe of Zevulun, led by Helon's son Eliav, **8** with 57,400 in his division. **9** The total number in the divisions in the Yehudah camp is 186,400, and when travelling, they'll all go at the front.
10 On the southern side of the sacred tent will be Re'uven's banner, led by Shedeyur's son Elitsur **11** with 46,500 in his division. **12** The tribe of Shim'on (Simeon) will set up next to them, led by Tsurishadai's son Shelumiel **13** with 59,300 in his division. **14** Then the tribe of Gad, led by Re'uel's son Elyasaf. **15** with 45,650 in his division. **16** The total number in the divisions in the Re'uven camp is 151,450, and when travelling, they'll all go second.
17 Then the Levites will go next with their own banners in the order that they were camped, carrying the sacred tent.
18 On the western side of the sacred tent will be Efrayim's (Ephraim's) banner, led by Amihud's son Elishama **19** with 40,500 in his division. **20** The tribe of Menasheh (Manasseh) will set up next to them, led by Pedahtsur's son Gamliel **21** with 32,200 in his division. **22** Then the tribe of Benyamin led by Gid'oni's son Avidan **23** with 35,400 in his division. **24** The total number in the divisions in the Efrayim camp is 108,100, and when travelling, they'll all go third.
25 On the northern side of the sacred tent will be Dan's banner, led by Amishaday's son Ahiezer **26** with 62,700 in his division. **27** The tribe of Asher will set up next to them, led by Okran's son Pagiel **28** with 41,500 in his division. **29** Then the tribe of Naftali (Naphtali) led by Eynan's son Ahira **30** with 53,400 in his division. **31** The total number in the divisions in the Dan camp is 157,600, and when travel-

1 **RV 1:2 · Cross-ref.** Num 26:1-51.

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ling, they'll all go last with their banners.
32 Those are the listed Israelis by their ancestral tribes
with a total of 603,500 fighting men. 33 However, following
Yahweh's instructions, the Levites weren't listed among
them.
34 So the Israelis did everything that Yahweh com-
manded Mosheh (Moses). They camped under their ban-
ners, and travelled grouped in their tribes and clans.

Aharon's sons

3:1 The following are the descen-
dants of Aharon (Aaron) and Mosheh (Moses) as on the day
when Yahweh spoke with Mosheh on Mt. Sinay: 2 Aharon's
sons were: Nadav (the oldest), Avihu, Eleazar, and Itamar.[2]
3 They were all anointed as priests and served in that role,
4 except that Nadav and Avihu died in front of Yahweh
when they offered unacceptable fire to him in the Sinay
wilderness,[3] and so they had no sons. So Eleazar and Ita-
mar served as priests alongside their father Aharon.

The Levites as ransom for their sons

5 Then Yahweh told Mosheh
(Moses), 6 "Summon the Levites to
come and stand in front of Aharon
(Aaron) the priest, so they can assist him. 7 They must per-
form duties for him and for the entire community at and
around the sacred tent, 8 including looking after all of its
equipment and fulfilling the obligations of the Israelis.
9 You must assign the Levites to Aharon—out of all the Is-
raelis it's them who are assigned to serve the priests.
10 Appoint Aharon and his sons as priests and to preserve
the priesthood. Any other person who tries to act as a
priest must be executed."
11 Then Yahweh told Mosheh, 12 "Out of all the Israelis,
I've taken the Levites instead of the oldest son from every
family. The Levites will be the ransom for those sons, and
so they belong to me, 13 because every firstborn male per-
son and animal is set aside as belonging to me ever since I
killed those firstborn males in Mitsrayim (Egypt). I am
Yahweh."

The census of the Levites

14 Then in the Sinay wilderness,
Yahweh told Mosheh (Moses),
15 "List all the male Levites that are at least one month old.
Count them by their families and clans." 16 So Mosheh
listed them exactly as Yahweh had commanded him to,
17 and these were Levi's sons: Gereshon, Kohat, and Merari.
18 Gereshon's sons were: Livni and Shimei. 19 Kohat's sons
were: Amram, Yitshar, Hevron, and Uziel. 20 Merari's sons
were Mahli and Mushi.
Those were the families of the Levites by their clans.
21 Gereshon's descendants were the Livnim and the
Shim'im, so they made up the Gershonim. 22 They had
7,500 males that were at least a month old. 23 The Gershoni
clans were to camp on the western side of the sacred tent,
24 and their leader was La'el's son Elyasaf. 25 Gereshon's
descendants were responsible for the sacred tent, includ-
ing its covering and the entrance curtain, 26 the courtyard
curtains, and the courtyard entrance curtain, that sur-
rounded it. Also the ropes used to hold them.
27 Kohat's descendants were the Amramim, the Yitshari,
the Hevronim, and the Uzielim, so they made up the Ko-
hatites. 28 They had 8,600 males that were at least a month
old. They were in charge of the running of the sacred tent.
29 The Kohatite clans were to camp of the southern side of
the sacred tent, 30 and their leader was Uziel's son Elit-
safan. 31 They were in charge of the box, the table and the
lampstand, the altars and all the utensils used for ministry,
the inside curtain and its gear.
32 The man who organised the Levites was Aharon's
(Aaron's) son, Eleazar the priest. He had oversight over all
those who were responsible for the sacred tent.
33 Merari's descendants were the Mahlim and the
Mushim, so they made up the Merarim. 34 They had 6,200
males that were at least a month old, 35 and their leader
was Avihayil's son Tsuriel. They were to camp on the
northern side of the sacred tent. 36 They were in charge of
all the frames for the sacred tent, its crossbars, posts,
bases, all its containers and equipment, 37 as well as the
pillars used to make the courtyard with their bases, pegs,
and ropes.
38 Mosheh (Moses) and Aharon and his sons set up their
tents in front of the entrance on the eastern side of the sa-
cred tent. They were in charge of that tent and the needs
of the Israelis. Any stranger who approached had to be ex-
ecuted. 39 Mosheh and Aharon listed 22,000 Levite males
that were at least a month old, listing them by their clans
as per Yahweh's instructions.

Paying the price for the firstborn sons

40 Then Yahweh told Mosheh
(Moses), "List all the other male Is-
raeli that are at least one month old and count them.
41 The Levites are for me, Yahweh, in the place of the first-
born males from every Israeli family, and their animals are
in place of the Israelis' firstborn male animals." 42 So
Mosheh listed the firstborn Israelis exactly as Yahweh had
commanded him to. 43 and the total number of firstborn
males a month old or more whose names were listed came
to 22,273.
44 Then Yahweh spoke to Mosheh, 45 "Take the Levites
instead of every firstborn male Israeli, and the Levites' ani-
mals instead of their animals, and the Levites will be
mine—I am Yahweh. 46 To redeem the 273 firstborn Israelis
who outnumber the Levites, 47 collect five silver coins for
each one of them. (Use the same silver coins weighing
eleven grams, that the priests use in the sacred tent.)
48 Give that money to Aharon (Aaron) and his sons as pay-
ment of the ransom for those excess 273 males." 49 So
Mosheh collected that ransom money to cover the ransom
of the excess not covered by the number of Levites. 50 He
collected 1,365 silver coins from the firstborn Israeli males
(using the standard weight of silver from the sanctuary)
51 and gave it to Aharon and his sons just as Yahweh had
commanded.

2 **RV 3:2 · Cross-ref.** Num 26:60.

3 **RV 3:4 · Cross-ref.** Lev 10:1-2; Num 26:61.

Readers' Version

Kohat's descendants' duties

4:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), 2 "Take a detailed census of Kohat's male descendants by their clans and families 3 who are from twenty-five up to fifty years old and who goes into the sacred tent to minister.

4 This is what the Kohatites are responsible for concerning the sacred tent including the inner room: 5 When it's time to break camp, Aharon and his sons must enter and take down the curtain that veils it, and then use that to cover the box containing the agreement. 6 Then they must cover it with fine leather, followed by a blue cloth, and then put its carrying poles through the rings.

7 They must spread a blue cloth over the sacred bread table, then place the dishes, pans, bowls, and jugs for the drink offerings on top of that, along with the sacred bread. 8 Then they must spread a scarlet cloth over all that, and cover that again with fine leather, and then put its poles through the rings.

9 They must spread a blue cloth over the lampstand with its oil lamps, its tongs and trays, and the oil containers that are used for it. 10 Then they must wrap the lampstand and all its equipment in fine leather, and place it all on its carrying frame.

11 Then the must spread a blue cloth over the gold incense altar, and cover that again with fine leather, and then put its poles through the rings. 12 Then they must get all the other utensils that they use in the sacred tent, and cover that again with fine leather, and place it all on its carrying frame. 13 They need to remove the ashes from the bronze altar and spread a purple cloth over it, 14 and put all the utensils they use on top of it: the trays, meat forks, shovel and basins for the altar. Then they must cover it with fine leather, and then put its poles through the rings. 15 Aharon and his sons must finish covering the sacred tent and all its utensils and equipment when they're about to move camp. Then the Kohatites can come to carry it all without touching the inner room so they won't die. That's the responsibility of Kohat's descendants—carrying the sacred tent.

16 Eleazar (son of Aharon (Aaron) the priest) is in charge of the lamp oil and the fragrant incense, the regular grain offering, the anointing oil, and the oversight of the sacred tent and the inner room, including everything that's used inside them.

17 Then Yahweh told Mosheh (Moses) and Aharon, 18 "Don't allow the Kohatite Levites to get wiped out by mishandling the most sacred items, 19 but take these precautions on their behalf so they won't die when they approach the most sacred items: Get Aharon and his sons to go and show each of them personally the correct and proper way to do his duties. 20 However, they must never go early to set their eyes on the sacred objects, even briefly, or they'll die."

Gereshon's descendants' duties

21 Then Yahweh told Mosheh (Moses), 22 "Take a detailed census of Gereshon's male descendants by their clans and families 23 who are from thirty up to fifty years old and who goes into the sacred tent to minister.

24 This is what the Gershonim are responsible for working with and carrying: 25 They must carry the inner curtains from the sacred tent, the covering, the fine leather covering, the entrance curtain, 26 the courtyard curtains, and the courtyard gate curtain, along with the ropes and other equipment for using them. That will be their ministry. 27 Aharon (Aaron) and his sons will direct the Gershonim in their duties and assign all the items to them. 28 That will be the ministry of Gereshon's descendants with the sacred tent, and it will all be under the supervision of Aharon's son Itamar the priest.

Merari's descendants' duties

29 "Take a detailed census of Merari's descendants by their clans and families, 30 listing the men who are from thirty to fifty years old and who goes into the sacred tent to minister. 31 Their duties are carrying the frames, crossbars, posts, and sockets for the sacred tent, 32 the courtyard pillars and their bases, their pegs and ropes, and all their equipment. Every man must be assigned by name as to what equipment he must carry. 33 That will be the ministry of Merari's descendants with the sacred tent, and it will all be under the supervision of Aharon's (Aaron's) son Itamar the priest.

The totals from the Levite census

34 So Mosheh (Moses) and Aharon (Aaron) and the community leaders listed the Kohatites by their clans and families, 35 counting the men from thirty to fifty years old who go into the sacred tent to minister, 36 and the total for all the clans was 2,750. 37 That was from the Kohatite clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 38 They counted the Gershonim by their clans and families, 39 counting the men from thirty to fifty years old who go into the sacred tent to minister, 40 and the total for all the clans was 2,630. 41 That was from the Gershoni clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 42 They counted the Merarim by their clans and families, 43 counting the men from thirty to fifty years old who go into the sacred tent to minister, 44 and the total for all the clans was 3,200. 45 That was from the Merari clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 46 So Mosheh, Aharon, and the Israeli leaders counted all the Levites by their clans and families, 47 counting the men from thirty to fifty years old who go into the sacred tent to minister and also help with carrying it, 48 and the total came to 8,580. 49 Those were the ones counted by Mosheh following Yahweh's instructions. Each man's name was listed by Mosheh, along with his duties and what was his responsibility to carry.

Handling ceremonial 'uncleanness'

5:1 Then Yahweh told Mosheh (Moses), 2 "Order the Israelis that anyone with a skin disease or a discharge, and anyone who's 'unclean' because they touched a corpse, must be sent outside the camp. 3 Whether they're male or female, they must be sent outside the camp so that the whole

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camp doesn't become 'unclean' because I'm living there right amongst them." 4 So the Israelis did what Yahweh told Mosheh, and sent those people outside the camp.

Reparations for crimes

5 Then Yahweh told Mosheh (Moses), 6 "Tell the Israelis that when any man or a woman disobeys God by doing any of the things that humans do when they're unfaithful towards Yahweh, then that person is guilty 7 and they must confess their disobedience. Then that person must make full reparation to whoever they wronged, along with an extra twenty percent of the cost. 8 However, if reparation to the victim isn't possible for some reason, then it must be paid to Yahweh via a priest, in addition to the ram that will be offered for that person's atonement. 9 Any sacred contributions by the Israelis that are presented to a priest will belong to him. 10 Each person's sacred contributions will be their own, but anything given to a priest will belong to him."

Testing for an unfaithful wife

11 Then Yahweh told Mosheh (Moses), 12 "Tell the Israelis that if any man's wife has an affair and is unfaithful towards him, 13 when another man secretly has sex with her, then she becomes 'unclean', even though there's no witness against her and she wasn't caught. 14 If the husband becomes suspicious, whether or not she's actually become 'unclean', 15 then he should take her to a priest. He must also bring an offering on her behalf: two litres of barley flour. It must not have any oil or spices mixed into it because it's a grain offering for suspicion—for determining if unfaithfulness has occurred.

16 Then the priest must lead her forward and stand her in front of Yahweh. 17 He must fill a pottery jar with sacred water, and then mix some dust from the floor of Yahweh's residence into the water. 18 Then the priest must stand the woman in front of Yahweh and let her hair down, then he must place the suspicion grain offering on her palm. (It's a grain offering for jealousy.) The priest must be holding the water of bitterness that brings a curse 19 and tell the woman to make this oath: "If no other man slept with you, and if you didn't dirty yourself while you're married, then be free from this water of bitterness that brings a curse. 20 But if you have cheated on your husband and become 'unclean' and slept with some other guy, there'll be consequences. 21 Then the priest will make the woman take that curse as an oath, and he'll tell her, "Yahweh will make your experience a curse and your people will see the results of the oath, when Yahweh gives disease to your genitals and makes your belly swell. 22 This water will invoke the curse to make your belly swell and your genitals shrivel." Then the woman must say, "Indeed, let it be so."

23 Then the priest must write those curses on a scroll, then wipe the ink into the water of bitterness. 24 He must make the woman drink that water of bitterness that brings the curse, and it will enter into her. 25 Then he'll take the grain offering of suspicion from her hand, and hold it up in front of Yahweh, and then take it to the altar. 26 He'll take some of the grain as a memorial portion and burn it on the altar. Then he'll make the woman drink the water. 27 After she's drunk it, if she was 'unclean' and unfaithful to her husband, the water will carry that curse into her, and her belly will swell and her genitals will get diseased, and the woman will become a curse among her people. 28 However, if she hadn't defiled herself and is pure, then she'll be free and be able to have children.

29 That's the rule about jealousy when a wife cheats on her husband and defiles herself, 30 or when a husband becomes jealous and suspicious and he stands his wife in front of Yahweh, and the priest applies this ruling to her. 31 Then the husband will be innocent, and that women will bear the consequences of her wrongdoing.

Instructions for the Nazirite vow

6:1 Then Yahweh told Mosheh (Moses), 2 "Tell the Israelis that when any man or woman wants to make a solemn vow to separate themself to Yahweh as a Nazirite, 3 they must keep away from wine and strong drink,[4] and even vinegar made from wine or strong drink, plus they mustn't drink grape juice or eat either grapes or raisins. 4 For the entire time of their separation, they mustn't eat anything coming from a grapevine, not even the seeds or the skins.

5 "For the entire time of their vow to Yahweh as a Nazirite, they mustn't cut their hair—they must sacred and grow their hair long.

6 "For the entire time of their separation to Yahweh, they mustn't approach any dead body, 7 even if it's their father or mother, or brother or sister. They mustn't defile themselves with death, because their consecration to their god is on their head. 8 They must remain holy to Yahweh for the whole time.

9 "However, if someone right next to them suddenly died, that would defile their consecrated head, and after the regular seven days of purification, they would have to shave their head. 10 Then on the eighth day, they'd have to take two doves or young pigeons to the priest at the entrance of the sacred tent, 11 and he would take one for a sin offering and the other for a burnt offering—making atonement for their transgression with the corpse. Then they would consecrate their head again that day 12 and restart their days of separation, as well as bringing a one-year old male lamb as a guilt offering. (Their initial days of separation won't count because they were made 'unclean'.)

13 "Now these are the instructions for the Nazirites: Once their days of separation are fulfilled, someone must take them to the entrance of the sacred tent 14 and they will present their offerings to Yahweh—an unblemished, one-year old, male lamb as a burnt offering, and an unblemished, one-year old, female lamb as a sin offering, plus an unblemished ram as a peace/fellowship offering, 15 along with a basket of flat breads, flour mixed with oil, and wafers spread with olive oil, and their grain and drink

4 **RV 6:3 · Cross-ref.** Luk 1:15.

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offerings. 16 The priest must present all that to Yahweh,
and handle their sin offering and burnt offering. 17 The
ram and the basket of flat breads will be offered as a peace
offering to Yahweh, and the priest will offer their grain
and wine offerings. 18 Then the Nazirite must shave their
head of separation at the opening to the sacred tent, and
taking the hair, must put it on the fire under their peace
offering sacrifice.
19 "The priest will then take the boiled shoulder from the
ram, and one flat bread roll and one wafer from the basket,
and place them on the palms of that Nazirite with their
consecrated head that's been shaved. 20 Then the priest
will raise them as a raised offering to Yahweh. Those raised
breads and the shoulder are now sacred and belong to the
priest. Then the Nazirite can drink some wine.
21 Those are the instructions for the Nazirite who makes
a solemn oath to Yahweh for their separation, plus what
they're able to give. They must do exactly what they
promised as per these instructions."

The priests' prayer for blessing

22 Then Yahweh told Mosheh
(Moses), 23 "Tell Aharon (Aaron) and
his sons that when the bless the Israelis, this is what they
must say:
24 May Yahweh bless you and protect you.
25 May Yahweh give you prosperity and show grace to-
ward you.
26 May he watch over you and give you peace.
27 "In that way, they'll put my name on the Israelis, and I
will bless them."

The leaders' offerings at the altar dedication

7:1 When Mosheh (Moses) had fin-
ished setting up the sacred tent, he
anointed it with oil and consecrated
it and all its furniture, as well as the altar and all its equip-
ment. 2 Then Yisrael's (Israel's) leaders presented gifts.
They were the leaders of the tribes who ruled over those
who'd been listed for duties. 3 They brought their gifts to
Yahweh's presence in six carts pulled by twelve bulls. Each
cart was from two leaders, and each of the bulls was from
one leader. 4 Then Yahweh told Mosheh: 5 "Accept their
gifts because they'll be useful for the running of the sacred
tent. Distribute them appropriately to the Levites, depend-
ing on each man's duties." 6 So Mosheh took the carts and
the cattle and distributed them to the Levites, 7 giving two
carts and four bulls to the Gershonim to help them with
their assigned duties. 8 Then he gave four carts and eight
bulls to the Merarim to help them with their assigned du-
ties under the supervision of the priest (Aharon's (Aaron's)
son) Itamar. 9 However, the Kohatites weren't given any
because they were responsible for carrying the very holy
objects, and those had to be carried on their shoulders.
10 The day that the altar was dedicated and anointed, the
leaders brought their gifts and presented them at the altar,
11 and Yahweh told Mosheh, "Each day for the next twelve
days, one leader must present his offering for the altar
dedication."
12–83 These were the leaders who presented their offer-
ings:
On the first day, Aminadav's son Nahshon on behalf of
the tribe of Yehudah (Judah),
on the second day, Tsuar's son Netanel on behalf of the
tribe of Yisakar (Issachar),
on the third day, Helon's son Eliav on behalf of the tribe
of Zevulun,
on the fourth day, Shedeyur's son Elitsur on behalf of the
tribe of Re'uven,
on the fifth day, Tsurishadai's son Shelumiel on behalf of
the tribe of Shim'on (Simeon),
on the sixth day, Deuel's son Elyasaf on behalf of the tribe
of Gad,
on the seventh day, Amihud's son Elishama on behalf of
the tribe of Efrayim (Ephraim),
on the eighth day, Pedahtsur's son Gamliel on behalf of
the tribe of Menasheh (Manasseh),
on the ninth day, Gid'oni's son Avidan on behalf of the
tribe of Benyamin,
on the tenth day, Amishaday's son Ahiezer on behalf of
the tribe of Dan,
on the eleventh day, Okran's son Pagiel on behalf of the
tribe of Asher,
and on the twelfth day, Eynan's son Ahira on behalf of
the tribe of Naftali (Naphtali).
Each of the leaders presented the following offerings:
a silver dish (1.5 kg—all weights by the standard temple
measurement) and a silver bowl (800g)—both of them full
of fine flour mixed with oil as a grain offering,
a small gold dish (110g) filled with incense,
a young bull, a ram and a one-year-old male lamb for a
burnt offering,
a male goat for a sin offering,
two cows, five rams, five male goats, and five
one-year-old rams for the peace offering.
84 That was the dedication of the altar in the day it was
anointed, when Yisrael's (Israel's) leaders presented twelve
silver dishes, twelve silver bowls, and twelve gold pans.
85 Each silver dish weighed 1.5kg (all weights by the stan-
dard temple measurement) and the silver bowls were 800g.
The total weight of the silver was around 27 kg. 86 The gold
pans that had been filled with incense weighed 110g and
their total weight came to 1.3kg. 87 For the burnt offerings
there was: twelve bulls, twelve rams, and twelve male
one-year-old lambs along with their grain offerings. There
were twelve male goats for a sin offering. 88 For the peace
offering, there were 24 bulls, 60 rams, 60 male goats, 60
male one-year-old lambs. All of those were part of the ded-
ication offerings for the altar after it was anointed. 89 Then
Mosheh (Moses) entered the sacred tent to speak with
Yahweh. He heard the voice speaking to him from between
the two images of winged-creatures that were on the plat-
form above the sacred box. That's how Yahweh spoke to
him.

Lighting the seven lamps

8:1 Then Yahweh told Mosheh
(Moses), 2 "Tell Aharon (Aaron) that

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when he places the seven lamps on the lampstand,[5] they must light up the area in front of it." 3 So Aharon did it just as Yahweh had instructed, setting up the lamps on the lampstand to face forwards. 4 The lampstand from the base to its blossoms had been made by hammering a single sheet of gold, just as Yahweh had shown Mosheh.

The dedication of Levites

5 Then Yahweh told Mosheh (Moses), 6 "Out of all the Israelis, take the Levites and purify them. 7 This is how to make them pure: sprinkle the sin offering water on them, then they must shave their entire bodies and wash themselves and their clothes. 8 They must take a young bull along with its grain offering of flour mixed with oil, plus a second young bull for a sin offering. 9 You must have the Levites stand at the front of the sacred tent and summon the rest of the Israelis there too. 10 Then you must present the Levites in front of Yahweh and the Israeli men must place their hands on them. 11 Out of all the Israelis, Aharon (Aaron) must present the Levites as a raised offering to Yahweh so they can serve Yahweh with their assigned duties. 12 Then the Levites must place their hands on the bulls' heads, and one must be given as a sin offering and the other as a burnt offering to Yahweh, to make the Levites innocent in Yahweh's eyes.

13 "The Levites must stand in front of Aharon and his sons, then they can be offered as a raised offering to Yahweh. 14 That's how they'll be distinguished from the other Israelis, and then they'll belong to me. 15 Then the Levites will go to serve at the sacred tent after you've purified them and presented them as a raised offering, 16 because they're given to me by all the Israeli people—I've taken them for myself in place of their firstborn male sons, 17 because every firstborn Israeli male person and animal belongs to me. I set them apart for myself when I killed every other firstborn in Mitsrayim (Egypt), 18 so I've now taken the Levites instead of the firstborn Israeli sons. 19 Then I've given the Levites out of all the Israelis, to Aharon and his sons to serve the whole country by serving in the sacred tent and making the Israelis innocent in Yahweh's eyes. That way, a deadly disease won't strike the Israelis when they approach the sacred tent."

20 So Mosheh (Moses) and Aharon and all the Israelis did to the Levites just what Yahweh had instructed Mosheh. 21 The Levites purified themselves and washed their clothes, and Aharon offered them to Yahweh as a raised offering, and Aharon offered a sacrifice to make them innocent in Yahweh's eyes. 22 After that, the Levites went to do their assigned duties at the sacred tent working under Aharon and his sons. The Israelis did exactly what Yahweh told Mosheh to do with the Levites.

23 Then Yahweh told Mosheh, 24 "These are the instructions for the Levites: from the age of twenty-five, Levite men will begin serving the work in the sacred tent 25 until the age of fifty when they must retire from that work. 26 They may then assist their fellow Levites with guard duties, but they can no longer work directly with the sacred tent."

The 'pass-over' celebration

9:1 Then Yahweh spoke to Mosheh (Moses) in the Sinay wilderness, in the first month of the second year after they'd left Mitsrayim (Egypt), 2 "The Israelis must observe 'pass-over' at the appointed time. 3 You all must celebrate it on the evening of the 14th of this month, following all the instructions that you've all been given previously." 4 So Mosheh ordered the Israelis to prepare the 'pass-over', 5 and they celebrated it in the Sinay wilderness starting on the evening of the 14th of that first month, following all the instructions that Yahweh had given Mosheh.

6 However, there were some men who were 'unclean' (because they'd touched a dead body) and hence they weren't able to celebrate the 'pass-over' that day, so they approached Mosheh and Aharon (Aaron) 7 and asked them, "We were 'unclean' because we'd touched a dead body, but how come we're excluded from presenting an offering to Yahweh along with the other Israelis?"

8 "Wait here," Mosheh answered, "and I'll ask Yahweh what he wants you all to do."

9 Then Yahweh told Mosheh, 10 "Tell the Israelis that for this and future generations, if a person is 'unclean' or far from home, then they can still observe Yahweh's 'pass-over'. 11 They can start it on the evening of the 14th of the *second* month, and eat it as usual with flat bread and bitter herbs. 12 They must not break any of the lambs bones,[6] must not leave any of it until the morning, and must observe it following all the normal instructions. 13 However, any person who isn't 'unclean' or far away, but yet who didn't celebrate the 'pass-over' that first month, must be driven out of the community and will have to bear their own sin.

14 If an outsider is living among you and celebrates the 'pass-over', they must also do it according to all the same instructions—there's only one way to do it whether it's you all, or a foreigner, or a native of the land.

15 When the sacred tent was dedicated, the cloud covered the inner room of the tent, and every evening it would look like fire above the residence, until morning came. 16 It remained like that continually—the cloud would cover it during the day, and then at night, it would appear like fire. 17 Whenever the cloud would be lifted up from the tent, then the Israelis would leave that place. Then wherever the cloud settled down, that's where the Israelis would set up camp, 18 so in that way, the Israelis would leave a place whenever Yahweh told them, and would set up camp whenever he told them. As long as the cloud stayed above the residence, they would stay camped in that place. 19 Whenever the cloud remained above the residence for a long time, then the Israelis would follow Yahweh's guidance and wouldn't pack up camp. 20 Sometimes the cloud

5 **RV 8:2 · Cross-ref.** Exo 25:31-40; 37:17-24.

6 **RV 9:12 · Cross-ref.** Exo 12:46; Yhn 19:36.

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would only remain above the residence for a few days, in which case they'd leave where they'd just camped, and move on as Yahweh commanded. 21 If the cloud was lifted up the next morning, then they'd move on—in fact whether day or night if the cloud was lifted up, then they would move on. 22 Whether it was two days or a month or a year that the cloud stayed above the residence, then the Israeli camp would remain in that place, until eventually moving on when it was lifted up again. 23 In that way, when Yahweh ordered them to camp, they would, and when order to move on, they'd do that—thus they obeyed Yahweh's instructions to Mosheh (Moses).

The silver trumpets

10:1 Then Yahweh told Mosheh (Moses), 2 "Make two hammered silver trumpets for yourself to use for assembling the community and for signalling when it's time to leave the camp. 3 When both are sounded, the whole community is to assemble in front of you at the entrance to the sacred tent. 4 If just one is sounded, then it's only the leaders and heads of clans who must assemble. 5 A single blast means that the camps on the eastern side should start moving out. 6 A double blast means that the camps on the southern side should start moving out. So the blasts will signal them to get going. 7 (To assemble the community as above, use long blows, not short blasts.) 8 The priests (Aharon's (Aaron's) descendants) must be the ones to blow the trumpets. That is a permanent regulation.

9 When you need to defend yourselves against an attacker, then you must sound an alarm with the trumpets, and you'll all be noticed by Yahweh, and you'll be saved from your enemies.

10 On festival days and at times of celebrations and at the beginning of each new month, then the trumpets will be blown as the burnt offerings and peace offerings are made as a memorial for you all towards your god. I am your god, Yahweh.

The Israelis leave Sinay

11 Then on the 20th of the second month in that second year (after leaving Mitsrayim (Egypt)), the cloud was lifted up from above the sacred tent 12 and the Israelis started moving out from the Sinay wilderness as per the pre-arranged order. The cloud moved to the Paran wilderness. 13 That was the first time that they had moved as a result of Yahweh signalling Mosheh (Moses) by means of the cloud.

14 Yehudah (Judah) tribe with their banner was the first to leave under the leadership of Aminadav's son Nahshon. 15 Tsuar's son Netanel led the company from Yisakar (Issachar) tribe, 16 and Helon's son Eliav led the company from Zevulun tribe.

17 Then the sacred tent was disassembled, and the men of Gereshon and Merari set off, carrying the tent.

18 Re'uven tribe with their banner was next to leave under the leadership of Shedeyur's son Elitsur. 19 Tsurishadai's son Shelumiel led the company from Shim'on (Simeon) tribe. 20 Deuel's son Elyasaf led the company from Gad tribe.

21 Then the sacred utensils were carried out by the Kohatite men, who then helped set up the sacred tent when they arrived.

22 Efrayim (Ephraim) tribe with their banner was next to leave under the leadership of Amihud's son Elishama. 23 Pedahtsur's son Gamliel led the company from Menasheh (Manasseh) tribe. 24 Gid'oni's son Avidan led the company from Benyamin tribe.

25 Dan tribe with their banner was last to leave as the rear guard under the leadership of Amishaday's son Ahiezer. 26 Okran's son Pagiel led the company from Asher tribe. 27 Eynan's son Ahira led the company from Naftali (Naphtali) tribe. 28 That was the order of the departures of the companies of the Israeli tribes when they set off.

29 Then Mosheh (Moses) told Hovav (son of the Midyanite Re'uel who was Mosheh's father-in-law), "We're heading towards the place that Yahweh said he'd give us. Come and join us, and we'll look after you, because Yahweh has promised to look after Yisrael (Israel)."

30 "Thank you but no," Hovav replied, "I'll return to my land and to my relatives."

31 "Please don't leave us," Mosheh insisted, "because you're the one who knows about camping in the wilderness, and you could be our guide. 32 When you come with us, Yahweh will be blessing us so we'll also bless you."

33 Then they left Yahweh's mountain and travelled for three days, with the box containing Yahweh's agreement being carried at the front to find a resting place for them, 34 and Yahweh's cloud was over them each day as they set out from their stop.

35 As the box started moving, Mosheh would say, "Yahweh, take action and then your enemies will scatter, and the ones hating you will flee away from your presence."[7] 36 Then at the end of the day when it came to rest, he would say, "Yahweh, return to the tens of thousands of Israelis."

Complaints and fire from Yahweh

11:1 One day, the people were complaining about their situation and when Yahweh heard them, it made him angry so he sent a fire that burnt up the edges of their camp. 2 The people cried out to Mosheh (Moses) for help, and he prayed to Yahweh, and the fire stopped, 3 and they named that place Tav'erah (which means 'burning') because Yahweh's fire had burnt among them.

The choosing of seventy elders

4 However, there was a group of stirrers among the people that badly wanted to have meat and other foods to eat. That spread to all the Israelis who wept and asked, "Who'll give us meat to eat? 5 We remember the fish that we ate in Mitsrayim (Egypt) for free, as well as the cucumbers, melons, leeks, onions, and garlic, 6 but now our appetite has shrivelled up because we don't see anything to eat except this 'stuff'."

7 (The 'stuff' they ate every day was a bit like coriander

7 **RV 10:35 · Cross-ref.** Psa 68:1.

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seed except kind of clear.[8] 8 Each morning the people went around gathering it, then ground it with a stone mill or pounded it in a mortar, then they boiled it and made something like bread rolls with it. They tasted like fresh olive oil. 9 The 'stuff' actually descended on the camp during the night with the dew.)[9]

10 Mosheh (Moses) heard the people weeping in their tents (set up by tribe and clan). He thought it was wrong, and it made Yahweh very angry. 11 So Mosheh asked Yahweh, "Why have you caused me, your servant, to be in trouble like this? Don't you approve of me?. Why has the burden of all this people group landed on me? 12 Was it me who conceived it? Did I carry it to the land promised to their ancestors, like I was a wet-nurse? 13 All these people come to me to ask me to give them meat to eat. Where would I get enough meat to feed all them? 14 I can't bear the load of this entire people group by myself—it's too heavy for me. 15 If that's what you're doing to me, please kill me now if I've found favour in your eyes. Then I wouldn't have to suffer like this."

16 Then Yahweh told Mosheh, "Bring me seventy of Yisrael's (Israel's) elders who you know are good leaders, and take them to the sacred tent, and let them take their positions there with you. 17 I'll come down and talk with you there, and I'll take some of the spirit that's on you and put it on them, and then they'll carry the burden of the people along with you. Then you won't have to carry it by yourself. 18 Also, tell the people that because they wept in my hearing about not having meat to eat like you all did in Mitsrayim (Egypt), they must purify themselves for tomorrow, because I'll provide meat for you all to eat. 19 You won't just have meat for a day or two, or for five, ten, or twenty days, 20 you have it for a whole month until it comes out your nostrils. Yes, it'll make you all nauseous because you rejected Yahweh who's among you, and you all wept in front of him, complaining, 'Why did we ever leave Mitsrayim?' "

21 Mosheh queried, "There's 600,000 able to serve in the army plus women and children, yet you say that you'll give them all enough meat to eat every day for month! 22 Even if we killed all the cattle and sheep, or caught all the fish in the sea, that wouldn't be enough meat for all them."

23 "Do you think that Yahweh's powerless?" Yahweh replied. "Soon you'll see whether or not my statement will come true."

24 So Mosheh went out and passed on Yahweh's message to the people. Then he gathered seventy men from the Israeli elders and stood them around the tent. 25 Then Yahweh came down in the cloud and spoke to Mosheh, and he took some of the spirit away from him and put it on those seventy elders. As the spirit rested on them, they prophesied (but they never did that again).

26 Two of the men who were listed (named Eldad and Medad), had remained in the main camp (not going to the sacred tent), and the spirit had also rested on them and they prophesied in the camp. 27 A young man ran to Mosheh and told him that Eldad and Medad were prophesying there in the camp.

28 Then Nun's son Yehoshua (Joshua) (who had helped Mosheh since his youth) responded, "My master Mosheh, stop them from that."

29 But Mosheh replied, "Are you being jealous on my behalf? I'd be happy if Yahweh would put his spirit on *all* the people and make them into prophets." 30 Then Mosheh and the elders went back to their tents.

Yahweh sends quails for meat

31 Then Yahweh sent a wind that blew quails from the ocean, and they dropped on the ground a day's walk in every direction around the camp until they were piled a metre high. 32 So the people went out and collected the quail—each family getting at least the equivalent of ten large barrels full, and they spread the meat around the camp to sun dry. 33 Then when they started to cook and eat some of the fresh meat, Yahweh got very angry and struck the people with a terrible deadly disease before they could even chew it. 34 So that place was named Kivrot-Hata'avah (which means 'Graves of the cravers'), because that was where they buried the people who had craved meat. 35 From Kivrot-Hata'avah, the people moved on to Hatserot and stayed there.

Miryam's punishment

12:1 One day, Miryam (Miriam) and Aharon (Aaron) spoke out against Mosheh (Moses) because he'd taken an Kushi (Ethiopian) woman (Kushit) as a wife, 2 and they challenged, "Did Yahweh really only speak through Mosheh? Doesn't he also speak through us?" Yahweh heard what they said. 3 (Now Mosheh was actually a very humble man—more humble than anyone else alive.)

4 Then Yahweh suddenly told Mosheh, Aharon, and Miryam, "Go out, the three of you, to the sacred tent." So the three of them went there. 5 and Yahweh descended in a pillar of cloud and stood at the tent opening and called Aharon and Miryam, and the two of them stepped forward, 6 and he said, "Listen to me. When there's a prophet of Yahweh, I make myself known to him in a vision and speak to him in a dream, 7 but I don't do that to my servant Mosheh. He's the most faithful of all my people[10] 8 and I speak to him directly—face-to-face, and not in parables, and he's able to see my form. So why weren't you afraid to speak against my servant Mosheh?"

9 So Yahweh was angry at Miryam and Aharon. Then he departed 10 and the cloud moved from the tent. Then wow, Miryam had leprosy—her skin had gone as white as snow. As Aharon turned to her, he saw, wow, she was leprous, 11 and he begged Mosheh, "Please, my master, please don't make us suffer for our foolish disrespect and disobedience.

8 **RV 11:7-8 · Cross-ref.** Exo 16:31.

9 **RV 11:9 · Cross-ref.** Exo 16:13-15.

10 **RV 12:7 · Cross-ref.** Heb 3:5.

Readers' Version

12 Don't let her be like a still-born baby that's already
starting to decompose when its mother gives birth to it.
13 So Mosheh pleaded with Yahweh, "God, please, please
heal her!"
14 "If her father had spit in her face, wouldn't she stay in-
side in disgrace for seven days?" Yahweh replied. "So she
must be put outside the camp for seven days,[11] then after
that, she can enter again." 15 So Miryam was sent outside
the camp for seven days, and the people didn't move on
until after she was allowed to return. 16 After that, the peo-
ple left Hatserot and set up camp in the Paran wilderness.

Twelve scouts sent into Kena'an[12]

13:1 Then Yahweh told Mosheh
(Moses), 2 "Send some men in to ex-
plore Kena'an (Canaan)—the land that I'm giving to the Is-
raelis. Send one man from each ancestral tribe—a leader
within that tribe." 3 Then at Yahweh's command, Mosheh
sent them off from the Paran wilderness. They were all Is-
raeli leaders 4 and their names were:
Shamua (Zakur's son) from Re'uven tribe,
5 Shafat (Hori's son) from Shim'on (Simeon) tribe,
6 Kalev (Caleb) (Kalev—Yefuneh's son) from Yehudah (Ju-
dah) tribe,
7 Yigal (Yosef's (Joseph's) son) from Yisakar (Issachar)
tribe,
8 Hoshea (Nun's son) from Efrayim (Ephraim) tribe,
9 Palti (Rafu's son) from Benyamin tribe,
10 Gadiel (Sodi's son) from Zevulun tribe,
11 Gadi (Susi's son) from Yosef tribe,
12 Amiyel (Gemali's son) from Dan tribe,
13 Setur (Mika'el's (Michael's) son) from Asher tribe,
14 Nahbi (Vofsi's son) from Naftali (Naphtali) tribe, and
15 Geuel (Maki's son) from Gad tribe.
16 Mosheh (Moses) called (Nun's son) Hoshea, 'Yehoshua'
(Joshua). Those were the names of the men that Mosheh
sent out to explore Kena'an (Canaan).
17 So Mosheh sent them to explore Kena'an, telling them,
"Go through the Negev and then up into the hill country.
18 Find out what the land's like, and whether the people
living there are militarily strong or weak, and if they're
many or few. 19 Find out whether the land is good or bad,
what cities they live in, and how fortified they are. 20 Find
out whether the soil is fertile or not, whether or not
there's trees there. Be courageous and bring back some of
the produce from that land." (He said that because it was
the time of the year when grapes were starting to ripen.)
21 So the twelve men went and explored the region from
the Tsin (Zin) wilderness in the south, all the way up to Re-
hov at Levo-Hamat in the north. 22 They started in the
Negev, and went as far as Hevron where some of Anak's de-
scendents lived: Ahiman, Sheshay, Talmay. Hevron had
been built seven years before Tsoan in Mitsrayim (Egypt).
23 When they got to the Eshkol riverbed, they cut off a
branch with a cluster of grapes, and carried it on a pole be-
tween two of them, along with some pomegranates and
figs. 24 (That place was then called Eshkol, meaning 'clus-
ter', because of the cluster of grapes they'd taken from
there.)

The reports from the scouts

25 Forty days later, they returned
from exploring that land 26 and went
to Kadesh in the Paran wilderness. There they reported
back to Mosheh (Moses) and Aharon (Aaron) and all the as-
sembled people, and showed them the fruit from the land,
27 and told them, "We went to the land where you sent us,
and it is indeed flowing with milk and honey, and this is its
fruit. 28 However, the people living in that land are power-
ful, and the cities are very well fortified. Also, some of the
Anak people group live there. 29 The Amaleki people live in
the Negev, and the Hitim, Yevusim, and Amorim live in the
hill country, and the Kena'anim (Canaanites) live along the
coast and along the Yarden (Jordan) river."
30 Then Kalev (Caleb) raised an arm to quieten the people
in front of Mosheh and stated, "We'll certainly go in there
and take it over, because we're capable of going against
them."
31 But the men who'd gone in with him argued, "No,
we're not able to battle against them because they're
stronger than us." 32 Then they went on to bring out a bad
report to the Israelis about the land that they'd explored,
saying, "The land that we passed to explore is a land that
devours those who live in it. In addition, all the people we
saw in there were tall and powerful, 33 plus we saw the Ne-
filim[13] (descendants of Anak), and we felt as small as
grasshoppers compared to them, and that's how they saw
us as well."

The people rebel

14:1 The assembled people cried
loudly that entire night, 2 and then they started to protest
against Mosheh (Moses) and Aharon (Aaron). They were all
saying, "If only we'd died in Mitsrayim (Egypt) or back
there in this wilderness. 3 Why did Yahweh bring us to this
place only to be slaughtered in battle with our wives and
children being taken as plunder? Wouldn't it be better for
us to return to Mitsrayim?" 4 So they said to each other,
"Let's choose a new leader to take us back to Mitsrayim."
5 Then Mosheh and Aharon fell to their knees with their
faces bowed in front of all the assembled Israelis. 6 Then
Nun's son Yehoshua (Joshua) and Yefuneh's son Kalev
(Caleb), two of those who'd explored that land, tore their
clothes in grief 7 and spoke to all those Israelis gathered
there, "The land that we passed throughout and explored
is a very, very good place. 8 If Yahweh is pleased with us,
then he'll take us into it and give it to us—that land flow-
ing with milk and honey. 9 However, you all mustn't rebel
against Yahweh, and you mustn't be scared of the people
in that area because they'll be like bread for us. There's
nothing left to protect them as Yahweh is with us, so don't
be afraid." 10 Then the mass of people talked about killing

11 **RV 12:14 · Cross-ref.** Num 5:2-3.
12 **RV 13:1 · Parallel** Deu. 1:19-33
13 **RV 13:33 · Cross-ref.** Gen 6:4.

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them by throwing rocks at them, but Yahweh's brilliant light suddenly appeared to all the Israelis from the sacred tent.

Mosheh asks Yahweh to forgive

11 Yahweh said to Mosheh (Moses), "How long will this people group spurn me for? How long will they refuse to believe in me for, despite all the miracles that I've done among them? **12** I'll strike them with a deadly disease and destroy them. I'm make you into a nation that's greater and more powerful than them."

13 But Mosheh disagreed with Yahweh, "Then Mitsrayim (Egypt) will hear about how you used your power to bring these people out from among them, **14** and they'll report to the inhabitants of Kena'an (Canaan), because those inhabitants have heard that you, Yahweh, are right here in the middle of us Israeli people, and how your cloud rests on us, and how you lead us with that pillar of cloud that becomes a pillar of fire at night. **15** If you exterminate all the Israelis, those nations who've heard about your fame will say, **16** 'That Yahweh couldn't take those people into the land that he promised them, so he slaughtered them in the wilderness.' **17** So may the power of my master be great, just as you've previously said, **18** 'Yahweh is slow to anger and quick to show loyal commitment, forgiving disobedience and rebellion. Yet he doesn't leave the guilty unpunished, bringing the consequences of the father's disobedience onto the next three generations.' **19** Please forgive this people for their disobedience, applying your incredible loyal commitment like how you did when you brought these people from Mitsrayim all the way to here."

20 "I've forgiven as per your request," Yahweh replied, **21** "however, as surely as I live and as all the land is filled with Yahweh's light, **22** and despite them all seeing my power and the miracles that I did both in Mitsrayim and in the wilderness, they've now tested me many times and haven't done what I told them, **23** so there's no way that they'll enter the land that I promised to their ancestors. All those who despised me won't get to enter it. **24** However, my servant Kalev (Caleb) has a different spirit with him, and he wholeheartedly followed me, so I'll take him into the land that he explored, and his descendants will inherit it.[14] **25** The Amalekim and Kena'anim (Canaanites) live in the valleys. Tomorrow, you all must turn and set off towards the wilderness via the route to the Red Sea.

Punishment for the protestors

26 Then Yahweh said to Mosheh (Moses) and Aharon (Aaron), **27** "How much longer do I have to put up with this evil gathering that grumble against me? I've heard the complaints that the Israelis are making against me. **28** Tell them this, 'Yahweh declares that as I live, your own words that I heard are exactly what I'll do to you all. **29** Indeed you'll die there in the wilderness—all those men who were listed as being twenty years old and older that complained against me. **30** You all won't enter that land that I would have used my power to settle you into. The only exceptions are Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua). **31** The children of you all that you said would be taken as plunder, I take *them* in and they'll experience the land that you all have rejected, **32** but your bodies will remain in this wilderness. **33** Your sons will become shepherds in the wilderness for forty years, and they will suffer for your unfaithfulness until you yourselves all become corpses in the wilderness. **34** For each day that you explored the land, you'll all bear your disobedience for one year, so forty days will be forty years of experiencing my displeasure. **35** I, Yahweh, have spoken that I'll certainly do that to this evil community that joined together against me. They'll meet their end and die there in the wilderness.' "

36 Now those ten men who Mosheh (Moses) had sent in to explore the land, and who'd returned and the made the whole assembly grumble against him because of their evil report about the land, **37** they died from a deadly disease in front of Yahweh after producing that evil report. **38** However, Yehoshua (Yehoshua—Nun's son) and Kalev (Kalev—Yefuneh's son) who had also explored that land, continue to live on.

The wrong-minded attempt to invade[15]

39 So Mosheh (Moses) passed on to the Israelis what Yahweh had said, and the people were extremely sad. **40** Early the next morning, they went up towards the hilltops, saying, "Look at us all here! Yes, we sinned yesterday, but today we'll go up to the place that Yahweh said."

41 "What's that?" Mosheh responded. "Don't go against Yahweh's instructions because your plan won't succeed. **42** Don't continue onwards because Yahweh isn't with you and for sure you'll all be defeated by your enemies **43** because you'll all be facing the Amalekim and the Kena'anim (Canaanites) and you'll die by the sword. Yes, you've turned away from following Yahweh so he won't be with you all."

44 Nevertheless, they dared to continue up to the tops of the hills, but neither Mosheh nor the box containing the agreement with Yahweh, left the camp. **45** Then the Amalekim and Kena'anim that lived in that part of the hill country attacked them and killed them as far down as Hormah.

Instructions about sacrifices and offerings

15:1 Then Yahweh told Mosheh (Moses), **2** "Tell the Israelis that when they enter the region that I'll give them to live in, they must do this: **3** When you all make a gift to Yahweh—a burnt offering or a sacrifice, to fulfill a vow, or as a freewill offering, or at your appointed times, to make a scent of pleasing for Yahweh from the cattle or from the flock— **4** then the donor must present their offering to Yahweh, along with a grain offering of a kilogram of fine flour mixed with 0.9 litres of olive oil. **5** Also about a quarter of a litre of wine for the drink offer-

14 **RV 14:24 · Cross-ref.** Josh 14:9-12.

15 **RV 14:39 · Parallel** Deu. 1:41-46

ing must be offered with the burnt offering and/or with each male lamb. 6 For a ram, there must also be a grain offering of two kilograms of fine flour mixed with 1.2 litres of oil 7 plus 1.2 litres of wine, all to be presented as a pleasing aroma to Yahweh. 8 When you offer a young bull as a burnt offering or as a sacrifice such as fulfilling a vow or as a peace offering, 9 the donor must present a grain offering of 3.5kg of fine flour mixed with two litres of oil, 10 plus a drink offering of two litres of wine, all to be presented as a pleasing aroma to Yahweh.

11 That's what must be done for each bull or ram or lamb or young goat. 12 Whatever number of animals that you offer, there must be the appropriate grain and wine offerings. 13 Every native-born Israeli must do that when presenting a gift, all to be presented as a pleasing aroma to Yahweh.

14 If a foreigner is staying with you all or living among you for multiple generations, and they make an offering to Yahweh with a pleasing aroma, then they must follow the same instructions as all of you. 15 Yes, the same regulations apply to both you and the foreigners living among you all. That will always apply—foreigners in front of Yahweh must do the same as all of you. 16 One set of instructions and regulations for both you and the foreigner that lives among you all.

17 Then Yahweh told Mosheh (Moses), 18 "Tell the Israelis that when you get to the land that I'm taking you to, 19 and you all settle there and start eating food that you've grown there, you all must dedicate a special contribution to Yahweh. 20 You must present the first portion of your dough and hold it up just like a presentation from the threshing floor. 21 You all must do that each year with your first dough, even through future generations.

Handling unintentional non-compliance

22 "However, if you do something wrong and don't follow all these instructions that Yahweh told Mosheh (Moses), 23 i.e., don't follow everything that Yahweh has commanded through Mosheh from when the commands were given right through to future generations, 24 then assuming that it was an accident, the community must offer a young bull for a burnt offering to make a pleasing aroma for Yahweh, along with its grain offering and drink offering as per the instructions, plus a male goat as a sin offering. 25 That way the priest will make atonement for the Israeli community and they'll be forgiven because it was a mistake and they'd brought their gift as an offering to Yahweh plus their sin offering because of their mistake. 26 The Israeli community will be forgiven along with any foreigner living among them because it accidentally affected the entire community.

27 "Now if a single person disobeys by mistake, then that person must present a one-year-old female goat as a sin offering, 28 and the priest will make atonement for that person. In that way, the one making a mistake in front of Yahweh will be forgiven. 29 Both native-born Israelis and foreigners living among them must all follow the same instructions after making a mistake. 30 However, any person who disobeys defiantly, whether native-born or foreigner, they are slandering Yahweh and that person must be driven out of the community 31 because they've despised Yahweh's message and disobeyed his instructions. That person must be completely cut off and their guilt remains on them.

Violating the rest day

32 One day when the Israelis were in the wilderness, they noticed a man gathering firewood on the rest day, 33 and those who caught him took him to Mosheh (Moses) and Aharon (Aaron) and the rest of the community. 34 They put him into custody, because it hadn't been decided what to do with him, 35 and Yahweh told Mosheh, "That man must definitely be put to death—the community must do it outside the camp by throwing rocks at him." 36 So the community took him outside the camp, and they executed him by throwing rocks at him just as Yahweh had commanded Mosheh.

Tassels on clothes

37 Then Yahweh told Mosheh (Moses), 38 "Tell the Israelis that they must make tassels on the corners of their outer robes. Each tassel must have a blue cord, and they must do this for all future generations. 39 Then when you see a tassel, it'll remind you of Yahweh's instructions, and so you'll follow them rather than your own desires and lusts that lead you all into unfaithfulness. 40 Instead, you'll remember and follow my instructions, and stay pure for your god. 41 I am your god Yahweh—the one who brought you all out of Mitsrayim (Egypt) to be your god. I am Yahweh your god."

Korah's rebellion

16:1 Now Korah[16] (son of Yitshar, son of Kohat, son of Levi) along with Datan and Aviram (sons of Eliav) and On (son of Pelet) 2 rebelled against Mosheh (Moses) along with 250 respected, Israeli community leaders. 3 They got together and challenged Mosheh and Aharon (Aaron), "You think you're great but the entire community is sacred and has Yahweh among us, so why do you consider yourselves more important than Yahweh's community?"

4 When Mosheh heard that, he fell to his knees with his face to the ground 5 and responded to Korah and his supporters, "Tomorrow morning Yahweh will show who's sacred and who belongs to him. Yahweh will present his chosen leader. make known who is to him and the holy one, and he will present to him, and whom he chooses he will present to him. 6 So Korah and supporters, bring incense burners 7 and put burning coals and incense in them, and bring them to Yahweh's presence tomorrow. Then the man that Yahweh chooses will be the sacred one. It's you Levites who think you're great."

8 Then Mosheh told Korah, "You Levites, please listen. 9 Isn't it enough for you all that Yisrael's (Israel's) god separated you from the rest of the Israeli community to present you to him to serve in Yahweh's residence and to

16 **RV 16:1-35 · Cross-ref.** Jude 11.

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stand in front of the gatherings to minister to them?
10 Yahweh has presented you and your brothers, the other
Levites to approach him. Are you all wanting the priest-
hood now also? 11 So it's Yahweh that you and your group
are opposing, not really Aharon (Aaron) that you're all
grumbling about."
12 Then Mosheh summoned Eliav's sons Datan and Avi-
ram but they refused, "We won't come. 13 Isn't it enough
that you brought us *out* of a land flowing with milk and
honey, to kill us here in the wilderness, without also mak-
ing yourself the ruler over us? 14 What's more, you didn't
bring us into a land flowing with milk and honey or give us
an inheritance of land and vineyards. Will you gouge out
the eyes of those Kena'anim (Canaanites) so that we can
defeat them? No, we won't come."
15 That made Mosheh very angry and he told Yahweh,
"Don't accept their grain offering. I've never taken even
one donkey from them or done anything bad to any of
them."
16 Then Mosheh told Korah, "You and all your group,
must appear in front of Yahweh tomorrow, as will Aharon.
17 Each man must bring his pan with incense burning in it
and present it to Yahweh—all 250 of you as well as Aharon.
18 So the next day, they all brought their pans with burn-
ing coals and incense in them, and they stood at the en-
trance of the sacred tent, as did Mosheh and Aharon.
19 plus Korah had also assembled the entire community to
oppose Mosheh and Aharon at the entrance to the sacred
tent. Then Yahweh's brilliance appeared to all the commu-
nity 20 and Yahweh warned Mosheh and Aharon, 21 "Get
away from all those people, then I can destroy them in an
instant."
22 However, Mosheh and Aharon fell to their knees with
their faces to the ground and interceded, "God, you are the
god who gives life to everything. Will you be angry at the
entire community because of the sin of one man?" 23 So
Yahweh told Mosheh, 24 "Tell the people to keep back from
the homes of Korah, Datan, and Aviram."
25 Then Mosheh walked to the homes of Datan and Avi-
ram, and the Israeli elders followed behind him, 26 and he
told the people, "Please keep back from the tents of these
wicked men, and don't touch anything of theirs, in case
you get caught up in their disobedience." 27 So the rest of
the Israelis kept back from the residences of Korah, Datan,
and Aviram. Meanwhile, Datan and Aviram had come out
of their tents, and were standing at the entrances with
their wives and children.
28 Then Mosheh said, "This is how you'll all known that it
was Yahweh who selected me for this role—it's never been
something that I aspired to: 29 If all these men die a natu-
ral death like most people, then Yahweh didn't choose me,
30 but if Yahweh does something new and the ground
opens its mouth and swallows them and their homes and
tents and all their possessions, and if they then go down
alive into their grave, then you'll all know that it was be-
cause these men rejected Yahweh."
31 As soon as Mosheh had finished speaking, the ground
below those men split open 32 and the earth opened its
mouth and swallowed them and their homes and every
man who backed Korah along with all their property.
33 They went down alive to their grave, along with every-
thing they owned, and then the ground covered over them
and they vanished from the community. 34 All the people
who were around them fled away screaming because they
were afraid of getting swallowed by the earth as well.
35 Then Yahweh sent fire that consumed the 250 men
who were presenting incense.

The incense burners

36 Then Yahweh told Mosheh
(Moses), 37 "Tell the priest Eleazar (Aharon's (Aaron's) son)
to collect the incense pans from those who were burnt,
and scatter the coals far away because they're sacred.
38 The pans of those who rebelled at the expense of their
own lives must be hammered into thin plates to be at-
tached to the altar, because they presented them in front
of Yahweh and now they're sacred, and they'll become a
reminder for the Israelis. 39 So the priest Eleazar took the
bronze incense burners that had been presented by those
men who'd been burnt up, and they were hammered into a
plating for the altar 40 for a memorial for the Israelis just
as Yahweh had told him via Mosheh. That's a reminder
that no one who's not a descendant of Aharon is allowed to
approach Yahweh with incense burners, so they don't end
up like Korah and his supporters.

The people complain and cause a plague

41 However, the next day the Is-
raelis complained about Mosheh
(Moses) and Aharon (Aaron), "It was
you who killed Yahweh's people." 42 But as the community
gathered there against Mosheh and Aharon, they looked
across to the sacred tent, and wow, the cloud covered over
it and Yahweh's brilliance appeared. 43 Mosheh and
Aharon went over to the front of the sacred tent, 44 and
Yahweh told Mosheh, 45 "Get away from this gathering and
then I'll finish them in an instant."
But Mosheh and Aharon fell to their knees with their
faces to the ground, 46 and Mosheh told Aharon, "Take the
incense burner, and put fire in it from the altar and in-
cense, and take it quickly to the people and make atone-
ment for them, because Yahweh's rage is already burn-
ing—the deadly disease has begun." 47 So Aharon took it as
Mosheh had told him and ran into the middle of the peo-
ple. Wow, the deadly disease had already begun, so he
burnt incense and made atonement for them. 48 He stood
between those who were dying and those still alive, and
the deadly disease was restrained. 49 There were 14,700
people who died from the deadly disease, in addition to
those who'd died due to Korah's rebellion. 50 Then Aharon
returned to Mosheh at the sacred tent entrance, as the dis-
ease had been stopped.

The budding of Aharon's rod

17:1 Then Yahweh told Mosheh
(Moses), 2 "Tell the Israelis to bring
you twelve staffs—one from each ancestral tribe with the
leader's name inscribed on it, 3 and inscribe Aharon's
(Aaron's) name on the staff for the Levites so there's one
for each tribe. 4 Put them all in the sacred tent in front of

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the sacred box where I meet with you, 5 and then the staff of the man that I choose to be the priest will sprout. Then the people can stop complaining to me about you."

6 So Mosheh passed the message on to the Israeli leaders and they gave him one staff for each leader—a total of twelve including Aharon's one, 7 and Mosheh laid them in front of Yahweh in the sacred tent.

8 Then the next day when Mosheh went to the sacred tent, wow, he saw that Aharon's staff (representing Levi tribe) had sprouted, plus it had blossomed and produced a flower and ripened almonds![17] 9 Mosheh took all the staffs out of the tent to the people to look at and each of the leaders took back his own staff, 10 then Yahweh told Mosheh, "Put Aharon's staff back in front of the sacred chest. Keep it there as a reminder to any rebels to stop complaining against me so they won't die." 11 So Mosheh did what Yahweh had commanded.

12 Then the Israelis complained to Mosheh, "Wow, we're done for—it's clear that we're all going to die! 13 Everyone who goes close to Yahweh's residence gets killed. Won't we all die?"

The work of priests and Levites

18:1 Then Yahweh told Aharon (Aaron), "You and your Levite brothers and cousins and all your descendants must bear the imperfections of the sacred tent, and you and your sons must bear the imperfections of your priesthood. 2 Bring your Levite brothers (your father's tribe) to work closely with you and to assist you as you and your sons perform your duties at the sacred tent. 3 They must look after the tent, however, they mustn't approach the furnishings or utensils, or the altar, so that both you and they won't die. 4 Then must work closely with you and take care of all the duties to do with the sacred tent, but no outsider is allowed to approach. 5 You priests will take care of the sacred place and the altar, and then there won't be anymore fury against the Israeli people. 6 Now listen, I've taken your brothers the Levites out from the rest of the Israelis as a gift for you—they're given to do the duties at the sacred tent. 7 However, it's you and your sons who are the priests who must serve for things to do with the altar and inside the curtain. Your priesthood is a gift of service, and any outsider who approaches must be executed."

8 Then Yahweh told Aharon, "Also listen, I've put you in charge of looking after the sacred offerings to me. I've given them to you and your sons as your permanent income. 9 Every offering apart from the burnt offerings, will belong to you. That includes their grain offerings, their sin offerings, and their guilt offerings. Once they're given, they become sacred, and they're for you and your sons. 10 You and the males in your families may eat that sacred offering but do remember that it's sacred.

11 "In addition, the people's raised offerings belong to you, and they are permanently given to your entire families to eat—everyone who's 'clean' may eat them.

12 "All the best of the fresh oil, and the new wine and grain that they give to Yahweh, I give to you. 13 The first portions of all their harvests that they bring to Yahweh, belong to you—everyone in your families who's 'clean' may eat them.

14 "Everything throughout Yisrael (Israel) that's dedicated to Yahweh will belong to you.[18]

15 "Every firstborn male baby, as well as animals, will belong to Yahweh, however you must buy back the human babies as well as the firstborns from the 'unclean' livestock. 16 The babies must be bought back when they're one month old, paying five silver coins of the proper weight according to the scales at the sacred tent. 17 However, the firstborn cows or sheep or goats can't be bought back. They are sacred—you must sprinkle their blood on the altar and burn their fat as an offering that's a soothing aroma for Yahweh. 18 Their meat will belong to you, just like the breast or the right thigh of the wave offerings are yours. 19 All sacred donations by the Israelis, I've permanently given to you and your children to eat—it's an irrevocable agreement with Yahweh for you and your future ancestors."

The Levites' share

20 Yahweh also told Aharon (Aaron), "You priests won't inherit any land or property—I am your share and your inheritance among the Israelis.

21 For an inheritance for the Levites, I've given them all the tenths given by the Israelis as their inheritance in exchange for their service at the sacred tent. 22 The other Israelis mustn't approach that tent or they'll incur guilt and die, 23 but the Levites must serve at the sacred tent and they must bear their inadequacies. That order applies for all future generations, including the not inheriting any land like the other Israelis. 24 That's because I've given the Levites that tenth that the other Israelis offer to Yahweh as a donation. That's why I said that they won't receive any other inheritance."

The Levites' contribution

25 Then Yahweh told Mosheh (Moses), 26 "Tell the Levites: 'When you all receive the tenth from the Israelis that I've given to you as you inheritance, then you must offer a tenth of that tenth as a donation to Yahweh. 27 That will be considered as your contribution just as if it was grain from the threshing floor, or juice from the wine-pressing pit. 28 So when you all offer that donation from all the tenths that you receive from the Israelis, it must then be given as Yahweh's contribution to the priest Aharon (Aaron). DOUBLE-CHECK 29 When an offering is presented to Yahweh, it must be the best parts of whatever is given.' 30 Also tell them, 'When you all present the best of what was given, it'll be as it's come straight from the threshing floor or the wine-pressing pit. 31 The rest is for your wages for the service you all do at the sacred tent, and you all can eat it wherever you want to. 32 After donating the best tenth from it, you won't incur guilt for what you all do with the rest of it, however

17 **RV 17:8-10 · Cross-ref.** Heb 9:4.

18 **RV 18:14 · Cross-ref.** Lev 27:28.

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you all mustn't defile any sacred things or you'll die.' "

The red cow's ashes

19:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), **2** "This is a new law that Yahweh has commanded, 'Tell the Israelis that they must bring you an unblemished red heifer with no defects and that has never had a yoke on its neck. **3** Give it to the priest Eleazar, and he must take it outside the camp and have someone slaughter it in front of him. **4** Then Eleazar must get some of its blood with his finger seven times and flick it onto the ground directly in front of the sacred tent. **5** Then while he watches, they must completely burn the heifer—its skin and flesh, and including its blood and dung. **6** Meanwhile, the priest must take some cedar wood, hyssop, and scarlet wool, and throw them into the fire where the cow is burning. **7** Then the priest must wash his clothes and bathe. After that, he can return to the camp, but he'll be 'unclean' until that evening. **8** The man who burnt the cow must also wash his clothes and bathe, and he will also be 'unclean' until that evening. **9** A 'clean' man must collect the cow's ashes and place them in a sacred place outside the camp where they can be used for water for purification for the Israelis to purify from disobedience. **10** Then that man who collected the ashes must also wash his clothes and be 'unclean' until that evening. Those regulations will permanently apply both to Israelis and to foreigners living among them.

Contact with a corpse

11 " 'All those who touch a dead, human body will be 'unclean' for seven days. **12** On the third day, they must purify themselves, and then they'll be 'clean' on the seventh day. (If they don't purify themselves, they'll won't become 'clean' on that seventh day— **13** if they've touched a dead, human body and don't purify themselves, that would defile Yahweh's residence, and so they must be permanently removed from the camp. If the purifying water wasn't sprinkled on them, that 'uncleanness' will remain on them.)

14 " 'This is the regulation if a person dies in a tent: Everyone who was in the tent, and everyone that enters afterwards, will all be 'unclean' for seven days, **15** and every container that doesn't have its lid on becomes 'unclean'. **16** Out in the countryside, who touches the corpse of someone killed in a fight, or any dead human body or bone or grave, will be 'unclean' for seven days. **17** Someone must take some of the ashes from that burnt cow, and put them into a jar with some fresh, running water, then pour some of it over them. **18** Then a man who's 'clean' must dip some hyssop in that water and sprinkle it onto the tent and all the containers in it and everyone who lives in it or who touched the body or the bone or grave. **19** On the third day, that 'clean' man must sprinkle that water on the 'unclean' ones, and then must purify them on the seventh day. Then he himself must wash his clothes and bathe, and will be 'unclean' until that evening.

20 " 'Anyone who's 'unclean' and doesn't purify themself, that person will be permanently removed from the camp because they've made Yahweh's sanctuary 'unclean'. They didn't sprinkle that purifying water on themself, so they remain 'unclean'. **21** That will be a permanent regulation. The person who's had the purifying water sprinkled on them must wash their clothes, and any person who sprinkles the water will be 'unclean' until that evening. **22** Anything touched by an 'unclean' person becomes 'unclean', and anyone who touches an 'unclean' person will become 'unclean' until that evening.

Water from the Kadesh rock[19]

20:1 Then in the first month of the next year, all the Israelis entered the Tsin (Zin) ('Thorny' or 'Thirsty') wilderness and the people camped at Kadesh. While they were there, Miryam (Miriam) died, and was buried there.

2 However, there was no water to drink, so the people came against Mosheh (Moses) and Aharon (Aaron)[20] **3** and complained, "It would have been better if we'd died in front of Yahweh along with our relatives back there. **4** Why did you two bring Yahweh's people here to die in this wilderness, along with our livestock? **5** Why did you bring us out of Mitsrayim (Egypt) to bring us to this miserable place? There's no grain or figs, and no grapes or pomegranates. There's not even water to drink!" **6** Then Mosheh and Aharon went from there in front of the people to the entrance to the sacred tent, where they fell to their knees with their faces to the ground, and Yahweh's brilliance appeared to them.

7 Then Yahweh told Mosheh, **8** "Take Aharon's staff, then the two of you must command that rock to pour out water. Then water will come out of it, and both the people and the animals will have plenty to drink."

9 So Mosheh took the staff from Yahweh's residence like he was told to. **10** Then the two of them gathered the people in front of the rock and told them, "Listen now you bunch of rebels—do we have to bring water out of this rock for you?" **11** Then Mosheh raised the staff and hit the rock twice, and water gushed out, and so the people and their animals were able to drink.

12 Then Yahweh scolded Mosheh and Aharon, "Because you two publicly demonstrated that you didn't believe that what I say is absolute truth, therefore you two won't lead this community into the land that I've given them."

13 That spring was named 'Merivah' (meaning 'Quarrelling') because that was where the Israelis argued with Yahweh, and where he demonstrated his absolute truthfulness to them.

Edom's king refuses the Israelis' passage

14 Then from there in Kadesh, Mosheh (Moses) sent messengers to Edom's king to ask him, "This message is from your Israeli relatives. You are already aware of all the hardship that we've been through— **15** how our ancestors went down to Mitsrayim (Egypt) and lived there for many years, but then the Mitsrim (Egyptians) mistreated them. **16** However,

19 **RV 20:1 · Parallel** Exo. 17:1-7

20 **RV 20:2-13 · Cross-ref.** Exo 17:1-7.

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when we cried out to Yahweh and he heard us and sent a messenger and brought us out of Mitsrayim, and now we're in Kadesh town at the southern border of your territory. **17** Now please let us pass through your country. We won't go through the countryside or the vineyards, and we won't drink water from any well. We'll stay on the king's highway without turning to the right or the left, until after we've exited at your northern border.

18 But Edom's king replied, "You can't pass through my country. If you do try to enter, I'll send my swordsmen out against you."

19 The Israelis reiterated, "We'll stay on the highway, and if we or our livestock drink any of your water, then we'll pay what it's worth so that's no big deal. Just let us walk through."

20 Again the king responded, "You may not pass through."

Then Edom sent a large, heavily-armed contingent to intimidate them, **21** and because they'd been refused passage through their territory, the Israelis turned around and went via a longer, less direct route.

Aharon's death

22 So the Israelis left Kadesh and went to Mt. Hor. **23** There near the Edom border, Yahweh told Aharon (Aaron) and Mosheh (Moses), **24** "Aharon will be taken to join his ancestors because he won't not enter the land that I have given to the Israelis, because you two rebelled against what I said at the Merivah rock that gave water. **25** Take Aharon and his son Eleazar and climb up Mt. Hor together, **26** then remove his high priest's uniform and put it on his son Eleazar. After that, Aharon will die there and go to join his ancestors."

27 So Mosheh followed Yahweh's instructions and the three of them climbed Mt. Hor as the people watched. **28** Then Mosheh removed Aharon's uniform and put it on his son Eleazar. Aharon died there at the top of the mountain,[21] and then Mosheh and Eleazar went back down. **29** When the assembled people realised that Aharon had died, all the Israelis mourned for thirty days for him.

The defeat of Kena'anim

21:1 When Kena'ani (Canaanite) king of Arad who lived by the wilderness, heard that Yisrael (Israel) was coming on the Atarim road, he attacked them and captured some prisoners.[22] **2** Then the Israelis promised Yahweh, "If you help us defeat them, then we'll completely destroy their towns (instead of looting them) as a way of offering them to you." **3** Yahweh listened to what they said and enabled them to defeat those Kena'anim (Canaanites), then they dedicated the towns to Yahweh and destroyed them, and they named that area 'Hormah' (which means 'Destruction').

4 Then they all left Mt. Hor by the road going towards the Red Sea to go around Edom,[23] but the people became impatient on the way **5** and they started to grumble against God and against Mosheh (Moses), "Why did you two bring us out of Mitsrayim (Egypt) just to die in the wilderness, because there's no bread and no water, and our insides detest that tasteless 'stuff'?"[24] **6** So Yahweh sent poisonous snakes into the people, and many Israelis were bitten and died.

7 The people came to Mosheh and begged, "We've done wrong by speaking out against Yahweh and against you. Pray to Yahweh for us to get him to take the snakes away." So Mosheh prayed on the peoples' behalf, **8** and Yahweh told him, "Make a model of a snake and put it up on a pole, and so that anyone who gets bitten, can see it and live." **9** So Mosheh made a snake out of bronze and attached it to the top of a pole,[25] and anyone who was bitten by a snake would recover when they looked towards the bronze snake.

Going around Edom via Moav

10 Then the Israelis set off and camped at Ovot. **11** When they left Ovot, they camped at Iyey-Ha'avarim in the wilderness near Moav's (Moab's) eastern border. **12** From there they set off and camped by the Zered riverbed, **13** before moving on and camping at the north side of the Arnon river, in the wilderness that extends from the Amori border. (The Arnon is the border between Moav and the Amorim. **14** That's why it says in the book about Yahweh's battles:

"Vahev in Sufah, and the riverbeds there, and the Arnon River

15 and the sloping valleys there,
that extend to Ar village along Moav's border.")

16 From there they went to the well at Be'er (which means 'Well'), where Yahweh told Mosheh (Moses), "Gather the people, and I'll give them water." **17** That's where the Israelis sang this song:

"Come on, well,
sing for this well.
18 the well dug by the leaders,
the top citizens dug it out.
with their sceptres and their staffs."

From that wilderness, the people went on to Matanah, **19** then through Nahaliel and on to Bamot **20** and from there to the valley in the Moav (Moab) countryside where Mt. Pisgah rises above the desert.

Kings Sihon and Og defeated[26]

21 Then Yisrael (Israel) sent messengers to the Amori King Sihon, **22** "Let us pass through your country. We won't turn off into any field or vineyard. We won't take water from any well. We'll stay on the king's highway until we've exited at your northern border." **23** However King Sihon refused them permission, then he took his whole army into the

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21 **RV 20:28 · Cross-ref.** Exo 29:29; Num 33:38; Deu 10:6.

22 **RV 21:1 · Cross-ref.** Num 33:40.

23 **RV 21:4 · Cross-ref.** Deu 2:1.

24 **RV 21:5-6 · Cross-ref.** 1Cor 10:9.

25 **RV 21:9 · Cross-ref.** 2Ki 18:4; Yhn 3:14.

26 **RV 21:21 · Parallel** Deu. 2:26–3:11

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wilderness to meet Yisrael, and they attacked them at Yahats village. 24 Nevertheless, Yisrael defeated them in battle and took possession of his land from the Arnon river up as far as Yabok where the Amonim' border was well fortified. 25 So Yisrael took those Amori cities including Heshbon and the surrounding villages, and started living in them. 26 (Heshbon was where the Amori King Sihon lived, as he'd previously fought against the former king of Moav (Moab) and captured all his land down as far as the Arnon river. 27 That was why the poets say,

"Come to Heshbon—let it be rebuilt.
Let King Sihon's city be established
28 because fire went out from Heshbon,
flame from Sihon's city.
It consumed Ar in Moav,
and the citizens on Arnon's hilltops.[27]
29 Moav, you won't end well.
Kemosh's people have perished.
He's made his sons into fugitives,
and given his daughters over to captivity
by the Amori King Sihon.
30 We've overpowered them.
Heshbon has perished as far as Divon
and shattered Nofah as far as Meydeva.)

31 So the Israelis lived in the Amori region 32 and Mosheh (Moses) sent some men to spy out Yazer, and they captured its villages and drove the Amorim out from there.

33 Then they turned and went up the road towards Bashan, but Bashan's King Og came out with his army to meet them, and attacked them at Edre'i. 34 Yahweh said to Mosheh, "Don't be afraid of him because I've given him and all his people and his land to you, and you'll be able to do to him what you did to the Amori King Sihon who lived at Heshbon." 35 So they overcame King Og and his sons and all his people until there were no remaining survivors, then they took possession of their land.

King Balak sends for Bil'am

22:1 Then the Israelis set off for the Moav (Moab) plains, and they camped there across the river from Yeriho (Jericho). 2 The Moavi King Balak (Tsipor's son), saw everything that Yisrael (Israel) had done to the Amorim, 3 and when he realised that the Israelis were very numerous, the Moavi people became sick with fear. 4 and they told the elders at Midyan, "Now all that lot will devour everything that's around us, just like a cow completely cleans out a green field."

Now Tsipor's son Balak was Moav's king at that time, 5 and he sent messengers to Be'or's son Bil'am (Balaam)[28] at Petor (which was their tribal land near the Perat (Euphrates) river). He requested help, saying, "Listen, there's a population here that came out from Mitsrayim (Egypt). Wow, they've covered the entire surface in this region and they're living opposite me. 6 So now please come and curse this people group for me because they are more numerous than us, then perhaps I'll be able to attack them and drive them out of the area, because I know that anyone you bless will be blessed, and those who you curse will be cursed."

7 So the elders from Moav and from Midyan departed carrying the fees for divination with them, and they went to Bil'am and passed Balak's words on to him. 8 Bil'am told them, "Stay here tonight, and in the morning, I'll bring you back answer, depending on what Yahweh tells me," and so the Moav leaders stayed there with Bil'am.

9 That night, God came to Bil'am and asked, "Who are those men with you?"

10 "Tsipor's son, King Balak from Moav sent me a message," Bil'am replied. 11 "He said that shockingly a people group has come out of Mitsrayim and has covered his region. He wants me to go and curse them for him, so that he'll be able to attack them and drive them out of that area."

12 Then God told Bil'am, "Don't go with them—you mustn't curse those people, because they're blessed." 13 The next morning, Bil'am went over and told Balak's messengers, "Go back to your place, because Yahweh has refused to let me go with you." 14 So the Moav leaders stood up and went back to King Balak, and told him, "Bil'am refused to come with us."

15 However, Balak sent back a larger group of leaders who were even more senior than the first ones, 16 and they went and told Bil'am, "Tsipor's son King Balak says, 'Please don't refuse to come here, 17 because I'll honour you highly and do anything that you tell me to. Just please come and curse this population for me.' "

18 "Even if Balak gave me a houseful of gold and sliver," Bil'am told Balak's servant, "I still couldn't go against Yahweh's instructions, even if it was just to do something small. 19 However, please do stay here tonight, and I'll find out if Yahweh might have anything else to say to me."

20 That night, God came to Bil'am and told him, "If those men have come to summon you, get ready and go with them, except that you must only give the message that I'll tell you." 21 So in the morning, Bil'am got ready and saddled his donkey, and went with the Moav (Moab) leaders.

The donkey talks

22 However, God got angry because he'd gone, and Yahweh's messenger stood in the middle of the road to block them. As Bil'am (Balaam) rode on his donkey, accompanied by his two servants, 23 the donkey saw Yahweh's messenger standing there holding a sword in the middle of the road and turned off the road and went into a field. So Bil'am whacked the donkey and forced it back onto the road. 24 Then Yahweh's messenger moved to a place where the road was very narrow, with vineyard walls on each side of the road. 25 When the donkey saw Yahweh's messenger, it squeezed close by the wall, and in doing so, squashed Bil'am's foot against the wall, so he whacked it again. 26 Then Yahweh's messenger went past again and stood in a narrow place on the road where there

27 **RV 21:28-29 · Cross-ref.** Jer 48:45-46.

28 **RV 22:5 · Cross-ref.** Num 31:8; 2Pe 2:15-16; Jude 11.

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was no room to get past on either side. 27 This time, when
the donkey saw the messenger, it lay down on the ground
with Bil'am sitting on top of it. Bil'am got very angry and
whacked the donkey again with his staff. 28 Then Yahweh
enabled the donkey to speak, and it asked Bil'am, "What
did I do to you that you beat me these three times?"
29 "Because you've been messing me around!" Bil'am
shouted. "If only I'd been carrying a sword, then I would
have killed you!"
30 "Aren't I your donkey that you've ridden all your life?"
the donkey asked Bil'am. "Have I ever done anything like
that to you before?"
And he said, "No."
31 Then Yahweh uncovered Bil'am's eyes and he saw Yah-
weh's messenger standing in the middle of the road with
his sword in his hand, and Bil'am fell to his knees and kept
bowing his face to the ground. 32 Yahweh's angel asked
him, "Why did you strike you donkey those three times?
Listen, I came personally to oppose you because you're
choosing a very dangerous path as far as I'm concerned.
33 Your donkey saw me and avoided me those three
times—if it hadn't I certainly would have killed you al-
ready, but I would have let the donkey live."
34 "Yes, I've done wrong," Bil'am said to Yahweh's mes-
senger, "because I didn't know that you were waiting for
me there on the road. But now, if you don't want me to
continue, I'll return home again."
35 "Continue on with those men," Yahweh's angel told
Bil'am, "but make sure that you only pass on the message
that I give you." So Bil'am carried on with Balak's leaders.

Balak welcomes Bil'am

36 When King Balak heard that
Bil'am (Balaam) was coming, he
went out to meeting him at a city in Moav (Moab) that was
on his border beside the Arnon river. 37 He asked Bil'am,
"Didn't I send an urgent message to summon you? Why
didn't you come then? Did you think I couldn't pay you
enough?"
38 "Look, I've come now," Bil'am answered Balak, "but
can I say whatever I want? No, I have to deliver whatever
message God gives me." 39 So then Bil'am went to
Kiryat-Hutsot with Balak, 40 where Balak sacrificed sheep
and cattle, and gave some of the meat to Bil'am and to the
leaders who were with them. 41 The next morning, Balak
took Bil'am uphill to Bamot-Ba'al, and from there they
could see the outskirts of the Israeli camp.

Bil'am blesses Yisrael

23:1 Then Bil'am (Balaam) said to
King Balak, "Get them to build seven
altars for me here, and prepare me seven bulls and seven
rams."
2 So Balak did what Bil'am had instructed, then the two
of them offered up a bull and a ram on each altar. 3 Then
Bil'am told Balak, "You stand here beside your burnt offer-
ing, and I'll move away. Perhaps Yahweh will want to meet
me, and then I'll tell you whatever he shows me." Then he
went to a bare hilltop 4 where God met him, and Bil'am
told him, "I organised seven altars and offered up a bull
and a ram on each altar."
5 Then Yahweh gave Bil'am a message and told him, "Go
back to Balak and tell him that." 6 So he went back to Balak
who was still standing by his burnt offering along with all
of Moav's (Moab's) officials.
7 So Bil'am gave his pronouncement,
"It's Balak has brought me here from Aram (Syria).
Moav's king summoned me from the eastern mountains.
'Go curse Ya'akov (Jacob) for me,
and go denounce Yisrael (Israel).'
8 How can I curse those who God hasn't cursed?
How can I denounce those who Yahweh hasn't de-
nounced?
9 Yes, I can see them from the top of those rocks.
I look at them from the hills.
Look, a population that lives by itself.
It doesn't count itself among the other nations.
10 Who can count the dust that Ya'akov (Jacob) leaves be-
hind?
Who can even count a quarter of the Israelis?
Let me die like those honourable people,
and let my end be like theirs."
11 But Balak demanded from Bil'am (Balaam), "What have
you done to me? I brought you here to curse my enemies,
and blast it all—you've actually blessed them!"
12 "Shouldn't I be careful to only say what Yahweh tells
me?" Bil'am answered back.

Bil'am's second blessing

13 Then King Balak told Bil'am (Bal-
aam), "Please come with me to an-
other place that you'll be able to see them from. You won't
be able to see all of them, only the edge of that large
group, but you'll will curse Yisrael (Israel) for me from
there." 14 So he took Bil'am to a field at the top of Mt. Pis-
gah, and he built seven altars and offered up a bull and a
ram on each altar.
15 Bil'am said to the king, "You stand here beside your
burnt offering, while I go over there so Yahweh can meet
me."
16 Then Yahweh met with Bil'am and gave him a message
and told him, "Go back to Balak, and give him that mes-
sage." 17 So he returned to him where he was standing
with the leaders from Moav (Moab) beside the altar, and
Balak asked him, "What did Yahweh say?"
18 Then Bil'am gave his speech,
"Look here, Balak, and listen.
Pay attention to me, son of Tsipor.
19 God doesn't lie because he's not a human being,
and he's not a mortal who might change his mind.
Whatever he's said, he'll do it.
Anything he promised, he'll make it happen.
20 Listen, I've received a command to bless.
Yes, he's decided to bless and I can't reverse it.
21 Yahweh hasn't considered hardship for Ya'akov (Ja-
cob),
and he hasn't seen trouble for Yisrael (Israel).
His god Yahweh is with that people group,
and the king's shout is over him.
22 God brought them out of Mitsrayim (Egypt),

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→giving them strength like a wild bull's horns.
23 No, there's no spell against Ya'akov,
and no divination against Yisrael.
People will talk about Ya'akov/Yisrael,
→saying look what God has done.
24 That population stands up like a lioness,
and like a lion, it lifts itself up.
It won't lie down until it's devoured its prey
and drunk the blood of those it killed."
25 Then King Balak scolded Bil'am (Balaam), "Even if you won't curse them, definitely don't *bless* them!"
26 "Didn't I already tell you," Bil'am answered Balak, "that I can only pronounce what Yahweh tells me to."

Bil'am's third prophecy

27 Then King Balak told Bil'am (Balaam), "Come with me. I'll take you to another place. Perhaps it will pleased God if you curse them for me from there." 28 So Balak took him to the top of Mt. Pe'or that faces down to the wilderness, 29 and again Bil'am told him, "Build seven altars and prepare seven bulls and seven rams for me here." 30 So Balak followed those instructions and offered a bull and a ram on each altar.
24:1 By now, Bil'am had realised that Yahweh wanted to bless the Israelis, so he didn't use his usual divinations but instead, he just looked towards the wilderness. 2 He looked up and saw Yisrael (Israel) in their tents laid out by tribe. Then God's spirit came onto him, 3 and he made his pronouncement,
"This is the declaration of Bil'am, son of Be'or—
the utterance of a man whose eyes are open.
4 The declaration of someone who heard God's message,
someone who sees the all-powerful one's vision,
who bows to the ground with his eyes wide open.
5 Yes Ya'akov (Jacob), your tents look good.
Yes Yisrael (Israel), the places where you're living:
6 They stretch out like a riverbed.
Like gardens beside a river.
Like palms that Yahweh has planted,
Like cedar trees beside the waters.
7 Water will spill over the top of his buckets,
and his descendants will flow out like water.
Yisrael's king will be greater than King Agag,
and his kingdom will become honoured.
8 God is bringing him here from Mitsrayim (Egypt)
with power like the horns of a wild bull.
He'll devastate those nations that oppose him.
He'll break their bones, and his arrows will pierce them.
9 He crouched—lying down like a lion or a lioness.
Who will rouse him?[29]
Those who bless, you will be blessed,
^but those who curse you, will be cursed.[30]
10 Then King Balak got very angry with Bil'am (Balaam), and he banged his hands together and said angrily, "I called you to *curse* my enemies, and blast you, you've actually blessed them three times now! 11 Now get back to where you came from! I said that I'd honour you very well, but man, Yahweh has kept you from any honour!"
12 But Bil'am replied, "Didn't I also tell the messengers that you sent to me that 13 even if you gave me a house full of gold and silver, I wouldn't be able to say anything other than what Yahweh tells me—whether good or evil? Whatever Yahweh tells me, that's what I have to say. 14 So yes, I'll go back home now, but first, allow me to tell you what that people group will do to your people in the future."
15 Then Bil'am gave this pronouncement to Balak,
"This is the declaration of Bil'am, son of Be'or—
the utterance of a man whose eyes are open.
16 The statement from someone who hears God's messages,
and the one who receives knowledge from the highest one,
who sees visions from the powerful one.
The one who falls to his knees with his eyes opened.
17 I see him, but not now.
I'll look at him, but he's not close.
A star has marched out from Ya'akov (Jacob),
and a staff has risen from Yisrael (Israel).
He will crush Moav's (Moab's) corners,
and destroy all of Shet's (Seth's) descendants.
18 Edom will become their possession,
as will his enemy, Se'ir.
Yisrael will project strength.
19 A ruler will come from Ya'akov,
→and destroy the city's survivors."
20 Then Bil'am (Balaam) looked towards Amalek and made this pronouncement,
"Amalek is the first of the nations,
^but its end will be destruction."
21 Then he looked towards the Keynim and made this pronouncement,
"Your dwelling is permanent,
and your nest is set in the cliffs.
22 but you Keynim will be destroyed
when Ashur (Assyria) (the Assyrians) take you captive."
23 Then finally, Bil'am (Balaam) made this pronouncement,
"Oh dear, who can survive when God does all that?
24 Ships will come from the Kitim coast,
and they'll damage Ashur and Ever,
but they themselves will be destroyed as well."
25 Then Bil'am packed up and went home, and King Balak also went on his way.

Yisrael worships Ba'al at Pe'or

25:1 Meanwhile, the Israelis settled down at Shitim, and their men started sleeping with women from Moav (Moab) 2 who then invited them to sacrifices to their idols. So the Israelis bowed down to the idols and ate at the feasts, 3 and when Yisrael (Israel) consecrated themselves to Ba'al-Pe'or, Yah-

29 **RV 24:9 · Cross-ref.** Gen 49:9.
30 **RV 24:9 · Cross-ref.** Gen 12:3.

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weh's anger burnt towards them. 4 Then Yahweh told Mosheh (Moses), "Execute all the people's leaders and display their bodies in broad daylight, and then Yahweh's anger might turn back away from Yisrael."

5 So Mosheh to Yisrael's judges, "Each of you must execute your men who have joined others to serve Ba'al-Pe'or."

6 Just then, unbelievably, an Israeli man came past Mosheh and all the people who were there outside the sacred tent weeping, and he was bringing a Midyanite woman with him. 7 When Pinhas (son of Eleazar, son of Aharon (Aaron)) saw that, he came out from among the gathered people, grabbed a spear, 8 and followed the Israeli man into his tent. He plunged the spear through the two of them—right through the man and the woman's belly, and thus, stopped the deadly disease that had started against the Israelis. 9 However, twenty-four thousand people had already died from that plague.

10 Then Yahweh spoke to Mosheh, 11 "Aharon's grandson Pinhas has deflected my anger from the Israelis by demonstrating my seriousness about their behaviour, so now in my zeal, I won't eliminate the Israelis. 12 So tell him that I'm making a peace agreement with him. 13 It's an agreement that gives him and his descendants the rights to be priests because he was zealous on his god's behalf and he worked towards removing the guilt of the people."

14 The Israeli man who was killed with the Midyanite woman was Salu's son Zimri, a clan leader from the Shim'on (Simeon) tribe. 15 The Midyanite woman who was killed was Kozbi, the daughter of Tsur, a Midyanite clan leader.

16 Then Yahweh told Mosheh, 17 "Attack the Midyanites and destroy them 18 because they were treacherously deceiving you all over the matter of Pe'or and Kozbi, the daughter of one of their leaders who was killed on the day of the deadly disease at Mt. Pe'or."

The second census

26:1 After the incident of the deadly disease, Yahweh told Mosheh (Moses) and Aharon's (Aaron's) son Eleazar the priest, 2 "Count all the Israeli people again listing all those by their clans who are twenty and over,[31] and capable of going out to battle for Yisrael (Israel)." 3 So there in the Moav (Moab) plains, across the Yarden (Jordan) river opposite Yeriho (Jericho), Mosheh and the priest Eleazar gave these instructions to the people, 4 "Yahweh has ordered us to list the names of the men who came out from Mitsrayim (Egypt) who are twenty years old or older.

Re'uven's descendants

5 Re'uven was Yisrael's (Israel's) eldest son, and his descendants came via his sons Hanok, Palu, 6 Hetsron, and Karmi. 7 Those clans added up to 43,730 men. 8 Palu's son was Eliav, 9 and Eliav's son were Nemuel, Datan, and Aviram. (That was the Datan and Aviram who were the leaders that rebelled against Mosheh (Moses) and Aharon (Aaron) when they joined Korah's rebellion against Yahweh.[32] 10 Then the earth split open and swallowed them and Korah. Yahweh had also sent a fire that consumed 250 men, and they became a warning sign. 11 However, Korah's descendants hadn't died then.)

Shim'on's descendants

12 Shim'on's (Simeon's) descendants came via his sons Nemuel, Yamin, Yakin, 13 Zerah, and Shaul. 14 Those clans added up to 22,200 men.

Gad's descendants

15 Gad's descendants came via his sons Tsefon, Hagit, Shuni, 16 Ozni, Eir, 17 Arod, and Areli. 18 Those clans added up to 40,500 men.

Yehudah's descendants

19 Yehudah (Judah) had two sons Er and Onan who died childless in Kena'an (Canaan). 20 His descendants came via his other sons Shela, Perets, and Zerah. 21 Perets's descendants came via his sons Hetsron and Hamul. 22 Those clans added up to 76,500 men.

Yisakar's descendants

23 Yisakar's (Issachar's) descendants came via his sons Tola, Puah, 24 Yashuv, and Shimron. 25 Those clans added up to 64,300 men.

Zevulun's descendants

26 Zevulun's descendants came via his sons Sered, Eylon, and Yahle'el. 27 Those clans added up to 60,500 men.

Menasheh's descendants

28 Yosef's (Joseph's) descendants came via his sons Menasheh (Manasseh) and Efrayim (Ephraim). 29 Menasheh's descendants came from his son Makir and then his son Gilead. 30 Gilead's descendants came via his sons I'ezer, Helek, 31 Asriel, Shekem, 32 Shemida, and Hefer. 33 Hefer's son Tselofehad had no sons—only daughters named Mahlah, Noa, Hoglah, Milkah, and Tirtsah. 34 Those clans added up to 52,700 men.

Efrayim's descendants

35 Efrayim's (Ephraim's) descendants came via his sons Shutelah, Beker, and Tahan, 36 Shutelah's descendants came via his son Eran. 37 Those clans added up to 32,500 men. These last two totals were all Yosef's (Joseph's) descendants.

Benyamin's descendants

38 Benyamin's descendants came via his sons Bela, Ashbel, Ahiram, 39 Shefufam, and Hufam. 40 Bela's descendants came via his sons Ard and Na'aman. 41 Those clans added up to 45,600 men.

Dan's descendants

42 Dan's descendants came via his son Shuham. 43 That clan had 64,400 men.

Asher's descendants

44 Asher's descendants belonged to Yimnah's clan, Yishvi's clan, and Beriah's clan. 45 Beriah's descendants came via his sons Hever and Malkiel. 46 Asher's daughter was named Serah. 47 Those clans added up to 53,400 men.

Naftali's descendants

48 Naftali's (Naphtali's) descendants came via his sons Yahtse'el, Guni, 49 Yetser, and Shilem. 50 Those clans added up to

31 **RV 26:2 · Cross-ref.** Num 1:1-46.

32 **RV 26:9 · Cross-ref.** 16:1-33.

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45,400 men.

The census total and the division of land

51 The total of all those tribes counted came to 601,730 men.[33]

52 Then Yahweh told Mosheh (Moses), 53 "The land should be allocated to those clans according to the number of their names, to become their inheritance. 54 Those with larger numbers should receive more, and the smaller groups receive less, i.e., each inheritance depends on the number of family members. 55 You must throw lots to determine which clan gets which piece of land.[34] The lands of the clans must be within their tribal lands. 56 Then the size of the area that will become their inheritance must be apportioned according to the census numbers.

Levi's descendants

57 The listed Levites included the clans from Levi's sons Gereshon, Kohat, and Merari, 58 which were the Livnim, the Hevronim, the Mahlim, the Mushim, and the Korhim. Also, Korah fathered Amram 59 whose wife was Levi's daughter Yokeved who'd been born in Mitsrayim (Egypt). They had two sons Aharon (Aaron) and Mosheh (Moses), and their older sister Miryam (Miriam). 60 Aharon's sons were Nadav, Avihu, Eleazar, and Itamar,[35] 61 but Nadav and Avihu had died when they'd offered Yahweh fire in a disobedient manner.[36] 62 The male Levites who were a month old or older came to 23,000, but they weren't included in the above nation-wide count because they didn't inherit land in the same way as other tribes.

Census summary

63 Those were the census results from when Mosheh (Moses) and the priest Eleazar counted the Israelis on the Moav (Moab) plains on the east side of the Yarden (Jordan) river opposite Yeriho (Jericho). 64 None of the men on those lists were on the previous lists done by Mosheh and the priest Aharon (Aaron) when they'd counted the Israelis in the Sinay wilderness, 65 because Yahweh had told them that they'd certainly die there in the wilderness until none of those alive were left other than Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua).

Inheritances without sons

27:1 Then the daughters of Tselofehad (son of Hefer, son of Gilead, son of Makir, son of Menasheh (Manasseh)) approached. Their names were Mahlah, Noa, Hoglah, Milkah, and Tirtsah. 2 They stood in front of Mosheh (Moses) and the priest Eleazar and all the leaders and the people there at the entrance to the sacred tent, and asked, 3 "Our father died in the wilderness, although he wasn't part of the group who joined Korah to rebel against Yahweh—it was for his own personal disobedience that he died. He didn't have any sons 4 but why should his family name disappear from our clan just because he had no sons? So give us some land like our father's relatives will be getting."

5 So Mosheh took their case to Yahweh 6 and he responded, 7 "It's right what Tselofehad's daughters are saying. You must give them some land like their father's relatives will be getting. Give them whatever would have been given to their father as his inheritance. 8 Also, tell the people that if a man dies without sons, then his inheritance should go to his daughter(s). 9 If he had no children, then it should go to his brothers, 10 and if he has no brothers, then it should go to his father's brothers. 11 However, if his father had no brothers, then the inheritance should go to his nearest blood-relative to become his possession. That will become a permanent regulation for Yisrael (Israel), just as Yahweh has commanded."

Yehoshua succeeds Mosheh[37]

12 Then Yahweh told Mosheh (Moses), "Go up Mt. Avarim and look at the land that I've given to the Israelis,[38] 13 and then you'll die and join your ancestors just like your brother Aharon (Aaron) did. 14 That's because back in the Tsin (Zin) wilderness when the people complained about water, you two rebelled against my command and failed to respect my holiness in front of them. That was when you struck the rock at Merivah near Kadesh in the Tsin wilderness."

15 Then Mosheh requested Yahweh, 16 "Yahweh, you are the god who directs the spirits of all humankind, so please appoint a new leader for the Israeli people 17 who will stand in front of them and lead them out and bring them in so they won't be like sheep without a shepherd.[39]

18 Then Yahweh told Mosheh, "Get Nun's son Yehoshua (Joshua),[40] a man who has my spirit in him, and place your hands on him to indicate the transfer of leadership. 19 Stand him in front of the priest Eleazar and all the assembly, and commission him as they watch. 20 Give him some of your authority so that all the Israeli people can hear it. 21 When he needs guidance, he must stand in front of the priest Eleazar and ask for Yahweh's decision to be given via the Urim.[41] Then Yehoshua and all the people will go in or come out as per Yahweh's instructions." 22 So Mosheh did what Yahweh had ordered him to, and he presented Yehoshua to the priest Eleazar and to the entire community. 23 Mosheh placed his hands on Yehoshua and commissioned him, just has Yahweh had said he should.

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33 **RV 26:51 · Note** Slightly smaller than the total of 603,550 from the first census, see 1:46.

34 **RV 26:55 · Cross-ref.** Num 34:13; Josh 14:1-2.

35 **RV 26:60 · Cross-ref.** Num 3:2.

36 **RV 26:61 · Cross-ref.** Lev 10:1-2; Num 3:4.

37 **RV 27:12 · Parallel** Deu. 31:1-8

38 **RV 27:12-14 · Cross-ref.** Deu 3:23-27; 32:48-52.

39 **RV 27:17 · Cross-ref.** 1Ki 22:17; Eze 34:5; Mat 9:36; Mrk 6:34.

40 **RV 27:18 · Cross-ref.** Exo 24:13.

41 **RV 27:21 · Cross-ref.** Exo 28:30; 1Sam 14:41; 28:6.

Readers' Version

The daily offerings[42]

28:1 Then Yahweh told Mosheh (Moses), **2** "Give the Israelis these instructions: Ensure that you present to me the offerings and food for offerings to be burnt at the proper time. **3** For the daily burnt offering, present two one-year-old, male lambs that have no defects. **4** One of those lambs must be offered in the morning, and the other in late afternoon, **5** each offered along with a kilogram of fine flour mixed with a litre of olive oil. **6** That's the regular burnt offering done like the first one at Mt. Sinay—the soothing aroma from the fire will be pleasing to Yahweh. **7** The drink offering must also be one litre for each lamb. That strong drink must be poured out in the sacred area as an offering to Yahweh. **8** At the end of the afternoon, offer the second lamb with the same-sized offerings of flour and wine as in the morning. When they're burnt, the aroma will be pleasing to Yahweh.

The Rest Day offerings

9 "On the Rest Day, it must be two one-year-old, male lambs with no defects, along with 2 kilograms of fine flour mixed with oil, as well as the drink offering. **10** That will be burnt every Rest Day, in addition to the regular daily burnt offering and its drink offering.

The new month offerings

11 "On the first day of each month, you all must bring Yahweh a burnt offering of two young bulls, one ram, and seven one-year-old, male lambs with no defects. **12** Each bull must be offered with three kilograms of fine flour mixed with oil, each ram with two kilograms, **13** and each lamb with one kilogram. All of that will be a burnt offering with an aroma that will be pleasing to Yahweh. **14** Their respective drink offerings will be two litres of wine with the bull, 1.3 litres with the ram, and one litre with each lamb. That will be the burnt offering for the start of each new month throughout the year. **15** In addition to those burnt offerings and drink offerings, a male goat must also be presented to Yahweh as a sin offering.

The 'pass-over' offerings[43]

16 "Yahweh's 'passover' ceremony will start on the 14th of the first month (Nisan = March/April) each year.[44] **17** The 15th will be the start of the celebration—all your bread must be made without any rising agent.[45] **18** That first day, there's to be a sacred assembly. No regular work may be done that day. **19** You all must offer two young bulls, one ram, and seven one-year-old lambs with no defects to be burnt on the fire. **20** Their associated grain offerings must be three kilograms of fine flour mixed with olive for the bull, two kilograms for the ram, **21** and one kilogram for each of the seven lambs. **22** Also, bring one male goat as a sin offering to make yourselves right with God. **23** Those offerings must be *in addition* to the regular morning offerings **24** and must be offered for each of the seven days. The aroma of those burnt offerings will be pleasing to Yahweh, along with the regular burnt offering and its drink offering. **25** On the seventh day, there's to be another sacred assembly. No regular work may be done that day.

Harvest festival offerings[46]

26 "On the firstfruits day of the harvest festival, when you all present an offering of fresh grain to Yahweh, there's to be a sacred assembly. No regular work may be done that day.[47] **27** You all must present a burnt offering that's a pleasing aroma for Yahweh, presenting two young bulls, one ram, and seven one-year-old male lambs. **28** Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for each bull, two kilograms for the ram, **29** and one kilogram for each of the lambs. **30** Also for your sins, sacrifice one male goat to make yourselves right with God. **31** Those offerings along with their drink offerings must be offered in addition to the regular burnt offering and drink offerings. Ensure that they have no defects.

The trumpeting celebration[48]

29:1 "On the first day of the seventh month (Tishrei = September/October) each year, there's to be a sacred assembly. No regular work may be done that day—it'll be a day of blowing horns. **2** You all must present a young bull, a ram, and seven one-year-old lambs, all with no defects as a burnt offering to be a pleasing aroma for Yahweh. **3** Their associated grain offering will be three kilograms of fine flour mixed with olive oil with the bull, two kilograms with the ram, **4** and one kilogram for each of the seven lambs. **5** Also for your sins, sacrifice one male goat to make yourselves right with God. **6** Those are in addition to the monthly and regular daily burnt offerings with their associated grain offerings and drink offerings. The aroma of those burnt offerings will be pleasing to Yahweh.

The sacrifice for forgiveness[49]

7 "Each year on the 10th of this seventh month (Tishrei = September/October), there's to be a sacred assembly. Don't eat any food or do any regular work on that day.[50] **8** You all must present a young bull, a ram, and seven one-year-old male lambs as a burnt offering that will be a pleasing aroma for Yahweh. Ensure that they have no defects. **9** Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for the bull, two kilograms for the ram, **10** and one kilogram for each of the

42 **RV 28:1 · Parallel** Exo. 29:38-46

43 **RV 28:16 · Parallel** Lev. 23:5-14

44 **RV 28:16 · Cross-ref.** Exo 12:1-13; Deu 16:1-2.

45 **RV 28:17-25 · Cross-ref.** Exo 12:14-20; 23:15; 34:18; Deu 16:3-8.

46 **RV 28:26 · Parallel** Lev. 23:15-22

47 **RV 28:26-31 · Cross-ref.** Exo 23:16; 34:22; Deu 16:9-12.

48 **RV 29:1 · Parallel** Lev. 23:23-25

49 **RV 29:7 · Parallel** Lev. 23:26-32

50 **RV 29:7-11 · Cross-ref.** Lev 16:29-34.

Readers' Version

seven lambs. 11 Also for your sins, sacrifice one male goat, in addition to the one to make yourselves right with God and the regular burnt offerings with their associated grain and drink offerings.

Offerings during the celebration in shelters[51]

12 "On the 15th of that seventh month, there's to be another sacred assembly. No regular work may be done that day which will begin seven days of celebration.[52] 13 "You all must present thirteen young bulls, two rams, fourteen one-year-old male lambs as a burnt offering that will be a pleasing aroma for Yahweh. Ensure that they have no defects. 14 Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for each bull, two kilograms for each ram, 15 and one kilogram for each of the seven lambs. 16 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

17 "On the second day, you all must offer twelve young bulls, two rams, fourteen one-year-old male lambs without defects, 18 and their associated grain and drink offerings as already stipulated. 19 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

20 "On the third day, the sacrifice will be eleven young bulls, two rams, fourteen year-old male lambs without defects, 21 and their associated grain and drink offerings as already stipulated. 22 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

23 "On the fourth day, the sacrifice will be ten young bulls, two rams, fourteen year-old male lambs without defects, 24 and their associated grain and drink offerings as already stipulated. 25 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

26 "On the fifth day, the sacrifice will be nine young bulls, two rams, fourteen year-old male lambs without defects, 27 and their associated grain and drink offerings as already stipulated. 28 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

29 "On the sixth day, the sacrifice will be eight young bulls, two rams, fourteen year-old male lambs without defects, 30 and their associated grain and drink offerings as already stipulated. 31 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

32 "On the seventh day, the sacrifice will be seven young bulls, two rams, fourteen year-old male lambs without defects, 33 and their associated grain and drink offerings as already stipulated. 34 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

35 "On the eighth and final day, there's to be another sacred assembly. No regular work may be done that day. 36 You all must present a young bull, a ram, and seven one-year-old male lambs, all unblemished, as a burnt offering that will be a pleasing aroma for Yahweh. 37 Their associated grain and drink offerings must be as already stipulated. 38 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

39 "The above are the regulations for what you all must do for Yahweh at the appointed times, in addition to your vows and voluntary offerings, burnt offerings, grain and drink offerings, and your peace offerings."

40 So Mosheh (Moses) passed on to the Israelis everything that Yahweh had instructed him.

Instructions about vows

30:1 Then Mosheh (Moses) gave the Israeli leaders these further instructions from Yahweh, 2 "If a man makes a solemn promise to Yahweh, or makes a binding vow on his own life, he mustn't dishonour what he said—he must follow whatever came out of his mouth.[53]

3 If a young woman who is still living with her parents solemnly promises to Yahweh to do something, 4 and if her father hears her make the binding vow on her life and he remains silent, then her vow and all her obligations will stand. 5 However, if her father forbids her when he hears her, then that vow and its obligations won't stand, and Yahweh will forgive her, because her father stepped in.

6 If she gets engaged or married while a vow or thoughtless promise still holds, 7 and her (future) husband hears about it and remains silent that day, then her vow and or thoughtless promise will stand. 8 However, if her (future) husband forbids her when he hears her, then that vow and its obligations won't stand, and Yahweh will forgive her.

9 If a widow or a woman who has been divorced makes a promise, she must do what she promised.

10 If a married woman makes a solemn promise, or makes a binding vow on her own life, 11 and her husband hears about it but says nothing and doesn't forbid her, then her vow and all her obligations will stand. 12 However, if he actually nullifies it when he hears about it, any promise that she pronounced or binding vow on her life, won't stand. Her husband has nullified them and Yahweh will forgive her, 13 so every vow and its obligations can either be nullified or confirmed by her husband. 14 If her husband has stayed silent for several days, that will confirm all her

51 **RV 29:12 · Parallel** Lev. 23:33-44

52 **RV 29:12-38 · Cross-ref.** Lev 23:34; Deu 16:13-15.

53 **RV 30:2 · Cross-ref.** Deu 23:21-23; Mat 5:33.

Readers' Version

vows and/or obligations because he said nothing. 15 However, if he cancels them sometime after he'd heard about them, then he will bear her guilt.

16 Those are the instructions that Yahweh gave Mosheh (Moses) about promises between a man and his wife, and between a father and his unmarried daughter living at home.

Avenging the Midyanites

31:1 Then Yahweh told Mosheh (Moses), 2 "Avenge the Midyanites for what they did to you Israelis. After that, you'll go to join your ancestors."

3 So Mosheh told the people, "Equip some of your men to battle against Midyan to execute Yahweh's vengeance on them— 4 one thousand men from each tribe to go to war."

5 So a thousand men were conscripted from each tribe—twelve thousand equipped for battle 6 and Mosheh sent them off to war. The priest Pinhas (Eleazar's son) went with them, taking some sacred objects as well as the signal trumpets. 7 Then they fought Midyan just as Yahweh had commanded Mosheh, and they killed every male. 8 Among them, they killed five Midyan kings: Evi, Rekem, Tsur, Hur, and Reva, in addition to Be'or's son Bil'am (Balaam).

9 The Israelis took the Midyan women and children captive, and took all their cattle, sheep and goats, and all their possessions as plunder, 10 then they burnt down all their cities and houses and camps. 11 They took all the spoil and plunder including the people and animals back, 12 and brought it to Mosheh and the priest Eleazar, and to the assembled Israelis who were all still camped on the Moav (Moab) plains beside the Yarden (Jordan) river opposite Yeriho (Jericho).

Purifying the returning warriors

13 Mosheh (Moses) and the priest Eleazar and all the Israeli leaders left the camp to meet them, 14 but Mosheh was angry at the top army leaders who were coming back from the battle. 15 "Why did you allow all the women to live?" he asked them. 16 "They're the very ones who did what Bil'am (Balaam) suggested to urge the people to be unfaithful to Yahweh at Pe'or, leading to the deadly disease that struck Yahweh's people.[54] 17 So now, kill all the boys plus every woman who's slept with a man— 18 spare only the young, unmarried girls for yourselves.

19 "Then everyone who's killed someone or touched a dead body must stay outside the camp for seven days. On the third day, you all must purify yourselves, and again on the seventh day but this time including your captives. 20 Also, you all must purify all your clothes, plus anything else made of leather or goats' hair or wood."

21 Then the priest Eleazar told the warriors who'd gone to battle, "This is what Yahweh has instructed Mosheh: 22 Only the gold, silver, bronze, iron, tin, and lead, 23 must pass through fire to make it 'clean'. Nevertheless, it must still be purified with the special purifying water, along with anything that wouldn't handle the fire. 24 On the seventh day, you all must wash your clothes and then you'll be 'clean' and be allowed to reenter the camp.

Dividing the plunder

25 Then Yahweh told Mosheh (Moses), 26 "You and the priest Eleazar and the tribal leaders must list all the plunder including both human and animals that were taken captive. 27 Then you must divide it all out equally between the two groups: those who went out to battle, and all the rest of the community. 28 Set aside a tribute for Yahweh from the plunder of the warriors who fought in the battle: one from every five-hundred captive people, and the same from the cattle and donkeys, and from the sheep and goats. 29 Half of that must be given to the priest Eleazar as the contribution to Yahweh. 30 Then from the half of the plunder given to the community, take one from every fifty captive people, and the same from the cattle and donkeys, and from the sheep and goats and other animals. That's to be given to the Levites because they're the ones who look after Yahweh's residence." 31 So Mosheh and the priest Eleazar did what Yahweh had told them to do.

32 The remaining plunder after the slaughter of the boys and the married women from what the warriors had brought back was: 675,00 sheep, 33 72,000 cattle, 34 61,000 donkeys, 35 and 32,000 girls who hadn't been married. 36 The warriors who'd fought got: 337,500 sheep, 37 less 675 that were given to Yahweh as his tribute. 38 The cattle were 36,000 less 72 for Yahweh. 39 There were 30,500 donkeys less Yahweh's tribute of sixty-one. 40 The girls and young women were 16,000 less 32 for Yahweh. 41 So Mosheh gave Yahweh's contribution to the priest Eleazar as Yahweh had instructed Mosheh.

42 The half for the community that Mosheh (Moses) had divided off from the warriors 43 was: 337,500 sheep, 44 36,000 cattle, 45 30,500 donkeys, 46 and 16,000 girls who hadn't been married. 47 From that half for the community, Mosheh took one from every fifty people and animals, and gave it to the Levites who serve in Yahweh's tent, just as Yahweh had instructed Mosheh.

48 Then the top army officers (the commanders over thousands, and the commanders over hundreds), went to Mosheh 49 and informed him, "We, your servants have counted the soldiers who were under us, and none of our men are missing, 50 so we've brought an offering to Yahweh: every man who found something gold like an armlet or bracelets, signet ring or earring, or necklaces has donated it to make us right with Yahweh." 51 So Mosheh and the priest Eleazar took those crafted gold items from them, 52 and the total contribution of gold offered to Yahweh by the commanders of thousands and of hundreds weighed around 190 kilograms. 53 Each of the warriors had taken their own plunder, 54 and Mosheh and the priest Eleazar took the gold from the commanders of thousands and of hundreds, and brought it to the sacred tent as a memorial for the Israelis in front of Yahweh.

54 **RV 31:16 · Cross-ref.** Num 25:1-9.

Readers' Version

The tribes who stayed east of Yarden[55]

32:1 The people from the Re'uven and Gad tribes had amassed a lot of livestock, and they noticed that the Yazer and Gilead regions were very suitable for livestock. **2** So their leaders went to Mosheh (Moses) and the priest Eleazar and the community leaders to say, **3** The regions of Atarot, Divon, Yazer, Nimrah, Heshbon, El'aleh, Sevam, Nevo, and Be'on **4** are in the land here that Yahweh has handed over to us Israelis. It's ideal for livestock, and we, your servants, raise livestock. **5** If we've earnt your favour, let this land be given to your servants for us to own, rather than forcing us to cross over the Yarden (Jordan) river with all the other tribes."

6 "It wouldn't be right for your fellow Israelis to go to war while you all just stay here," Mosheh told them. **7** "So why do you discourage Israeli enthusiasm for crossing over into the land that Yahweh has given them? **8** Your parents did that at Kadesh-Barnea when I sent them in to survey the land.[56] **9** They went as far as the Eshkol valley and they saw the land, yet they discouraged the people from entering the land that Yahweh had given them. **10** Yahweh got very angry that day, and promised, **11** 'From the men who came out of Mitsrayim (Egypt), no man who's twenty or older will see the land which I promised to Avraham, Yitshak (Isaac), and Ya'akov (Jacob), because they're not fully with me. **12** Only Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua) will enter because they have believed me.' **13** So Yahweh got angry with Yisrael (Israel), and made us wander in the wilderness for forty years until that generation was eliminated who had been evil as per Yahweh's judgement. **14** Now look here! You're standing in front of me just like your parents—a brood of disobedient people who'll make Yahweh more angry with you than he was with your parents! **15** If you all turn away from following him, he'll abandon you all in the wilderness again, and you will have destroyed this nation."

16 However, they stepped closer to him and said, "First we'll build pens for our animals, and build cities for our families here. **17** Then we'll equip ourselves for war, to go ahead of the rest of Yisrael until we've brought them into their place. Meanwhile our families will live in those fortified cities because there'll still be threats from those who live in this region. **18** We won't return to our homes until every Israeli is in possession of his inheritance. **19** We won't take any land there on the other side of the Yarden (Jordan) river or beyond because this will be our inheritance here on the eastern side."

20 "If you're going to do that," Mosheh (Moses) responded, "then you all must equip yourselves to fight battles for Yahweh, **21** and all of your armed warriors must cross the Yarden to serve Yahweh until he's driven his enemies out ahead of him. **22** Once the land is subdued before Yahweh, then you all can return. You'll be free of obligation from Yahweh and from Yisrael, and this land here will be your possession from Yahweh. **23** However, if you all don't help the rest of us, you will be disobeying Yahweh, and your disobedience will catch up with you. **24** So go ahead and build your cities for your families, and pens for your flocks, and do what you've committed to."

25 "Your servants will do what you've said," confirmed the leaders of the Re'uven and Gad tribes. **26** "Our wives and children, and our livestock and all our animals will remain in cities here in the Gilead region, **27** but we'll equip ourselves for battle and to cross the river to battle for Yahweh just as my master has spoken."

28 So Mosheh (Moses) gave instructions about them to the priest Eleazar, Nun's son Yehoshua (Joshua), and the Israeli tribal leaders, **29** telling them, "If the men from Gad and Re'uven tribes cross over the Yarden (Jordan) with you and equipped ready to fight for Yahweh and that land is conquered, then you must give them the Gilead region for them to own.[57] **30** However, if they don't cross over with the rest of you, then they'll have to accept land to own there in Kena'an (Canaan)."

31 "What Yahweh has told you, his servants, that's what we'll do," the leaders of the Gad and Re'uven tribes responded. **32** We'll send armed men across to Kena'an, equipped to fight for Yahweh. However, our inheritance to own will be here on this side of the Yarden river."

33 So Mosheh gave that region to the tribes of Re'uven and Gad, the half-tribe of Yosef's (Joseph's) son Menasheh (Manasseh), encompassing the kingdoms of the Amori King Sihon and the Bashan's King Og, plus the surrounding territories. **34** The Gadim rebuilt Divon, Atarot, Aroer, **35** Atrot-Shofan, Yazer, Yagebehah, **36** Beyt-Nimrah, and Beyt-Haran—all fortified cities with pens for their flocks. **37** The Re'uvenim rebuilt Heshbon, El'aleh, Kiryatayim, **38** Nevo, Ba'al-Me'on, and Sivmah, but they renamed some of the cities.

39 The descendants of Menasheh's son Makir went to Gilead and captured it—driving out the Amorim who lived there. **40** So Mosheh gave Gilead to Menasheh's son Makir, and his clan lived there. **41** Menasheh's other son Yair went and captured the Amori villages and named them 'Yair's Towns' (or 'Havot-Ya'ir'). **42** A man named Novah went and captured Kenat and its villages, and renamed it to 'Novah' after himself.

The journey legs from Mitsrayim to Sinay

33:1 The following are the details of the stages of Yisrael's (Israel's) journeys starting from when they exited Mitsrayim (Egypt) tribe-by-tribe under Mosheh (Moses) and Aharon's (Aaron's) leadership. **2** Mosheh, acting on Yahweh's instructions, had written down their departure points, so these were the legs of their journeys:

3 The day after they celebrated the 'pass-over' (around the end of March), they left Ra'meses city, raising one fist

55 **RV 32:1 · Parallel** Deu. 3:12-22

56 **RV 32:8-9 · Cross-ref.** Num 13:17-33.

57 **RV 32:29 · Cross-ref.** Josh 1:12-15.

Readers' Version

in full view of all Mitsrayim. 4 Meanwhile, the Mitsrim (Egyptians) were burying all their oldest sons who'd been struck down by Yahweh who had also totally humiliated their gods.

5 After leaving Ra'meses, the Israelis went to Sukot and camped there. 6 Then they left Sukot and camped at Eytam at the edge of the wilderness. 7 After Eytam, they turned back to Pi-Hahirot (opposite Ba'al-Tsefon) and camped facing Migdal. 8 Then they left Pi-Hahirot and walked through the middle of the sea into the Eytam wilderness and camped at Marah. 9 From Marah, they went to Eylim which had twelve springs with seventy palm trees around them, and they camped there. 10 After Eylam, they camped beside the Red Sea 11 before leaving the sea and camping in the Sin wilderness.[58] 12 Travelling from there, they camped at Dofkah, 13 and then from there, at Alush. 14 After leaving Alush, they camped at Refidim but they didn't have water there to drink. 15 When they left Refidim, they camped in the Sinay wilderness.

The journey legs in the wilderness

16 From the Sinay wilderness, they went to Kivrot-Hata'avah and camped there. 17 When they left Kivrot-Hata'avah, they camped at Hatserot, 18 and then from there, at Ritmah. 19 From Ritmah, they went to Rimon-Perets to camp, 20 and after that, on to Livnah. 21 Then they left Livnah and camped at Risah, 22 before moving on from there to camp at Kehelatah. 23 From Kehelatah, they camped at Mt. Shefer, 24 then they left the mountain and camped at Haradah. 25 When they left Haradah, they camped at Makhelot, 26 and after that, on to Tahat. 27 From Tahat, they camped at Terah, 28 and then from Terah, they went to Mitkah to camp. 29 After Mitkah, they camped at Hashmonah, 30 and next after that, they camped at Moserot. 31 Then they left Moserot and camped at Beney-Ya'akan. 32 From Beney-Ya'akan, they went to Hor-Hagidgad and camped there, 33 then they left and camped at Yotvatah. 34 Then they left Yotvatah and camped at Avronah. 35 From Avronah, they went to Etsyon-Gever and camped there, 36 then they left and camped in the Tsin (Zin) wilderness, i.e., at Kadesh. 37 Then they left Kadesh and camped at Mt. Hor by the border with Edom.

38 Aharon (Aaron) the priest climbed Mt. Hor following Yahweh's instructions, and then died there on the 5th of the first month, forty years after the Israelis had left Mitsrayim (Egypt).[59] 39 He was 123 years old when he died there on Mt. Hor.

40 Meanwhile, the Kena'ani (Canaanite) king of Arad who lived in the Negev in Kena'an (Canaan), heard that the Israelis were coming.

41 The Israelis left Mt. Hor and camped at Tsalmonah. 42 When they left Tsalmonah, they camped at Punon, 43 and after that, on to Ovot. 44 From Ovot, they went on to Iyey-Ha'avarim at the Moav (Moab) border. 45 Then they left there and camped at Divon-Gad, 46 before going on to camp at Almon-Divlatayim. 47 From there, they went into the Avarim mountains and camped facing Nevo. 48 After leaving the Avarim mountains, they reached the Moav plains by the Yarden (Jordan) river opposite Yeriho (Jericho). 49 They camped beside the river from Beyt-Hayeshimot to Avel-Hashitim there on the Moav plains.

50 Then Yahweh spoke to Mosheh (Moses) there on the Moav plains beside the Yarden opposite Yeriho, 51 "Tell the Israelis that you're all about to cross the Yahweh to enter Kena'an (Canaan). 52 Then you all must drive all the land's inhabitants out ahead of you, and destroy all their carved images and cast metal images, and all their hilltop shrines. 53 Take the land from there and start to live there, because I've given it to all of you to own. 54 Use lots to divide the land up for your clans. The larger groups must get more than the smaller groups, then whatever the lot gives, that will be the area to be given within the land for that ancestral tribe.[60]

55 If you don't drive out the current inhabitants, then they'll become like barbs in your eyes and thorns in your sides, and they'll harass you all when you live there. 56 If that happens, then I'll give you all the punishment that I intended for them."

The boundaries within Kena'an

34:1 Then Yahweh told Mosheh (Moses), 2 "Tell the people that you're all about to enter Kena'an (Canaan)—the land that will become your inheritance. The boundaries will be:

3 "The **southern** border will extend from the Tsin (Zin) wilderness along the Edom border across to the Salt (Dead) Sea on the east, 4 cross south of the Scorpion Pass, continue to Tsin, and go south of Kadesh-Barnea. Then it will go on to Hatsar-Adar and proceed to Atsmon, 5 From Atsmon it will extend west to the riverbed at the border with Mitsrayim (Egypt), and then across to the Mediterranean Sea.

6 "The **western** border will be the Mediterranean sea.

7 "The **northern** border will start at the Mediterranean sea and extend west to Mt. Hor, 8 and then on to Levo-Hamat and onward to Tsedad. 9 From there the border will extend to Zifron, and it will end at Hatsar-Eynan, completing the northern border.

10 "The **eastern** border will begin at Hatsar-Eynan and extend south to Shefam, 11 then go downhill to Rivlah east of Ayin, then along the hills to the east of Lake Kineret. 12 Then the border will extend south along the Yarden (Jordan) River and end at the Salt (Dead) Sea.

"Those will be your country's borders."

13 Then Mosheh (Moses) continued, "That will be the land that must be distributed by lot. It'll be given by Yahweh as an inheritance for the nine tribes and the

58 **RV 33:11 · Note** Note that this is located in the southwestern Sinay Peninsula (between Eylim and Mt. Sinai), and different from the Tsin (Zin) wilderness (which is located in the northern Negev desert, near Kadesh-Barnea).

59 **RV 33:38 · Cross-ref.** Num 20:22-28; Deu 10:6; 32:50.

60 **RV 33:54 · Cross-ref.** Num 26:54-56.

Readers' Version

Menasheh (Manasseh) half-tribe[61] 14 as the Re'uven and Gad tribes and the Menasheh half-tribe have already received their inheritance. 15 Yes, the other two and a half tribes have taken up their inheritance on the eastern side of the Yarden river across from Yeriho (Jericho).

The teachers egpepamaaren of land

16 Then Yahweh told Mosheh (Moses), 17 "These are the men who will distribute the land: the priest Eleazar and Nun's son Yehoshua (Joshua), 18 as well as one leader from each tribe to allocate the land that will be their inheritance. 19 Those tribe leaders are:

From Yehudah (Judah), Yefuneh's son Kalev (Caleb),
20 From Shim'on (Simeon), Amihud's son Shmuel (Samuel),
21 From Benyamin, Kislon's son Elidad,
22 From Dan, Yogli's son Buki,
23 From Menasheh (Manasseh), Efod's son Haniyel,
24 From Efrayim (Ephraim), Shiftan's son Kemuel,
25 From Zevulun, Parnak's son Elitsafan,
26 From Yisakar (Issachar), Azan's son Paltiel,
27 From Asher, Shelomi's son Ahihud,
28 From Naftali (Naphtali), Amihud's son Pedahel."

29 The above are the men that Yahweh put in charge of dividing up Kena'an (Canaan) as the inheritance for the Israelis.

Cities for the Levites

35:1 While they were there on the Moav (Moab) plains beside the Yarden (Jordan) river, Yahweh told Mosheh (Moses). 2 "Tell the Israelis that out of the land that they'll own, they must give the Levites cities for them to live in,[62] as well as some pastureland around those cities. 3 The cities will be for them to live in, and that pastureland will be for their herds and their flocks, and for their other animals. 4 The pastureland must extend out half a kilometre around the walls of the Levites cities. 5 Then going out a kilometre in each compass direction, that will also be their land.[63] 6 The Levites must be given forty-two cities to live in, plus you all must designate six refuge cities so that if someone accidentally kills another, they can flee to the refuge city. 7 That would make a total of forty-eight cities, plus their pasturelands, to be given to the Levites. 8 The larger tribes must give more cities than the smaller tribes, according to the area that they inherit."

The refuge cities[64]

9 Then Yahweh told Mosheh (Moses), 10 "Tell the Israelis that when you cross the Yarden (Jordan) river to enter Kena'an (Canaan), 11 you all must choose some cities to become 'refuge cities'[65] so that if someone accidentally kills another person, they can flee there. 12 The cities will be places to stay safe from being avenged by the relatives until the killer can be formally tried. 13 You all must allocate six refuge cities— 14 three on the eastern side of the Yarden, and there on the western side in Kena'an. 15 Both Israelis and foreigners living in the country can flee to any of those six cities—anyone who kills another person by accident.

16 "However, if someone strikes another person with a metal object and they die, then that person is a murderer, and murderers must be executed. 17 Similarly, anyone who strikes another person when holding a rock or stone, then that person is a murderer, and murderers must be executed. 18 Again, if someone strikes another person with a piece of wood, then that person is a murderer, and murderers must be executed. 19 The relative who is avenging the spilt blood must execute the murderer as soon as he finds them.

20 "If someone pushes another person in hatred, or lies in wait and then throws something at them, 21 or angrily strikes them with their hand, and then they die, it must be regarded as murder, and when the avenger of their blood finds the murderer, he must execute them.

22 "But if someone pushes another person without any hateful intent, or throws something at them without lying in wait, 23 or drops a rock without noticing someone, and they die but they weren't that person's enemy and no harm was intended, 24 then the community must judge between the one who killed and the avenger of the dead person, in accordance with these regulations. 25 If the one who killed is declared innocent, then the community must rescue them from the avenger and return them to the refuge city that they'd fled to, and that accidental killer must live there until after the death of the high priest (who had been anointed with sacred oil). 26 However, if they then ever left the refuge city that they'd fled to, 27 and the avenger found them outside the city boundary, then that relative of the dead person is permitted to kill that person and won't be accountable for their blood. 28 That's because the one who killed must remain in that city until the death of the high priest—they can only return to their family home after the high priest's death. 29 You all must follow these regulations through the generations no matter where you live.

30 "If someone murders another person, they're to be executed if there's evidence from witnesses (plural, not just one witness). 31 That sentence can't be changed to a fine and/or a payment to the deceased's family—the murderer *must* be executed. 32 Similarly for the accidental killer who fled to a refuge city, they can't elect to pay a fine and/or pay compensation in order to be able to return home before the high priest's death. 33 You mustn't profane the land that you're all going to by tolerating murder, because human blood pollutes the ground, and you all can't restore

61 **RV 34:13 · Cross-ref.** Num 26:52-56.

62 **RV 35:2 · Cross-ref.** Josh 21:1-42.

63 **RV 35:5 · Note** It's not exactly clear what different activities would occur in these two rings of land, but remember that as much food as possible and animals would have to be brought into the city as soon as the residents received news of an approaching army.

64 **RV 35:9 · Parallel** Deu. 19:1-13; Josh. 20:1-9

65 **RV 35:11 · Cross-ref.** Deu 19:2-4; Josh 20:1-9.

Readers' Version

the land with any sacrifice—only by the blood of the one who shed someone else's blood. **34** You mustn't profane the land that you'll all be living in because I'll also be living in it, as I will live among you Israelis."

Women inheriting property

36:1 Now the leaders of the Gilead clans (Gilead was the son of Makir, son of Menasheh (Manasseh), one of Yosef's (Joseph's) sons) approached Mosheh (Moses) and the Israeli leaders **2** and said, "Yahweh commanded my master to distribute the land by lot as an inheritance for the people, and my master was also commanded by Yahweh to give our brother Tselofehad's inheritance to his daughters.[66] **3** However, if they ended up being married by men from other tribes, then their inheritance would pass from our tribe to their husbands' tribes, so we'd end up with less land as our tribal inheritance. **4** Then when Yisrael (Israel) celebrates the Jubilee Year, then that inheritance will be added to the inheritance of their husbands' tribes, and be deducted from the inheritance of our ancestral tribe."

5 Then Mosheh gave a ruling to the Israelis in accordance with what Yahweh had told him, "These Yosefi men are correct. **6** Yahweh's command to Tselofehad's daughters is that each of you may marry whoever you want as long as it's someone from your own tribe. **7** That way, land in Yisrael won't move from tribe to tribe, because it will always stay as part of the inheritance given to that tribe. **8** Any woman who inherits land can only marry someone from her own tribe, so that the people will always retain ownership of their tribal inheritance. **9** That inheritance mustn't pass from tribe to tribe, but each Israeli tribe must keep hold of its inheritance."

10 So Tselofehad's daughters obeyed what Yahweh had told Mosheh, **11** and the five daughters (Mahlah, Tirtsah, Hoglah, Milkah, and Noa) married their cousins on their father's side. **12** The men they married were from the Menasheh (Manasseh) tribe (Yosef's (Joseph's) son), so their land continued to belong to their father's family and tribe.

13 All the above were the commands and regulations that Yahweh ordered Mosheh to tell the Israelis, while they were camped on the Moav (Moab) plains beside the Yarden (Jordan) river opposite Yeriho (Jericho).

66 RV 36:2 · Cross-ref. Num 27:7.

Deuteronomy

Introduction

The Greek word 'Deuteronomy' means 'Second law', because some aspects of God's instructions in the previous accounts are repeated again in this one, noticeably the Ten Commandments. Hebrew readers call this document 'Devārim' which is the second word in the Hebrew text and means 'Words' or 'Things'. Some European and other translations call it 'The fifth book of Mosheh/Moses'.

This document contains a series of addresses that Mosheh (commonly known in English as Moses) made to the descendants of Yisrael/Israel while they were in the Moav region on the eastern side of the Yarden/Jordan river. They had stopped there for quite a long time after their travelling through the wilderness, and it would soon be time for them to cross the river and enter the 'promised land' of Kena'an/Canaan.

Some of the more important points made in this document include: 1. Mosheh's summary of the history of the Israelis over the previous forty year, and how he requested them to remain loyal and obedient to Yahweh. 2. Mosheh's retelling of the 'Ten commands' and his explanation of the first commands, ensuring that Yisrael's descendants knew that it was vital to continue serving Yahweh. This also includes the various rules to be obey in Kena'an. 3. Mosheh's interpretation of the peoples agreement with Yahweh is retold here, and his encouragement to the people to continue to obey that agreement. 4. The selection of Yehoshua/Joshua as the new leader for God's chosen people group, Mosheh's song about the joy of serving Yahweh and the blessings for those who obey. Mosheh's death in Moav is also retold here.

The best known segment of this document is Yahweh's blessing and cursing of his chosen people depending on the path that they decide to take. If the Israelis would choose to follow Yahweh's instructions, there was a large blessing to be received, but equally a terrifying curse should they fail to acknowledge what God had done for them.

The most important verses here are 6:4-6, quoted by Yeshua as being the greatest of all commands: You should love your god Yahweh with your whole mind, your entire being, and all your strength.

Main components of this account

Mosheh's first address *1:1–4:49*
Mosheh's second address *5:1–26:19*
a. The ten commands *5:1–10:22*
b. Instructions, rules, and warnings *11:1–26:19*
Instructions before entering Kena'an/Canaan *27:1–28:68*
The renewal of the agreement *29:1–30:20*
Mosheh's final speech *31:1–33:29*
Mosheh's death *34:1-12*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Mosheh's first set of instructions

1:1 These are the messages that Mosheh (Moses) spoke to Yisrael (Israel) back when they were in the wilderness on the eastern side of the Yarden (Jordan) river, in the desert plain opposite Suf between Paran and Tofel, Lavan (Laban), Hatserot, and Di-Zahav. 2 (It takes eleven days to walk from Horev to Kadesh-Barnea via Mt. Se'ir.) 3 Forty years after the Israelis had left Mitsrayim (Egypt) Mosheh passed on to them everything that Yahweh had instructed him 4 after he'd defeated the Amori King Sihon who lived at Heshbon, and Bashan King Og who lived at Ashtarot in Edre'i.[1] 5 On the eastern side of the Yarden river in the Moav (Moab) region, Mosheh began explaining those instructions, saying,

The removal of Yisrael's descendants from Sinay

6 "Our God Yahweh spoke to us at Horev, saying: You've camped here long enough at this mountain. 7 Now, pack up and travel to the Amori hill country and the surrounding areas and the river plain, the lowlands and the southern wilderness, the coastal plain, all of Kena'an (Canaan), and Levanon as far north-east as the Perat (Euphrates) river. 8 Listen, that area of land ahead of you, I've given to you. Go ahead and take possession that land that Yahweh promised to your ancestors Avraham, Yitshak (Isaac), and Ya'akov (Jacob). He promised to give it to them and to their descendants."

Mosheh appoints leaders[2]

9 Then Mosheh (Moses) said, "I told you at that time that I wasn't able to govern all of you by myself 10 because your god Yahweh has multiplied you, and wow, now you're as numerous as the stars in the sky. 11 May your ancestors' god Yahweh increase you all a thousand times more and bless you all as he's promised 12 but how could I possibly bear all your loads and burdens and disputes by myself? 13 So nominate some men from your tribes who I can appoint as your leaders—men who are sensible and wise, and respected by the people, 14 and your parents agreed with that suggestion. 15 So I took those wise, respected men and appointed them to be your leaders—leaders of thousands, of hundreds, of fifties, and of tens. I also appointed some as your tribal officials. 16 Then I instructed your new leaders telling them to listen carefully to both sides of disputes and make fair and honest judgements in conflicts involving either Israelis or foreigners. 17 Don't show partiality when you're making a judgement—treat important people just the same as the others. Don't worry about what people will think because fair judgement is a godly activity. And if any matter is too difficult, bring it to me for a decision. 18 I also gave you all other instructions at that time.

The spies[3]

19 "Then we left Horev and went through that wide and dangerous wilderness that you saw on the way to the Amori hill country as our god Yahweh had instructed us, eventually arriving at Kadesh-Barnea. 20 Then I told you all, 'You've all come to the Amori hill country, which our god Yahweh is giving us. 21 Look, your god Yahweh has given you[4] the land that's in front of you, so go ahead and take possession of it as Yahweh, your ancestors' god has told you. Don't be afraid and don't be discouraged.' 22 Then you all approached me and suggested, 'We should send some men ahead of us to scout out the place, and they can return and tell us the best way to get inside those cities.' 23 That sounded good to me, so I took one man from each of the twelve tribes 24 and they went up into the hill country as far as the Eshkol valley, and the scouted it out. 25 They picked some fruit from there and brought it back to us, and reported that the land that our god Yahweh is giving us was very good.

26 "But your parents were unwilling to proceed and rebelled against your god Yahweh's command.[5] 27 So you all grumbled in your tents, saying that it was because Yahweh hated us that he brought us out of Mitsrayim (Egypt) to hand us over to the Amorim to be destroyed. 28 You said that you all didn't want to enter because the people were so tall and strong and their cities were fortified and powerful with very high walls around them.

29 "Then I told your parents, 'Don't be terrified or afraid of them. 30 Your god Yahweh who goes ahead of you, he'll fight for you just like everything you saw him do in Mitsrayim 31 and in the wilderness, where you saw how your god Yahweh carried you like a father carries his son—getting you through that difficult region until you all eventually arrived here.'[6] 32 However, you all didn't believe your god Yahweh[7] 33 who had gone ahead of you to find a good place for you all to make your camp—using fire at night to show you all the way, and cloud in the daytime.

Yisrael's punishment[8]

34 "Yahweh heard those complaints and got angry and made this promise,[9] 35 'None of the men of this evil generation will get to enter the good land that I promised to give to your ancestors 36 apart from Yefuneh's son Kalev (Caleb)—he can enter it and I'll give him and his sons the land that he scouted out because he followed Yahweh whole-heartedly.' 37 Yahweh was also angry at me because of you all, and told me that I also wouldn't be able to enter, 38 but that Nun's son Yehoshua (Joshua) who was standing there in

1 **RV 1:4 · Cross-ref.** Num 21:21-35.

2 **RV 1:9 · Parallel** Exo. 18:13-27

3 **RV 1:19 · Parallel** Num. 13:1-33

4 **RV 1:21 · Note** The you**(pl)** in the previous verse has switched to you**(sg)** here.

5 **RV 1:26 · Cross-ref.** Deu 9:23; Heb 3:16.

6 **RV 1:31 · Cross-ref.** Acts 13:18.

7 **RV 1:32 · Cross-ref.** Heb 3:19.

8 **RV 1:34 · Parallel** Num. 14:20-45

9 **RV 1:34-35 · Cross-ref.** Heb 3:18.

Readers' Version

front of me, would be the one to lead Yisrael (Israel) to possess the land.
39 "Your children that you thought would be taken captive, and your young sons who don't yet know right from wrong, they'll be the ones to enter the land, and I'll give it to them, and it'll become theirs. 40 But you yourselves need to turn around and go back into the wilderness in the direction of the Red Sea.
41 "but they all answered and admitted, 'Yes, we've sinned against Yahweh, but now we'll fix that by going in to fight and do everything that our god Yahweh has commanded us.' So every man strapped on his weapons—now thinking it would be easy to take over the hill country.
42 "But Yahweh told me to warn them not to go ahead and fight because he wouldn't help them, and so they'd end up being defeated by their enemies if they proceeded.
43 So I told your parents that, but they wouldn't listen—they rebelled against Yahweh and arrogantly marched up into the hill country 44 where the Amorim who lived there came out against them, and chased them like bees and made the warriors scatter in Se'ir as far as Hormah. 45 So your parents returned and wept in front of Yahweh, but he didn't pay any attention to them. 46 So that's why we stayed at Kadesh-Barnea for as long as we all did.

Yisrael's wanderings in the wilderness

2:1 "Then we turned and went back into the wilderness towards the Red Sea as Yahweh had told us to do,[10] and we spent a long time wandering around Mt. Se'ir.
2 "Then Yahweh told me, 3 'You've all been wandering around this hilly area for long enough—now turn and go towards the north 4 and tell the people, "You'll all be crossing the border into Se'ir where your relatives, Esav's (Esau's) descendants, live.[11] They'll be afraid of you but you'll all need to stay very alert. 5 Don't attack them because I won't give you any of their land—not even a footprint size piece because I've given Mt. Se'ir to Esav as their inheritance. 6 Any food or drink you get from them must be paid for with cash 7 because your god Yahweh has blessed all of your labour—he's always been aware of your travel through that vast wilderness. Your god Yahweh has helped you for those forty years so you've all had everything you need." '
8 "So we passed by our relatives, Esav's descendants who live in Se'ir. We travelled along the Yarden (Jordan) valley plain from Eylot and Etsyon-Gever, then north through the Moav (Moab) wilderness. 9 Then Yahweh told me, 'Don't aggravate Moav, and don't attack them, because I won't give you any of their land because I've given Ar to the sons of Lot, as a possession.' "[12]

The tribes near Kena'an

10 (The Emim had lived their previously—there were many of them, and they were tall and strong like the Anakim. 11 People also call both the Emim and the Anakim, Refaim but the people of Moav (Moab) call them Emim. 12 The Horim had previously lived in Se'ir, but Esav's (Esau's) descendants had killed them and taken over their land, just like the Israelis did later in the land that Yahweh had given them to possess.)
13 "Then we crossed the Zered brook as Yahweh had told us to do. 14 It had been thirty-eight years since we first left Kadesh-Barnea until we cross the Zered brook, once that generation of warriors had died off, just as Yahweh had told them.[13] 15 What's more, Yahweh had opposed them, so he'd caused them to die.
16 "After all the enlistment-aged men had died, 17 Yahweh told me, 18 'Today you must travel through the Moav region, near Ar, 19 and when you approach the Amoni region, don't irritate or fight them because I won't give you any of their land because I've given it to Lot's descendants as a possession.' "[14]
20 (Also, it's regarded as the land of the Refaim, who the Amonim call the Zamzumim, who lived there in the past. 21 They were as numerous, and as tall and strong as the Anakim, but Yahweh destroyed them in advance of the Anakim who then dispossessed them and lived in their place. 22 He had done the same thing for Esav's (Esau's) descendants who live in Se'ir, when he destroyed the Horim ahead of them, and they took over their land and still live there to this day. 23 Also the Avim who lived in villages as far south as Azah (Gaza) were destroyed by the Kaftorim who came from Kraitai (Crete), and then lived in their place.)
24 "Yahweh had told us, 'Get ready now and go through the Arnon river valley. I'll help you defeat the Amori King Sihon from Heshbon. Attack him and begin to take over his land. 25 Beginning today, I'll make everyone, everywhere afraid of you. Everyone who hears about you will be terrified and keep their distance from you.'

Defeat of King Sihon[15]

26 "Then from the Kedemot wilderness, I sent messengers to King Sihon at Heshbon with an offer of peace, 27 'Please let us travel through your country. We'll stay on the road 28 if you'd be able to just sell us some food and water, then we could just walk right through 29 until we cross the Yarden (Jordan) river into the land that our god Yahweh is giving us. Esav's (Esau's) descendants at Se'ir allowed us through, as did the Moavim at Ar.'
30 "However, Heshbon's King Sihon wouldn't let us go through his country because your god Yahweh had hard-

10 **RV 2:1 · Cross-ref.** Num 21:4.
11 **RV 2:4 · Cross-ref.** Gen 36:8.
12 **RV 2:9 · Cross-ref.** Gen 19:37.
13 **RV 2:14 · Cross-ref.** Num 14:28-35.
14 **RV 2:19 · Cross-ref.** Gen 19:38.
15 **RV 2:26 · Parallel** Num. 21:21-30

Readers' Version

ened his spirit and made him stubborn so that you could take his land, which we still have to this day.

31 "Yahweh told me, 'Listen, I've begun to give Sihon and his land to you, so enter it and take it. 32 Then King Sihon and all his warriors came out against us at Yahats, 33 but our god Yahweh helped us to defeat him, and we killed Sihon and his son, and all his people. 34 We captured all his cities at that time, and completely destroyed men, women and children in every city, leaving no survivors. 35 Only the cattle were taken as plunder for ourselves, along with the goods in the cities we captured. 36 Our god Yahweh helped us to capture all their towns from Aroer in the south at the edge of the Arnon River valley, to the Gilead region in the north—none of their city walls were too high for us. 37 However, you didn't go near the Amoni region, the Yabok river area, the hill country towns, or any other place where our god Yahweh told us not to go.

The defeat of Bashan's King Og[16]

3:1 "Then we turned and went towards the Bashan region but King Og came out with all his warriors to battle against us at Edre'i, 2 but Yahweh told me, 'Don't be afraid of him, because I've given him and all his people and his land over to you, and you'll do the same to him that you did to the Amori King Sihon who lived at Heshbon.'

3 "So our god Yahweh also helped us defeat Bashan's King Og and all his people, and we killed them all leaving no survivors. 4 We captured all sixty of King Og's cities in the Argov region of Bashan, 5 even though they were all fortified with high walls and gates with bars. In addition, there were many rural villages. 6 We completely destroyed them like we'd done to Heshbon's King Sihon—men, women, and children, 7 but we plundered all the cattle and the spoil from the cities for ourselves.

8 So at that time, we took the land from two of the Amori kings across on the eastern side of the Yarden (Jordan), from the Arnon River in the south, up to Mt. Hermon in the north 9 (called Mt. Siryon by the Tsidonim (Sidonians), and Mt. Senir by the Amorim). 10 We captured all the cities on the plain and all of the Gilead region, as well as Bashan as far east as Salkah and Edre'i cities, which also belonged to Og's kingdom." 11 (Bashan's King Og was the last king who was a descendant of the Refaim. His bed (in Rabah in the Amoni region) was made out of iron and was four metres long and two metres wide.)

Land division on the eastern side[17]

12 "So we captured that land at that time—from Aroer by the Arnon river, and half of the hill country of Gilead including its cities. I allocated those areas to the tribes of Re'uven and Gad. 13 Then the rest of Gilead and all of Bashan which had been Og's kingdom, I allocated to half of the tribe of Menasheh (Manasseh)."

(That whole area is called the land of the Refaim. 14 Menasheh's son Yair had captured the Argov region as far as the borders with the Geshurim and Ma'akatim, renaming Bashan to Havot-Ya'ir as it's still called to this day.)

15 "Then I allocated Gilead to Makir (a clan descended from Menasheh), 16 and I gave the southern part of Gilead to the tribes of Re'uven and Gad, extending from the Arnon river (with the middle of it being the boundary) to the Yabok river which borders against the Amonim. 17 The border extends from the plain along the east side of the Yarden (Jordan) valley, from Lake Kineret in the north to the Aravah lake (the Salt Sea or Dead Sea) in the south and to the slopes of Mt. Pisgah on the east.

18 "Then at that time, I commanded you saying, 'Your god Yahweh has given this land to you to possess it, however your brave warriors must cross over with the other Israeli tribes to help them conquer the western lands.[18] 19 Leave your wives and children and cattle (yes, I know you have many cattle) back here in the cities that I've given you 20 until Yahweh gives peace to your brother tribes like you have here. Once they've taken possession of the land that your god Yahweh is given them across the river, then you'll all be able to return her to your own inheritance that I've allocated to you.'

21 "I also instructed Yehoshua (Joshua) at that time, saying, 'You've seen everything that your god Yahweh has done to those two kings. Yahweh will do similar things to all the kingdoms that you'll be passing through over there. 22 Don't be afraid of them, because your god Yahweh will be the one fighting for you all.

Mosheh is not permitted to enter Kena'an

23 "At that time, I pleaded with Yahweh, 24 'My master Yahweh, you've begun to show your servant your greatness and your power. What other god in heaven or on earth is there that does works as great and powerful as what you've done? 25 Please let me cross the Yarden (Jordan) river and see the good land that's on the other side—that good hill country, and the Levanon region.'

26 "But Yahweh was angry at me because of what your parents had done, and he wouldn't listen to me. Instead, Yahweh told me, 'Enough from you—don't talk to me about that again! 27 Go up to the top of Mt. Pisgah and look out towards the west and the north and the south and the east. Yes, look with your eyes, because you won't be crossing this river. 28 Instruct Yehoshua (Joshua) and encourage him and strengthen him, because he's the one who'll lead the people across, and he'll lead them to inherit the land that you'll see.' 29 So we remained in the Yarden river valley opposite Beyt-Pe'or.

Mosheh encourages Yisrael to obey

4:1 "Now Yisrael (Israel), listen to the instructions and regulations that I'll teach you so that you'll all go and possess the land that Yahweh, the god of your ancestors, is giving you, and live

16 **RV 3:1 · Parallel** Num. 21:31-35

17 **RV 3:12 · Parallel** Num. 32:1-42

18 **RV 3:18-20 · Cross-ref.** Josh 1:12-15.

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there. 2 Don't add or subtract from what I tell you,[19] because you all need to follow the instructions from your god Yahweh that I'm telling you. 3 You've all seen for yourselves what your god Yahweh did at Beyt-Pe'or, when he destroyed all the men who worshipped Ba'al there.[20] 4 However, all of you who faithfully continued to follow your god Yahweh are alive here today.

5 "Listen, I've taught you all the instructions and regulations that my god Yahweh commanded me to, for you all to follow in the land that you're about to enter and occupy. 6 Follow them faithfully because that will lead to wisdom such that people in other countries will notice that this great nation has wisdom and understanding. 7 What other great nation is there that has a god near to it like our god Yahweh is whenever we call out to him for help? 8 Also, what other nation has rules and regulations that are as sensible and fair as these instructions that I'm giving to you all today?

9 "But each of you must take care to guard yourself and your values in case you forget that you've seen and those past miracles slip from your minds over the years to come. Yes, make sure that you teach them to your children and your grand-children, 10 including the day when you stood in our god Yahweh's presence at Mt. Sinay (Horev) when he told me, 'Assemble the people for me, and I'll make it so they can hear my words, so they'll learn to honour and respect for their entire lifetimes, and then teach it to their children.'

11 "So you all approached the mountain and stood at its base while it blazed with fire that went up into the atmosphere even though the mountain was covered with dark, gloomy clouds.[21] 12 Then Yahweh spoke to you from the middle of the flames—you heard the voice even though you couldn't see anyone, 13 and he revealed to you the agreement that he demands you keep: the ten commands that he wrote onto two stone tablets.[22] 14 At that time, Yahweh told me to teach you all the instructions and regulations[23] so you'd be able to put them into practice in the land that you're about to enter and occupy.

Warnings about false gods

15 Now remembering that you didn't see any form at Mt. Sinay (Horev) when Yahweh spoke to you all from the middle of the fire, 16 so don't corrupt yourselves by making an idol to be your god—don't make anything in the likeness of a man or a woman,[24] 17 or of any animal that's on the earth or bird that flies in the sky,[25] 18 or any reptile that creeps along the ground or any fish from the deep oceans. 19 Don't look up to the sky and be tempted to bow down to the sun or the moon or the stars and serve them—your god Yahweh made them to serve every people group in the world. 20 Yahweh has brought you all out of the iron-smelting furnace of Mitsrayim (Egypt) to be a people that would belong to him (as you are today),[26] 21 but then Yahweh got angry at me because of your parents and determined that I would never enter the land that he's giving to all of you.[27] 22 Instead, I'll die here in this place. I won't cross the Yarden (Jordan) river, but you will, and then you'll all take possession of that good land. 23 Take great care that you all don't forget the agreement with your god Yahweh. Don't make any idols for yourselves in the form of anything that your god Yahweh has ordered you all not to, 24 because your god Yahweh is a consuming fire[28]—he's a god who gets jealous.

25 Even after you've had children and grandchildren and then grown old in the land, don't make an idol in the form of anything, and don't be corrupt or do evil things that your god Yahweh dislikes and so which will make him angry. 26 If you do, I call the heavens and the earth as witnesses against you all today, that you'd die over there in the land that you're crossing the river to possess. You wouldn't live there very long, but instead would end up getting destroyed. 27 Then Yahweh would scatter the remainder among the nations where you'd remain as a small minority.[29] 28 There you would be forced to worship gods that humans have made out of wood or stone and which can't see, hear, smell, or eat. 29 From there you'll search for your god Yahweh, and you'll find him when you search for him with determination and total sincerity.[30] 30 It's in the future when you end up in distress there that you'll return to your god Yahweh and listen to what he tells you, 31 because your god Yahweh is a merciful god. He won't abandon you or destroy you, and he won't forget what he promised to your ancestors.

32 Now, please, consider past times before you were alive, i.e., from when God first created people here on the earth. You could search all through human history and you wouldn't find anything else as incredible as what Yahweh has done for your ancestors. 33 Has any other people group

19 **RV 4:2 · Cross-ref.** Rev 22:18-19.

20 **RV 4:3 · Cross-ref.** Num 25:1-9.

21 **RV 4:11-12 · Cross-ref.** Exo 19:16-18; Heb 12:18-19.

22 **RV 4:13 · Cross-ref.** Exo 31:18; 34:28; Deu 9:10.

23 **RV 4:14 · Cross-ref.** Exo 21:1.

24 **RV 4:16 · Cross-ref.** Exo 20:4; Lev 26:1; Deu 5:8; 27:15.

25 **RV 4:17-18a · Cross-ref.** Rom 1:23.

26 **RV 4:20 · Cross-ref.** Exo 19:5; Deu 7:6; 14:2; 26:18; Tit 2:14; 1Pe 2:9.

27 **RV 4:21 · Cross-ref.** Num 20:12.

28 **RV 4:24 · Cross-ref.** Heb 12:29.

29 **RV 4:27-28 · Cross-ref.** Deu 28:36.

30 **RV 4:29 · Cross-ref.** Jer 29:13.

heard God talking from the middle of a fire like you have, and then lived to tell about it? 34 Or is their any other nation that God has attempted to take out from the middle of another nation, using miracles and war, and power and terrifying actions, like your god Yahweh did for you all when you were in Mitsrayim (Egypt)? 35 You were shown all that so you'd know that Yahweh is the one and only god.[31] 36 He allowed you to hear his voice from the skies to instruct you, and on earth you heard his words from the incredible fire that he showed you. 37 Because he loved your ancestors, he chose their descendants as his people and used his power and strength to lead you out of Mitsrayim 38 and then to drive out nations ahead of you that were greater and more powerful than you—bringing you here today so that you could occupy their land as your inheritance. 39 So today you should acknowledge that Yahweh is god of the heavens above and the earth below, and there's no other god. 40 Follow his instructions and obey his regulations that I'm giving you today so that everything will go well for you and your descendants, and so that you'll live a long time in the land that your god Yahweh is giving you as a permanent possession."

The refuge cities

41 Then Mosheh (Moses) selected three cities on that eastern side of the Yarden (Jordan)[32] 42 so that anyone who accidentally killed another person could flee to one of those cities and be safe: 43 Betser in the wilderness for the tribe of Re'uven, Ramot in Gilead for the tribe of Gad, and Golan in the Bashan region for the tribe of Menasheh (Manasseh).

Giving the instructions

44 These are the instructions that Mosheh (Moses) gave to the Israelis, 45 including all the instructions, rules, and regulations that Mosheh had told them when they left Mitsrayim (Egypt), 46 when they were in the valley east of the Yarden (Jordan) River. They were across from the town of Beyt-Pe'or, in the land that the Amori King Sihon (who lived in Heshbon city) had ruled. (Mosheh and the other Israelis had defeated them when they came out of Mitsrayim.) 47 They had taken possession of his land, as well as the land of Bashan's King Og—the two Amori kings from the eastern side of the Yarden— 48 from Aroer city in the south along the edge of the Arnon valley, and as far north as Mt. Tsiyon (Zion) (normally called Mt. Hermon) 49 and the entire plain east of the Yarden River, extending to the Sea of the Aravah (the Dead/Salt sea) and east to the slopes of Mt. Pisgah.

The ten rules[33]

5:1 Then Mosheh (Moses) summoned all Yisrael (Israel) and told them, "Yisrael, listen to the instructions and the regulations that I will speak in your ears today, and then you must learn them and be careful to follow them. 2 Our god Yahweh made an agreement with us at Horev. 3 He didn't make that agreement with our ancestors, but with us ourselves—those of us here today, i.e., with *living* people. 4 Yahweh spoke to you from the middle of the fire—face to face with you all on that mountain. 5 Well, it was me who stood between all of you and Yahweh at that time, to reveal Yahweh's message to you, because you were afraid to approach the fire, and you all didn't go up the mountain. Yahweh said:

6 'I am your god Yahweh who brought you all out of Mitsrayim (Egypt)—from the slave-house there.

7 Don't have any other god, other than me.

8 Don't carve any figure for yourself that looks like anything in the sky or on the ground, or in the water below the ground.[34] 9 Don't bow down to them or serve them, because I, your god Yahweh, am a jealous god. I'll punish the descendants of those who hate me, even for three or four generations,[35] 10 but showing loyal commitment to thousands of generations of those who love me and obey my instructions.

11 Don't use the name of your god Yahweh idly, because I won't fail to punish people who do that.

12 Observe the Rest Day on Saturday to sanctify it, as your god Yahweh commanded you.[36] 13 There's six days for labouring and doing all your work, 14 but the seventh day is a rest day dedicated to your god Yahweh. Don't do any work on that day: not you or your children or your slaves, or using any of your cattle, nor any foreigner living with you—your slaves can rest like you. 15 Remember that you were a slave in Mitsrayim (Egypt), and that your god Yahweh took action and used my power to take you out of there. Therefore your god Yahweh commands you to keep the Rest Day.

16 Honour your father and mother as your god Yahweh has commanded you,[37] so that you'll have a long life and so that everything will go well in the country that your god Yahweh is giving you.[38]

17 Don't murder anyone.

18 Don't commit adultery.

19 Don't steal anything.

20 Don't tell lies in court about anyone.

21 Don't covet your neighbour's spouse, or their house or land, or their slaves or livestock, or anything else that they

31 **RV 4:35 · Cross-ref.** Mrk 12:32.

32 **RV 4:41-43 · Cross-ref.** Josh 20:8-9.

33 **RV 5:1 · Parallel** Exo. 20:1-17

34 **RV 5:8-9 · Cross-ref.** Lev 26:1; Deu 4:15-18; 27:15.

35 **RV 5:9-10 · Cross-ref.** Exo 34:6-7; Num 14:18; Deu 7:9-10.

36 **RV 5:12 · Cross-ref.** Exo 16:23-30; 31:12-14.

37 **RV 5:16 · Cross-ref.** Deu 27:16; Mat 15:4; 19:19; Mrk 7:10; 10:19; Luk 18:20; Eph 6:2.

38 **RV 5:16 · Cross-ref.** Eph 6:3.

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own.'[39]

22 Yahweh spoke those words in a booming voice from
the middle of the fire, the cloud, and the gloom, to all your
assembly on the mountain.[40] That was all he said, and he
wrote those instructions on two stone tablets and gave
them to me.

The people's fear[41]

23 Then when you heard the voice
coming out from the darkness and the mountain was blaz-
ing with fire, then all the heads of your tribes and the el-
ders approached me 24 and said, "Listen, our god Yahweh
demonstrated his greatness and power when we heard him
speak from the fire. Today, we've realised that God talks to
people, and that they can stay alive. 25 However, we're still
afraid that we'll die—getting burnt up in that intense fire if
we continue hearing our god Yahweh's voice, 26 because
when has anybody else ever heard the voice of the living
god speak to them from the middle of a blazing fire and
they still lived? 27 You Mosheh (Moses), go and listen to ev-
erything that our god Yahweh says, and tell us everything
that he tells you, and we'll listen to that and obey it."

28 Yahweh heard you all say that to me, and told me, 'I've
heard what they said to you and it's a good idea. 29 If only
they were sincere in saying that they'd honour me and al-
ways follow all my instructions so that everything would
go well for them and their descendants forever. 30 Go and
tell them to return to their tents, 31 but then come back up
here and I'll give you all the instructions and rules and reg-
ulations for you to teach them, so they can follow them in
the land that I'm giving them to take possession of.'

32 Make sure that you do everything that your god Yah-
weh has commanded—don't deviate from any of them.
33 Follow all the instructions from your god Yahweh, and
then you'll all live and things will go well and you'll all be
able to occupy that land for a long time.

Always honour Yahweh

6:1 These are the instructions and
rules and regulations that your god
Yahweh ordered me to teach you all, to do in the land that
you're about to enter and occupy. 2 He wants you all to
honour him, to follow all his instructions, and to keep his
rules that I'm teaching you and your descendants so that
your time on the land will be prolonged. 3 So, listen Yisrael
(Israel) and follow carefully so that it will go well for you
and that you'll increase in population in that very fertile
land as your ancestors' god, Yahweh, promised.

4 Listen Yisrael: Yahweh alone is our god[42] 5 and you
should love your god Yahweh with your whole mind, your
entire being, and all your strength.[43] 6 Always be consider-
ing these instructions that I'm giving you today,[44] 7 and
diligently teach them to your children, and talk about
them when you're sitting at home and when you're out
walking, when you lie down and when you get up. 8 Your
hands should always be applying them and your minds
should always be evaluating them. 9 Carve them onto your
doorposts at home, and on your city gates.

Warnings against disobeying

10 Your god Yahweh promised your
ancestors Avraham,[45] Yitshak
(Isaac),[46] and Ya'akov (Jacob),[47] that he'd give you large,
prosperous cities that you didn't have to build, 11 houses
full of every good thing that you didn't have to collect,
wells that you didn't have to dig, and vineyards and olive
groves that you didn't have to plant. You'll be able to eat
and be satisfied, 12 but be sure to never forget that it was
Yahweh who rescued you from slavery in Mitsrayim
(Egypt). 13 You must honour your god Yahweh and only
serve him[48] and only make promises using his name.
14 Don't go trying to follow other gods—the gods of the
surrounding countries— 15 because your god Yahweh who
lives among you is a jealous god. You wouldn't want him to
get angry with you and totally destroy you.

16 Don't test the patience of your god Yahweh[49] again like
you all did over water at Masah.[50] 17 Be sure to follow all
his instructions and rules and regulations that he's given
you. 18 Do what Yahweh says is right and good so that
things will go well for you and you'll be able to enter the
good land that he promised to your ancestors and take
possession of it— 19 driving out all your enemies from that
land just as Yahweh has said.

20 In the future when your children ask you, 'Why did our
god Yahweh our god command us to obey all these rules
and decrees?' 21 then you can tell them, 'We were Par'oh's
(Pharaoh's) slaves in Mitsrayim (Egypt), but Yahweh used
his incredible power to get us out of there. 22 He did many
kinds of miracles that devastated that Mitsri (Egyptian)
king and his whole household, 23 then he took us out of
there, so he could bring us here to give us the land that
he'd promised to our ancestors. 24 Yahweh ordered us to
follow all these instructions to demonstrate that we hon-
our him so that things will go well for us and he'll protect

39 **RV 5:21 · Cross-ref.** Rom 7:7; 13:9.
40 **RV 5:22-27 · Cross-ref.** Heb 12:18-19.
41 **RV 5:23 · Parallel** Exo. 20:18-21
42 **RV 6:4 · Cross-ref.** Mrk 12:29.
43 **RV 6:5 · Cross-ref.** Mat 22:37; Mrk 12:30; Luk 10:27.
44 **RV 6:6-9 · Cross-ref.** Deu 11:18-20.
45 **RV 6:10 · Cross-ref.** Gen 12:7.
46 **RV 6:10 · Cross-ref.** Gen 26:3.
47 **RV 6:10 · Cross-ref.** Gen 28:13.
48 **RV 6:13 · Cross-ref.** Mat 4:10; Luk 4:8.
49 **RV 6:16 · Cross-ref.** Mat 4:7; Luk 4:12.
50 **RV 6:16 · Cross-ref.** Exo 17:1-7.

our nation as he's doing now. 25 Our god Yahweh will declare us to be innocent of wrong if we obey everything that he's instructed us.'

Warning Yisrael's descendants[51]

7:1 When your god Yahweh brings you into the land which you're going to possess, he'll drive out many people groups ahead of you: the Hitim, Girgashim, Amorim, Kena'anim (Canaanites), Perizim, Hivim, and the Yevusim—seven societies that are more powerful than yourselves.[52] 2 When your god Yahweh enables you to defeat them, you must kill them all. You must make no agreement with them, and you must not act mercifully toward them. 3 Don't intermarry with them: don't allow your daughters to marry their sons, or your sons to marry any of their daughters 4 because they'd turn your sons away from me, and they'd end up serving other gods. Then Yahweh would become very angry with you all and would quickly destroy you. 5 What you all should do to those people is to break down their altars and smash their stone pillars, cut their Asherah poles to pieces, and burn up their idols.[53] 6 You must do that because you're a group of people who belong only to your god Yahweh. He's chosen you from all the people groups in the world to be his own special people.[54]

7 Yahweh loved you and chose you all, not because you were the most populous nation (in fact, you were the smallest of all the nations), 8 but because Yahweh loves you all and because he kept the promise that he'd made to your ancestors. Yahweh used his power to rescue you all from the slavery imposed by Mitsrayim's (Egypt's) King Par'oh (Pharaoh). 9 So remember that your god Yahweh is God—the faithful god who keeps agreements and displays loyal commitment toward a thousand generations of those who love him and obey what he's commanded.[55] 10 However, to those who hate him, he won't hesitate to pay them back with punishment and destruction. 11 So be sure to obey all the instructions, rules, and regulations that I'm giving you today.

Blessings for obedience[56]

12 If you pay attention to these instructions and always obey them, then your god Yahweh will keep the agreement that he promised to your ancestors and continue to display his loyal commitment to you,[57] 13 and he will love you and bless you. He'll grant you many children and make your farming productive, producing grain and grapes for wine, and olive oil. Your cattle and sheep and goats will multiply on the land that he promised your ancestors that he'd give you. 14 You'll be blessed more than any other people group. All of you will be able to have children, and all of your livestock will produce offspring. 15 Yahweh will keep sickness away from you. All those horrible diseases that your ancestors saw in Mitsrayim (Egypt) won't affect you, but instead he'll give them to those who hate you. 16 You must destroy all the peoples that your god Yahweh gives you victory over—don't allow yourselves to pity them, and don't serve their gods because that would end up trapping you.

17 Don't tell yourselves that because those groups have many more people than you, that you won't be able to drive them out. 18 You mustn't be afraid of them, but rather you should think back to what your god Yahweh did to Par'oh (Pharaoh) and to all Mitsrayim. 19 Remember the terrible deadly diseases that you saw, and the powerful miracles that your god Yahweh used to bring you out. That's what he'll do to the people groups that you're still afraid of now. 20 What's more, after that your god Yahweh will send hornets against any who are left or in hiding, until they're all destroyed. 21 Don't be afraid of those people, because your god Yahweh will be with you. He's a powerful god that people are in awe of. 22 He'll drive those people groups out bit by bit—don't try to destroy them all at once or else the wild animals would multiply up and cause problems. 23 Your god Yahweh will enable you to defeat those people groups and cause them to panic until they are destroyed. 24 He'll enable you to defeat their kings and their names will be forgotten from history. No one will be able to stand against you until you finally destroy them. 25 You must burn their idols in a fire—don't be tempted to take any gold or silver decorations off them in case you get trapped by it, because your god Yahweh hates every part of those idols. 26 Don't take any of those disgusting idols into your homes or you too might become a target for destruction. You should hate and detest them because they're destined for destruction.

The productive land to be possessed

8:1 You must consistently follow the instructions that I'm giving you today, so that you all can enter and occupy the land that Yahweh promised to your ancestors, and live there and multiply. 2 Remember the way that your god Yahweh led you these forty years in the wilderness in order to humble you—to test you to know whether or not you were sincere about obeying his instructions. 3 He humbled you by making you hungry and feeding you some stuff that neither you nor your ancestors had heard of, in order to teach you that people don't just need food, but can only properly live by following what Yahweh says.[58] 4 For the entire forty years, your clothes didn't wear out and your feet didn't

51 **RV 7:1 · Parallel** Exo. 34:11-16

52 **RV 7:1 · Cross-ref.** Acts 13:19.

53 **RV 7:5 · Cross-ref.** Deu 12:3.

54 **RV 7:6 · Cross-ref.** Exo 19:5; Deu 4:20; 14:2; 26:18; Tit 2:14; 1Pe 2:9.

55 **RV 7:9-10 · Cross-ref.** Exo 20:5-6; 34:6-7; Num 14:18; Deu 5:9-10.

56 **RV 7:12 · Parallel** Deu. 28:1-14

57 **RV 7:12-16 · Cross-ref.** Deu 11:13-17.

58 **RV 8:3 · Cross-ref.** Mat 4:4; Luk 4:4.

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swell up from walking in the desert. 5 Don't forget that
your god Yahweh disciplines you, just like a human father
disciplines his children. 6 So follow your god Yahweh's in-
structions. Live how he's told you, and always honour him
7 because he's bringing you into a good land—a land with
streams and fountains, and springs both in the valleys and
in the hills. 8 It's a land with wheat and barley, grapevines
and fig trees, pomegranates and olive trees, and honey—
9 a land with plenty of food where you won't lack any-
thing. There's iron in the rocks, and copper in the hills.
10 You'll eat and be full, and you'll thank your god Yahweh
for the good land that he's given you.

Warnings against forgetting Yahweh

11 Be careful not to forget your god
Yahweh[59] by failing to follow his in-
structions and rules and regulations that I'm telling you
today. 12 Watch out when you eat and feel satisfied, and
you've built good houses and are living in them, 13 and
your herds and flocks have increased, and you've accumu-
lated gold and silver, and everything you have has multi-
plied. 14 That's when it would be easy to become proud and
forget your god Yahweh who brought you out of slavery in
Mitsrayim (Egypt). 15 He led you through that vast, treach-
erous wilderness—the home of poisonous snakes and scor-
pions, and desert land without water, then he made water
flow out of solid rock. 16 He fed you stuff in the wilderness
that your ancestors had never heard of, so that he could
humble you yet eventually cause you to prosper 17 without
thinking to yourselves that your wealth came from your
own strength and ability. 18 Remember that it's your god
Yahweh who gives you the strength to prosper, so that he
can fulfill his agreement that he promised to your ances-
tors, as he has until now. 19 However, if you end up forget-
ting about your god Yahweh and start following other gods
and serving them and bowing down to them, I can assure
you that you'll most definitely be destroyed. 20 If you don't
listen to what your god Yahweh says, then you'll be de-
stroyed just like the other people groups that he's de-
stroyed ahead of you all.

The reason for destruction of the land's inhabitants

9:1 Listen Yisrael (Israel): Today
you'll cross the Yarden (Jordan) river
to drive out peoples that are larger
and more powerful than yourselves and who are protected
in large, fortified cities with high walls. 2 The people them-
selves are tall and strong. (Some of these are descendants
of the Anakim, and you've heard people say that no one
can defeat the Anakim.) 3 You need to be confident that
your god Yahweh will go ahead of you like a raging
fire—he'll destroy them and subdue them ahead of you,
then you can drive them out and quickly eliminate them as
Yahweh has told you to do.

4 After your god Yahweh has driven them out ahead of
you, don't go saying that it was thanks to your own good-
ness and innocence, because it's because of the wickedness
of those peoples that Yahweh is doing that. 5 Again, it's not
because of your obedience or goodness that you're going
in to occupy their land, but it's because of the wickedness
of those peoples that your god Yahweh will drive them out
in front of you, and so that he can fulfill what he promised
to your ancestors Avraham, Yitshak (Isaac), and Ya'akov
(Jacob). 6 Actually, you're a very stubborn people, so be
very clear: it's not because of your goodness and obedience
that your god Yahweh is giving you this good land.

The gold calf idol

7 Never forget how you provoked
your god Yahweh to get angry in the wilderness—you've
been rebellious towards him the whole time from when
you left Mitsrayim (Egypt) until your arrival here. 8 Even at
Horev you made Yahweh angry, in fact he was angry
enough to destroy you. 9 When I went up the mountain to
receive the stone tablets containing Yahweh's agreement
with you, I stayed up on the mountain for forty days and
nights without eating or drinking.[60] 10 Then Yahweh gave
me the two stone tablets that had been written by God's
finger. They had the words spoken to you by Yahweh out
from the fire on the mountain on the day of that assembly.
11 Then finally at the end of those forty days and nights,
Yahweh gave me those two stone tablets with the agree-
ment written on them.

12 Then he told me, 'Now hurry and go down quickly
from here, because your people who you brought out from
Mitsrayim, have become corrupted. They didn't take at all
long to turn away from following my instructions—they've
already made a metal idol for themselves.'

13 Additionally, Yahweh said to me, 'I've noticed that this
group of people is very stubborn. 14 Move away and I'll de-
stroy them so they'll never be remembered again, and I'll
make your descendants into a more powerful and more
prestigious nation than they ever were.'

15 So I turned and headed back down the mountain that
was still burning with fire, carrying the two tablets with
the agreement written on them. 16 Then I looked, and
wow, you certainly had disobeyed your god Yahweh. You'd
cast a metal calf. You'd turned so quickly from the instruc-
tions that Yahweh had given you. 17 I grabbed those two
stone tablets and threw them to the ground—shattering
them right in front of your eyes. 18 Then I lay on the
ground in front of Yahweh for forty days and nights with-
out eating or drinking because of how you'd disobeyed
Yahweh—doing evil things that provoked him into being
angry. 19 Yes, I was afraid that in his terrible anger, Yahweh
might destroy you,[61] but he listened to me at that time.
20 Yahweh was angry enough to want to destroy Aharon
(Aaron), but I also interceded for him at that time. 21 I took
that symbol of your disobedience—that calf idol that you
all had made—and threw it into the fire, then I crushed it
and ground it into dust, and threw the dust into the moun-
tain stream.

59 **RV 8:11-16 · Cross-ref.** Hos 13:5-6.

60 **RV 9:9 · Cross-ref.** Exo 24:18.

61 **RV 9:19 · Cross-ref.** Heb 12:21.

Readers' Version

22 You all also provoked Yahweh to get angry at
Tav'erah,[62] at Masah,[63] and at Kivrot-Hata'avah.[64] 23 Also
when Yahweh sent you all from Kadesh-Barnea,[65] saying,
'Go in and take possession of the land that I've given to
you,'[66] but you rebelled against your god Yahweh's words,
and you didn't believe him and didn't do what he said.[67]
24 You've all been rebellious against Yahweh since the day I
knew you back in Mitsrayim (Egypt).

25 So I lay on the ground in Yahweh's presence for forty
days and nights, because he said he'd destroy you all,
26 and I prayed, 'My master Yahweh, these people belong
to you. Don't destroy them—they are people who you res-
cued and brought out of Mitsrayim by using your strength
and power. 27 Don't forget what you promised your ser-
vants Avraham, Yitshak (Isaac), and Ya'akov (Jacob). Over-
look the stubbornness, wickedness, and disobedience of
these people 28 so that the people of Mitsrayim where we
were brought out from don't say that you weren't able to
bring them to the land that you'd promised to give to
them. They'll say that you took them into the desert to kill
them there because you hated them. 29 But they are your
people and your inheritance, who you brought out of Mit-
srayim using your strength and power.'

The replacement stone tablets[68]

10:1 After that, Yahweh told me,
"Carve out two stone tablets like the
first ones, and make a wooden chest to put them in, then
come up to me on the mountain. 2 I'll write the words onto
the tablets that were on the first tablets that you broke,
then you can put them into the box."

3 So I made a box from acacia wood, and I carved out two
stone tablets like the first ones, and I went up the moun-
tain carrying the two tablets 4 and he wrote the ten in-
structions on the tablets like the first time—the same
words that Yahweh had spoken to you from the fire on the
mountain on the day of the assembly. Then he gave me the
tablets 5 and I turned and went down the mountain. I put
the tablets into the box that I'd made, just like Yahweh had
told me to.

6 Then the Israelis travelled from
Be'erot-Beney-Ya'akan[69] to Moserah[70] where Aharon
(Aaron) died. He was buried there, and his son Eleazar re-
placed him as chief priest.[71] 7 From there they moved on to
Gudgodah, then from there onto Yotvatah—an area with
many streams. 8 At that time, Yahweh chose the tribe of
Levi to carry the box containing Yahweh's agreement, and
to stand in Yahweh's presence to serve and worship him,
until this day.[72] 9 That's why the Levites didn't receive land
in the same way as the other tribes as Yahweh told them
that he is their inheritance. 10 I myself stayed up on the
mountain for forty days and nights just like the first
time.[73] Yahweh listened to me that time as well, and said
that he wouldn't destroy you. 11 Then Yahweh told me,
"Continue your journey leading the people to enter and
occupy the land that I promised their ancestors that I'd
give them.

The call to obedience

12 Now Yisrael (Israel), your god
Yahweh expects you honour him and
to follow his instructions and to love him, and to serve him
with sincerity and with energy— 13 obeying his rules and
regulations that I'm giving you today for the benefit of the
country. 14 Listen, the highest heavens belong to your god
Yahweh, as well as the earth and everything on it, 15 yet he
decided to show love to your ancestors, and as their de-
scendants, he chose you all out from all the peoples as you
know to this day. 16 You all must eradicate your rebellious-
ness and stop being stubborn, 17 because your god Yahweh
is god of gods and master of masters—the very powerful
and awesome one who doesn't judge by looks and doesn't
accept bribes.[74] 18 He delivers fair judgements for the fa-
therless and for widows, and shows love towards foreign-
ers—giving them food and clothing, 19 so you all must
show love to foreigners too because you all were foreigners
when you were in Mitsrayim (Egypt). 20 You must honour
your god Yahweh and serve him. Rely on him and only
make promises with his authority. 21 He's the one you
should praise. He's your god who's done powerful miracles
on your behalf which you saw with your own eyes.
22 When your ancestors went down to Mitsrayim, there
was only seventy of them,[75] but now your god Yahweh has
increased your population like the stars in number.[76]

62 **RV 9:22 · Cross-ref.** Num 11:3.
63 **RV 9:22 · Cross-ref.** Exo 17:7.
64 **RV 9:22 · Cross-ref.** Num 11:34.
65 **RV 9:23 · Cross-ref.** Num 13:17.
66 **RV 9:23 · Cross-ref.** Deu 1:21.
67 **RV 9:23 · Cross-ref.** Num 13:31; Deu 1:26; Heb 3:16.
68 **RV 10:1 · Parallel** Exo. 34:1-10
69 **RV 10:6 · Note** Rather than just transliterating this name as we've done, it would also be possible to translate it as 'the wells of the sons of Yaakan'.
70 **RV 10:6 · Note** The document known as 'Numbers' tells us that Aharon died on Mt. Hor, so presumably Moserah is in that same region.
71 **RV 10:6 · Cross-ref.** Num 20:28; 33:38.
72 **RV 10:8 · Cross-ref.** Num 3:5-8.
73 **RV 10:10 · Cross-ref.** Exo 34:28.
74 **RV 10:17 · Cross-ref.** 1Tim 6:15; Rev 17:14; 19:16; Acts 10:34; Rom 2:11; Gal 2:6; Eph 6:9.
75 **RV 10:22 · Cross-ref.** Gen 46:27.
76 **RV 10:22 · Cross-ref.** Gen 15:5; 22:17.

Readers' Version

Remembering the miracles

11:1 You must love your god Yahweh and follow his instructions, rules, regulations, and commands from now on. **2** Of course that was you all and your parents who experienced your god Yahweh's discipline and who saw his power and strength and the amazing miracles done on your behalf—not your children. **3** They didn't see his actions and the miracles done to King Par'oh (Pharaoh) and all his people right there in Mitsrayim (Egypt),[77] **4** or what he did to the Mitsri (Egyptian) army with its horses and chariots when he caused the Red Sea to flow over the top of them as they chased you, and how Yahweh destroyed them and they've never recovered to this day,[78] **5** or how he helped you all in the wilderness until you reached this place. **6** Your children didn't see what Yahweh did to Eliav's sons Datan and Aviram (from the tribe of Re'uven) when the ground opened up and swallowed them, along with their houses and tents and all their families and animals right in the middle of the encampment[79] **7** because you all are the ones who actually saw the amazing miracles that Yahweh did.

The promises and warnings

8 So then, follow all the instructions that I'm giving you all today so that you'll all be strong to enter and take possession of the land once you cross the river **9** and so that you all might live for a long time in that land which Yahweh promised to give them and their descendants—a land flowing with milk and honey **10** because it's not like Mitsrayim (Egypt) where your ancestors came out from, where you planted seed and had to water the fields by hand. **11** But the land that you're all about to enter over the river has a terrain of hills and valleys, i.e., it drinks in the rain water. **12** It's a land that your god Yahweh cares about—watching over it from the beginning of each year to the end.

13 If you all listen to the instructions that I'm giving you today, loving your god Yahweh and serving him with sincerity and with energy,[80] **14** then he says that he'll give the land the seasonal early and late rains so that you'll be able to produce grain, and new wine, and olive oil. **15** He'll provide grass in the countryside for your livestock, and you'll eat and be satisfied. **16** Guard yourselves to make sure that you're not deceived and end up turning around to serve other 'gods' and bow down to them, **17** because then Yahweh would become angry at you and close the skies so that there'd be no rain, and the land would stop producing, and you'd all soon die from off the good land that he's about to give you.

18 Memorise these words of mine and constantly think about them. Your hands should always be applying them and your minds should always be evaluating them.[81] **19** Teach them repeatedly to your children: when you're sitting at home, when you're walking down the road, when you go to lie down, and when you get up. **20** Carve them on the doorposts of your homes and on your city gates, **21** so that your own lifetimes, and the lifetimes of your children will be extended in the land that Yahweh promised to give to your ancestors to have as long as the sky remains over the earth.

22 If you all follow these instructions that I'm telling you to do, to love your god Yahweh and live how he wants you to, and stay faithful to him, **23** then he'll drive all those peoples out ahead of you all, and you'll dispossess groups that are larger and more powerful than yourselves. **24** Every place that your feet step on will become yours: from the southern desert to Levanon in the north, and from the Perat (Euphrates) in the east to the Mediterranean Sea in the west.[82] **25** No one will be able to resist you all. Your god Yahweh will make those peoples in that land terrified of you, just as he promised he would.

26 Now listen, today I'm giving you all the option of a blessing or a curse: **27** the blessing is if you all decide to obey your god Yahweh's instructions that I'm giving you today, **28** but the curse is if you all don't take any notice of his instructions, or if you turn away from what I'm commanding you all today to go after other gods that you previously had nothing to do with. **29** Whenever your god Yahweh brings you into the land that you're entering to take possession of, you must pronounce the blessing from Mt. Gerizim, and the curse from Mt. Eyval.[83] **30** (Those two mountains are across the Yarden (Jordan) river, west of the river plain where the Kena'anim (Canaanites) live, near the Oak of Moreh opposite Gilgal.) **31** You'll all soon be crossing the Yarden to go in and occupy the land that your god Yahweh is giving you. As you all take it over and start to live there, **32** make sure that you follow all the instructions and rules that I'm giving to you all today.

One place for future worship

12:1 In the land that your god Yahweh has given you to own, these are the rules and regulations that you must keep obeying as long as you're alive. **2** When you drive those peoples out, you all must completely destroy all the places on the mountains and hills, and under the large trees where they served their gods. **3** You all must tear down their altars, shatter their stone pillars, and set fire to their Asherah poles. You must chop down their carved idols so they won't be remembered in that place any more.[84]

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77 RV 11:3 · Cross-ref. Exo 7:8–12:13.

78 RV 11:4 · Cross-ref. Exo 14:28.

79 RV 11:6 · Cross-ref. Num 16:31-32.

80 RV 11:13-17 · Cross-ref. Lev 26:3-5; Deu 7:12-16; 28:1-14.

81 RV 11:18-20 · Cross-ref. Deu 6:6-9.

82 RV 11:24-25 · Cross-ref. Josh 1:3-5.

83 RV 11:29 · Cross-ref. Deu 27:11-14; Josh 8:33-35.

84 RV 12:3 · Cross-ref. Deu 7:5.

Readers' Version

4 Don't worship your god Yahweh the same way they
worship their gods, 5 because you all must go to the single
place that Yahweh's going to choose out of all your tribes,
that he'll attach his name to, so if you want find his resi-
dence, you'll have to go there. 6 That will also be where
you'll all have to take your animal sacrifices and offerings,
as well as the tenth of your produce and animals, special
contributions, sacrifices for promises, free-will sacrifices,
and the firstborn animals from your herds and flocks.
7 You'll all be able to take your families there in front of
your god Yahweh to cheerfully eat what you've produced
as a result of his blessing.

8 We won't be able to continue like we are at present,
with each person worshipping however they feel is right
9 because until now, you haven't reached the inheritance
and the peaceful life that your god Yahweh is giving to
you. 10 After you all cross the Yarden (Jordan) and live in
the land that your god Yahweh is giving you as an inheri-
tance, it's then that he'll give you peace from all your sur-
rounding enemies, and so you'll all live safely. 11 Then your
god Yahweh will choose one place to attach his name to,
and that's where you'll all bring everything that I tell you
to: your animal sacrifices and offerings, as well as the
tenth of your produce and animals, special contributions,
and sacrifices for promises made to Yahweh. 12 You'll all
celebrate there in front of Yahweh: you and your children
and your servants, along with any Levites who live in your
towns (because they don't personally inherit any land of
their own). 13 Make sure that you don't offer burnt sacri-
fices at any place that you just decide is good— 14 only at
the place that Yahweh will choose from one of your tribes.
That's where you'll offer your sacrifices, and do everything
else that I tell you.

15 However, you may kill and eat your animals wherever
you live as much as you want. Those animals are blessings
from your god Yahweh. You can eat that meat whether or
not you're ceremonially 'clean', just like you'd eat a wild
gazelle or deer. 16 However, don't eat the blood[85]—it must
be poured out on the ground like water. 17 In your towns,
don't eat the tenth of your produce or the firstborns from
your herd or flock, or at the celebration of a vow, or any
free-will offering or contribution that you've made. 18 You
can only eat those in Yahweh's presence in the place that
he'll choose. The same applies to your children, your ser-
vants, and any Levites who live in your towns. The celebra-
tion for what you've produced must be done in front of
your god Yahweh. 19 Make sure that you don't neglect the
Levites as long as you live in your land.

20 In the future, when your god Yahweh widens your ter-
ritory like he's said he would, if you want to eat meat
there, then go ahead and do it. 21 If the place that he
chooses to attach his name to is too far away, then it's per-
missible to sacrifice like I've instructed you from your herd
or flock, and you can eat it where you live whenever you
want. 22 You can eat it whether or not you're ceremonially
'clean', just like you'd eat a wild gazelle or deer. 23 How-
ever, don't eat the blood of any animal, because the blood
is the life and you mustn't eat the life with the meat.[86]
24 Don't eat the blood—it must be poured out on the
ground like water. 25 Don't eat it so that things will go well
for you and your children after you, when you do what
Yahweh says is right. 26 However, you still must take your
sacred things and offerings for vows to the place that Yah-
weh will choose. 27 The meat and blood from burnt offer-
ings must only be placed on your god Yahweh's future al-
tar, and the blood of your other sacrifices must be poured
on the altar, but you can eat the meat. 28 Make sure to fol-
low all these instructions that I'm giving you so that every-
thing will go well for you and for your descendants into
the future, when you do what your god Yahweh has said is
good and right.

Warnings about false gods

29 When you enter the land that
you will occupy, your god Yahweh
will destroy the people groups that live there as you ad-
vance. 30 Watch out after they've been destroyed, that you
don't get trapped by curiosity about how they served their
gods, and then you end up doing the same. 31 Don't do that
to your god Yahweh, because he hates the disgusting
things they've done for their gods—even burning their
own sons and daughters on altars for their gods.

32 Make sure that you obey all those instructions—don't
add anything to them, or remove anything from them.[87]

Warnings about false prophets

13:1 If someone among you claims
to be a prophet or interpreter of
dreams, or able to do miracles, 2 and it seems true, but
they use those things to convince you to go after other
'new' gods and worship them, 3 then don't listen to that
person, because your god Yahweh is testing you to know
whether you love him with sincerity and with your energy.
4 You must conduct your lives as your god Yahweh wants
you to. Honour him, and listen to his voice and follow his
instructions, and serve him and remain loyal to him. 5 But
that prophet or interpreter of dreams must be executed
because they've incited rebellion against your god Yahweh
who brought you all out from slavery in Mitsrayim (Egypt).
Those kinds of people want to drive you away from @Yah-
weh's instructions, hence why you must remove that evil
from among you.

6 Your brother, son, daughter, beloved wife, or some close
friend might privately urge you to worship other gods that
you and your ancestors hadn't heard about before. 7 That
might be the gods of the surrounding peoples, either
nearby or right across the world. 8 Don't give in to them,
or take notice of them. Don't even feel sympathy for them
or cover up for them, 9 because you'll definitely need to
execute them. You yourself must be the first to take action,

85 **RV 12:16 · Cross-ref.** Gen 9:4; Lev 7:26-27; 17:10-14; 19:26; Deu 15:23.

86 **RV 12:23-24 · Cross-ref.** Lev 17:10-14.

87 **RV 12:32 · Cross-ref.** Deu 4:2; Rev 22:18-19.

Readers' Version

followed by the rest of the community. 10 You must execute people like that by throwing rocks at them, because they try to drive you away from your god Yahweh who brought you out of slavery in Mitsrayim. 11 After that, all Yisrael (Israel) will hear and become afraid of doing such wicked things in the future.

12 If in the future, you hear that in one of the cities that your god Yahweh will give you to live in, 13 some wicked people have enticed those in the city to go and serve other 'new' gods, 14 then you must thoroughly investigate the matter. If it's actually true that that disgusting thing had been done among you, 15 then all the people in that place must be executed by the sword, along with all their livestock. 16 Gather all the people's possessions and pile them up in the city plaza, then burn the place and everything in it like a 'burnt offering' to Yahweh. Leave the place as an abandoned heap—it should never be rebuilt again. 17 Don't be tempted to pick anything valuable out from the pile headed for destruction, but obey carefully so that Yahweh's anger will subside. Then he'll show compassion to you and mercy, and make you increase like he promised to your ancestors 18 when you listen to what he says—following all his instructions and doing what he says is the right thing to do.

Prohibitions during mourning

14:1 You're all children of your god Yahweh so don't cut yourselves or shave the front of your heads for the sake of the dead,[88] 2 because you're a nation that's set apart for your god Yahweh, and he's chosen you out of all the other peoples in the world to be his own people.[89]

'Clean' and 'unclean' foods[90]

3 Don't eat anything that Yahweh detests. 4 These are the animals that you all can eat: cattle, sheep, goats, 5 all kinds of deer, gazelles, wild goats, and mountain sheep, 6 i.e., you can eat any of the animals that have split hooves and that also chew the cud. 7 But there are other animals that chew the cud that you mustn't eat: camels, rabbits and hares, and rock badgers. They chew the cud, but don't have split hooves so they are unacceptable for you to eat. 8 Don't eat pigs—they're unacceptable for you to eat. They have split hooves, but they don't chew the cud. Don't eat the meat of those animals and don't even touch their dead bodies.

9 You all can eat anything that lives in water that has both fins and scales, 10 but anything in the water that doesn't have both is unacceptable for you to eat.

11 You all can eat any clean bird, 12 but not these: eagles, vultures, ospreys, 13 buzzards, kites, falcons, 14 any kind of ravens or crows, 15 ostriches, owls, seagulls, any kind of hawk, 16 any kinds of owls, 17 pelicans, carrion vultures, cormorants, 18 storks, any kind of heron, hoopoes, or bats.

19 You mustn't eat any insect with wings and which swarm—they're unacceptable to Yahweh for you to eat, 20 but other insects with wings are acceptable to eat.

21 Don't eat any creature that's died naturally. You may allow foreigners who live among you to eat those things. You may also sell them to other foreigners. But you are a people group that belongs to your god Yahweh.

You mustn't cook a young sheep or goat in its mother's milk.[91]

22 Make sure you set aside a tenth of all the crops that you harvest from your fields.[92] 23 You must eat it in the presence of your god Yahweh, in the place that he'll choose and attach his name to. That's where you must eat the tenth of your grain, wine, olive oil, and the firstborn male animals from your herd and your flock, so that you'll learn to always honour your god Yahweh. 24 When he blesses you with produce, if the place he chooses to attach his name to is too far for you to be able to carry it to, 25 then you can give the equivalent in cash, and carefully take the cash with you all the way to the place that he chooses. 26 When you get there, use the money to purchase any kinds of meat or drink that you want, and consume it there in front of your god Yahweh, and celebrate along with your household.

27 Be sure not to neglect any Levites that live in your town, because they weren't given ancestral land for agriculture like you were. 28 At the end of every third year, bring the tenth of all your produce for that year and store it in your town 29 for the Levites (because they didn't get land), and for any foreigners, orphans, and widows who live in your towns. They can come and get what they need so that your god Yahweh can bless you in everything that you do.

The 7-year economic reset[93]

15:1 At the end of every seven years, you must cancel all debts. 2 Handle it like this: Everyone who's loaned money to their Israeli neighbour must cancel that debt, i.e., they must not insist that it's paid back, because Yahweh has announced a cancellation. 3 You can pressure a foreigner to repay, but you must cancel any debt from a fellow Israeli.

4 However, there shouldn't be any poor among you, because your god Yahweh will bless you in the land that he's giving you to own as an inheritance, 5 as long as you listen to what he says and keep following these instructions that I'm telling you today. 6 Because your god Yahweh will bless you (like he promised he would), you'll lend to many nations rather than borrowing from them, and you'll rule over many nations rather than them ruling you.

7 In the towns that your god Yahweh is giving you, if it so happens that any of your fellow Israelis are poor, then

88 **RV 14:1 · Cross-ref.** Lev 19:28; 21:5.

89 **RV 14:2 · Cross-ref.** Exo 19:5-6; Deu 4:20; 7:6; 26:18; Tit 2:14; 1Pe 2:9.

90 **RV 14:3 · Parallel** Lev. 11:1-47

91 **RV 14:21 · Cross-ref.** Exo 23:19; 34:26.

92 **RV 14:22-29 · Cross-ref.** Lev 27:30-33; Num 18:21.

93 **RV 15:1 · Parallel** Lev. 25:1-7

don't just ignore them and refuse to help them,[94] 8 but instead, open your wallet and lend them however much they need. 9 Be careful not to quietly think to yourself that the seventh-year reset is close so they won't have to pay it back. It would be wrong not to help a fellow Israeli, and if you did and he called out to Yahweh for help, then it would be counted against you as disobedience. 10 Give generously to the poor without getting resentful inside, because then your god Yahweh can bless you in all your work and all your investments. 11 There'll always be poor people in your country,[95] so I command you to give generously to the poor and needy and your fellow Israelis.

Freeing slaves[96]

12 If a fellow Israeli is sold to you[97] and serves you for six years, then you must free them in the seventh year.[98] 13 But when you free them, don't send them off empty-handed 14 but instead, give to them generously from your flock and from your barn and from your wine. In whatever ways your god Yahweh has blessed you, you should give to them. 15 Always remember that you were a slave in Mitsrayim (Egypt) and your god Yahweh redeemed you out of there, so that's why I'm commanding you to do that.

16 However, if any slave says that they don't want to leave you, because they appreciate you and your household, and so they're better off to stay with you, 17 then get an awl and stand them against the doorpost and pierce one of their earlobes with the awl, then that person (male or female) will be your slave forever. 18 Don't complain when you have to release your slaves, because they've served you up to six years and been double the value of a regular hired worker, plus your god Yahweh will bless you in whatever you do.

The firstborn animals

19 You must set apart for your god Yahweh, all the firstborn male animals from your herds and your flocks.[99] You mustn't use the cattle for working, and mustn't shear the sheep or goats. 20 Each year, you and your household must take them to the place that Yahweh will choose, and eat them there in front of him. 21 However, any animals that have defects (e.g., lame or blind, or with a severe blemish) mustn't be sacrificed to your god Yahweh. 22 Instead, you can eat those at home whether or not you're ceremonially 'clean', just like you'd eat a wild gazelle or deer. 23 However, don't eat the blood—it must be poured out on the ground like water.[100]

The messenger's 'pass-over' celebration[101]

16:1 Each year, honour your god Yahweh in the early spring by celebrating the 'pass-over', because it was one night in the early spring that he brought you out of Mitsrayim (Egypt).[102] 2 In order to celebrate, go to the place that your god Yahweh will choose to attach his name to, and there sacrifice to him one young animal from your flock or herd. 3 Don't eat any leavened bread with it. For seven days, you must eat flat bread (the bread of suffering) because you came out of Mitsrayim in a rush. That's how you should remember the day of your exit from Mitsrayim for the rest of your life. 4 In fact, for seven days you shouldn't even have any rising agent within your borders, and none of the meat from the sacrifice on that first evening is allowed to be left until the morning.

5 You mustn't sacrifice the 'pass-over' animal within any of your towns that your god Yahweh is giving to you— 6 only at the place that your god Yahweh will choose to attach his name to. That's where you must sacrifice the 'pass-over' animal at sunset, which was the time when your ancestors started leaving Mitsrayim. 7 You must cook the meat and eat it at the place that Yahweh will choose, then in the morning you can start returning to your homes. 8 Then for six days you must only eat flat bread, and the seventh day is a special celebration for your god Yahweh—don't do any work on that day.

The harvest celebration[103]

9 You must count off seven weeks starting from when the very first harvesting of grain begins.[104] 10 Then celebrate the 'Festival of Weeks'[105] to honour your god Yahweh by contributing a freewill offering acknowledging however much he has blessed you. 11 You should celebrate in Yahweh's presence, along with your children and your servants, and any Levites living in your town, and the foreigners, orphans, and widows living among you. Take your offerings to the place that your god Yahweh will choose to attach his name to. 12 Always remember that you were a slave in Mitsrayim (Egypt), so carefully follow those instructions.

The celebration in temporary huts[106]

13 After you've brought in the grain harvest and pressed out the grape juice, you must celebrate the 'Festival of Shelters' for

94 **RV 15:7-8 · Cross-ref.** Lev 25:35.

95 **RV 15:11 · Cross-ref.** Mat 26:11; Mrk 14:7; Yhn 12:8.

96 **RV 15:12 · Parallel** Exo. 21:1-11

97 **RV 15:12 · Note** Often to pay off their debt.

98 **RV 15:12-18 · Cross-ref.** Lev 25:39-46.

99 **RV 15:19 · Cross-ref.** Exo 13:12.

100 **RV 15:23 · Cross-ref.** Gen 9:4; Lev 7:26-27; 17:10-14; 19:26; Deu 12:16-23.

101 **RV 16:1 · Parallel** Exo. 12:1-20

102 **RV 16:1-8 · Cross-ref.** Exo 12:1-20; Lev 23:5-8; Num 28:16-25.

103 **RV 16:9 · Parallel** Exo. 34:22; Lev. 23:15-21

104 **RV 16:9-12 · Cross-ref.** Lev 23:15-21; Num 28:26-31.

105 **RV 16:10 · Note** Also known as the 'Harvest Festival' or 'Pentecost' (relating to the fifty days = seven weeks plus one day).

106 **RV 16:13 · Parallel** Lev. 23:33-43

Readers' Version

seven days.[107] 14 You should celebrate along with your children and your servants, as well as any Levites and foreigners and orphans and widows who live in your town.
15 Honour your god Yahweh at the place he'll choose, by celebrating for seven days because he's blessed your harvest and all your other work.

16 In summary, all your men must travel three times each year to the place that your god Yahweh will choose: at the Flat Bread Celebration, at the Festival of Weeks, and at the Festival of Shelters. No man should come empty-handed, 17 but rather, each man must give in proportion to the blessings that your god Yahweh has given you during that year.

Strive for justice

18 You must appoint judges and other officials throughout your tribes, in all the towns that your god Yahweh is giving to you. They must judge the people fairly and correctly. 19 You mustn't pervert justice or give favours. Don't accept bribes because a bribe causes an otherwise wise person to ignore evil and misrepresents what innocent people say.[108] 20 True justice is what you should aim for, so that you'll occupy and live in the land that your god Yahweh is giving you.

Prohibitions in worship and justice

21 Never put an Asherah pole near the altar to your god Yahweh that you'll build for yourself,[109] 22 and don't erect any stone pillars that your god Yahweh hates.[110]

17:1 Don't sacrifice any animal to your god Yahweh that has any blemish or defect, because he detests that.

2 In any of the towns that your god Yahweh is giving you, if you discover any man or woman who does evil by disobeying the agreement that he's made with you 3 and worshipped other gods, or the sun, moon, or stars—all of which I've prohibited you from doing,[111] 4 and it's reported to you, and you listen and investigate it thoroughly, and it's true that this detestable thing was done in Yisrael (Israel), 5 you must bring that man or woman out to the town gates, and execute them by throwing rocks at them. 6 Note that that person can only be executed if there's at least two witnesses as evidence—no one can be put to death on the testimony of just one witness.[112] 7 The witnesses must be the ones to throw the first rocks then all the other people after that, and that's how you'll remove evil from your society.[113]

8 If a case is too difficult for you yourselves to judge (e.g., two parties claiming bloodshed, or lawsuits, or assaults, or other disputes within your towns), you must leave town and go to the place that your god Yahweh is going to choose. 9 You should go to the Levitical priests and to the judge on duty there and they will produce a judgement. 10 Whatever the decision is that's made at the place Yahweh will choose, that's the verdict that must be applied to the case— 11 accept their judgement and do what they say without making any adjustments to their decision. 12 Anyone who shows contempt for the decision of the judge or the priest who's standing there serving your god Yahweh, then that person must be executed to remove that evil from Yisrael (Israel), 13 then all the people will hear about it and be afraid, and it'll stamp out such arrogance.

Expectations for a king

14 When you enter the land that your god Yahweh is about to give you, then occupy and live in it, and you say that you need a king over you like all the surrounding countries have,[114] 15 you can appoint the king over you that Yahweh chooses. Your king must be an Israeli—never allow a foreigner to become your king. 16 However, he mustn't acquire a large number of horses for himself, and he should never send people to Mitsrayim (Egypt) to buy horses,[115] because Yahweh has told you all to never go back that way again. 17 He mustn't take a lot of wives for himself or else he might stop worshipping Yahweh.[116] Nor should he accumulate too much gold and silver.[117]

18 Once he's sitting on his royal throne, he must copy for himself the instructions on the scroll that's in the custody of the Levitical priests, 19 then he must keep it with him and read some of it every day so that he learns to honour his god Yahweh—being careful to follow all the instructions and regulations written in it 20 so that he won't think he's more valued than his fellow citizens, and so that he doesn't ignore those instructions even slightly. As a result, him and his descendants will rule as kings in Yisrael (Israel) for many years.

Portions for Levites

18:1 None of the Levites (including the priests) will receive any land as an inheritance like the other Israelis. Instead, the people's offerings to Yahweh will be their inheritance to sustain them. 2 Yes, unlike fellow Israelis, they won't have any inherited land—Yahweh is their inheritance like he told them.[118]

3 This is the requirement that the people do for the

107 RV 16:13-15 · Cross-ref. Lev 23:33-36,39-43; Num 29:12-38.
108 RV 16:19 · Cross-ref. Exo 23:6-8; Lev 19:15.
109 RV 16:21 · Cross-ref. Exo 34:13.
110 RV 16:22 · Cross-ref. Lev 26:1.
111 RV 17:3 · Cross-ref. Exo 22:20.
112 RV 17:6 · Cross-ref. Num 35:30; Deu 19:15; Mat 18:16; 2Cor 13:1; 1Tim 5:19; Heb 10:28.
113 RV 17:7 · Cross-ref. 1Cor 5:13.
114 RV 17:14 · Cross-ref. 1Sam 8:5.
115 RV 17:16 · Cross-ref. 1Ki 10:28; 2Ch 1:16; 9:28.
116 RV 17:17 · Cross-ref. 1Ki 11:1-8.
117 RV 17:17 · Cross-ref. 1Ki 10:14-22,27; 2Ch 1:15; 9:27.
118 RV 18:2 · Cross-ref. Num 18:20.

priests: whenever they bring a bull or a sheep as a sacrifice, they must give the shoulder, the cheeks, and the stomach to the priest. 4 Also you must give the Levites the firstfruits of your grain, your grape juice, your olive oil, and the wool shorn from your sheep, 5 because your god Yahweh chose them out of all your tribes for them and their descendants permanently to serve him.

6 If a Levite chooses to move his family from their town in any part of Yisrael (Israel) and sincerely wants to go to the place that Yahweh will choose, 7 then he can join the other Levites there to serve his god Yahweh 8 and must be given a portion like all the others. (He can keep anything he got from the sale of their family home.)

Warnings against divination and magic

9 When you enter the land that your god Yahweh is about to give you, don't imitate the disgusting habits of those peoples. 10 There mustn't be anyone among you who passes their son or daughter through fire, or who uses divination or omens to try to tell the future,[119] or who practices sorcery,[120] 11 or who puts spells on people, or who tries to talk to spirits of deceased people, 12 because anyone who does those things is abhorrent to Yahweh. It's because of those kinds of things that your god Yahweh will drive those other peoples away ahead of you. 13 You must be a blameless nation in the eyes of your god Yahweh,[121] 14 because the groups that you'll expel from the land rely on fortune-tellers and diviners, but your god Yahweh won't allow you to do that.

Yahweh promises to send prophets

15 Your god Yahweh will select a man from among you and send him as a prophet like me. You must take notice of him,[122] 16 since you begged your god Yahweh from the bottom of Mt. Horev when you said, "We can't handle directly hearing the voice of our god Yahweh and looking at this terrible fire. Let us go home so we won't die here." 17 Then Yahweh told me, "They're right in what they're saying. 18 I'll choose a prophet from among them and see him. I'll tell him what to say, and he can pass it on to them, 19 and if anyone doesn't listen to what he says with my authority, I'll punish that person as if they ignored me.[123] 20 However, if the prophet says things that I didn't tell him to say but claims they came from me, or if he speaks in the name of other gods, then that prophet must die."

21 Now if you ask yourselves, "How can we recognise a message that didn't come from Yahweh?" 22 then when the prophet speaks in Yahweh's name but that thing doesn't happen, then you'll know that it didn't come from Yahweh. The prophet spoke it assuming that I'd want that, but you don't need to be afraid of him.

The refuge cities[124]

19:1 When your god Yahweh destroys those peoples where he's giving you the land, and you occupy the land and live in their cities and houses, 2 you must select three cities[125] spread across the land that Yahweh is giving you. 3 You must define three borders and build roads in the land that your god Yahweh is giving you to inherit. Anyone who kills another person can then flee to one of those cities. 4 This is the rule for someone who's killed another person and flees to live there: if they've accidentally killed another person and had no hate for that person from past events, 5 (for example, if two men went into the forest to chop wood and an axe head flew off its handle and killed the other man) then that accidental killer can flee to one of those cities and live there. 6 Otherwise a friend or relative of the dead person might chase the killer in a sudden rage and overtake and kill the accidental killer if the city was too far away. However, the killer doesn't deserve death if they hadn't hated that person from past events— 7 that's why I'm ordering you to select three cities for this.

8 Then in the future, if your god Yahweh extends your territory as he promised your ancestors that he would do, and gives you all the land that he told them about, 9 and if you're still following all these instructions that I'm giving you today (loving your god Yahweh and always obeying what he's said), then you'll need to add three more refuge cities for your country. 10 That's so innocent people won't be killed in the land that your god Yahweh is giving you, and so that you won't be found guilty of the murder of that accidental killer.

11 However, if someone hates another person and then ambushes them and kills them, and then flees to one of those cities, 12 then the elders from their home town should go and get that person from the refuge city and hand that killer over to the relatives handling the case, and the murderer must be executed. 13 You must show no mercy to murderers but they must be executed so that the country isn't responsible for the blood of innocent people, and then things will go well for you.

Respecting boundaries

14 Once you're in the land that your god Yahweh is giving you to occupy, you mustn't move the boundary markers which were set between you and your neighbour.[126]

Concerning witnesses in court

15 A single witness must not be used to condemn anyone—a matter must only be considered proven if there's at least two or

119 **RV 18:10 · Cross-ref.** Lev 19:26.

120 **RV 18:10 · Cross-ref.** Exo 22:18.

121 **RV 18:13 · Cross-ref.** Mat 5:48.

122 **RV 18:15 · Cross-ref.** Acts 3:22; 7:37.

123 **RV 18:19 · Cross-ref.** Acts 3:23.

124 **RV 19:1 · Parallel** Num. 35:9-28; Josh. 20:1-9

125 **RV 19:1-13 · Cross-ref.** Josh 20:1-9.

126 **RV 19:14 · Cross-ref.** Deu 27:17.

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three witnesses.[127] **16** Suppose that a 'witness' brought a false allegation against a man, **17** then both parties must go and stand in front of Yahweh—in front of the priests and judges on duty at that time. **18** The judges must investigate the case thoroughly, and if the witness is proved to be lying (and so falsely accusing a fellow citizen), **19** you must give the false witness the punishment that was planned for the person falsely accused, and that's how you can remove the evil from among your nation. **20** Then the rest of the people will hear about that and be afraid to do that kind of evil thing in your country. **21** Don't pity violent people: it's a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, and a foot for a foot.[128]

Rules of battle

20:1 When you go out to battle against your enemies, and see many horses and chariots and a bigger army than yours, don't be afraid of them, because your god Yahweh who helped you out of Mitsrayim (Egypt) is with you. **2** As you approach the place of battle, the high priest must go and stand in front of the warriors, **3** and tell them, "Listen, Yisrael (Israel), you're about to battle against your enemies. Don't be nervous or afraid, and don't tremble or be terrified of them, **4** because your god Yahweh will go with you to fight for you against your enemies. He'll give you victory."

5 Then the officers must ask the people, "Is there anyone here who's just built a new house and hasn't dedicated it yet? If so, he can go home in case he dies in battle and someone else gets to dedicate his house. **6** Is there anyone who's planted a vineyard and not benefitted from it yet? If so, he can go home in case he dies in battle and someone else enjoys the grape harvest. **7** Is there anyone who's gotten engaged, but not yet married? If so, he can go home in case he died in battle and someone else marries her."

8 Then those officers should also ask, "Is there anyone who's scared or fearful? If so, he should go home so his fear doesn't spread to others." **9** Once they've finished speaking with the fighting men, they must appoint commanders over them.

10 When you approach a city ready to attack it, first call out to offer peace for surrender, **11** and if they agree to surrender and open the city gates, then they'll all be forced to work for you. **12** But if they refuse your terms and decide to fight against you, then you should besiege that city. **13** Then when your god Yahweh helps you to capture it, you must kill every male in that city. **14** However, you can take the women and children and cattle and everything else in the city as plunder for yourself. You can enjoy your enemies' possessions that Yahweh has given to you. **15** That's how you should treat the cities located far from you—it doesn't apply to the cities of nearby peoples.

16 In contrast, the cities of those peoples that your god Yahweh is giving you as an inheritance, you mustn't leave a single living thing alive **17** because you must completely eliminate the Hitim, the Amorim, the Kena'anim (Canaanites), the Perizim, the Hivim, and the Yevusim. Do that just as your god Yahweh commanded you **18** so that they don't teach you to sin against Yahweh by doing any of their abhorrent activities that they do for their gods.

19 When you besiege a city for a lengthy period, battling against it to capture it, you mustn't use your axes to destroy its trees, because you can eat their fruit. Don't cut them down because the trees in the countryside aren't likely to turn around and attack you. **20** However, the trees that aren't fruit trees can be cut down and make ladders and towers to enable you to go over the walls and capture the city that is resisting you.

Handling an unseen murder

21:1 If a dead body is found in the land that your god Yahweh is about to give you, and it appears that that person had been killed out in the countryside by some unknown person, **2** then your elders and your judges must go out and work out the distance to each of the towns close to that victim. **3** Then the elders from that closest town must select a heifer from their herd that's never been yoked or had to pull anything, **4** and take it down into a valley that has a stream but the ground has never been ploughed or planted. They must break its neck there **5** and the Levitical priests must approach it because your god Yahweh has chosen them to serve him and pronounce blessings on Yahweh's behalf, and to give rulings on disputes and assaults. **6** Then all the elders from that closest town must wash their hands over the heifer whose neck was broken in the valley, **7** and say, "We didn't murder this person, nor did we see who did it. **8** Yahweh, forgive your Israeli people who you rescued from Mitsrayim (Egypt). Don't count us as guilty for murdering an innocent person."
When they do that, Yisrael (Israel) will be forgiven for that murder. **9** That's how your country will remove from yourselves the guilt of shedding innocent blood, when you do what's right in Yahweh's eyes.

Handling captured women

10 When you go out to battle against your enemies and your god Yahweh helps you defeat them, and you capture some of their people **11** and you notice an attractive woman that you'd like to take as a wife, **12** then you must publicly take her to your house. There you must shave off her hair and trim her nails, **13** and discard the clothes she was wearing when she was captured. She must stay in that house, and be allowed an entire month to mourn for her parents before she's taken to be your wife. **14** If you're not happy with her, then you can't sell her—you must release her to go wherever she wants because you've already humiliated her.

The oldest son's inheritance

15 If a man has two wives and loves one more than the other, but they've both given birth to sons for him but the oldest son is from the wife he dislikes, **16** then when he assigns his inheritance to his sons, he mustn't favour the son of the

127 RV 19:15 · Cross-ref. Num 35:30; Deu 17:6; Mat 18:16; Yhn 8:17; 2Cor 13:1; 1Tim 5:19; Heb 10:28.

128 RV 19:21 · Cross-ref. Exo 21:23-25; Lev 24:19-20; Mat 5:38.

favourite wife over that eldest son. **17** Instead, he must acknowledge the son of the wife he dislikes, and given him double of everything, because that son is the beginning of his strength, and the largest share belongs to him.

The rebellious child

18 If a person has a stubborn, rebellious son who won't listen to the voice of his parents, and they tell him off, but he still won't listen to them, **19** then his parents must physically bring him to the elders at the gate of his hometown. **20** Then they must tell those elders, "Our son is stubborn and rebellious and pays no attention to what we say—he's a glutton and a drunkard." **21** Then all the men from that place must execute him by throwing rocks at him, thus removing that evil from among you. Then everyone in Yisrael (Israel) will hear about it and be afraid to imitate him.

Miscellaneous rules

22 If someone has committed a crime worthy of death, and that person is executed and you hang their body on a tree, **23** then the corpse mustn't remain overnight on the tree—it must be buried that same day, because anyone who's hanged is cursed by God[129] and you mustn't defile your country that your god Yahweh is about to give you as an inheritance.

22:1 If you see someone else's cow or sheep that has strayed away, don't act as though you didn't see it. Take it back to its owner.[130] **2** However, if the owner doesn't live near you, or if you don't know who it is, then take the animal to your house. It can stay with you until the owner comes looking for it, then you must give it to them. **3** Similarly if it's a donkey or clothing or anything else that someone's lost, don't pretend that you never saw it.

4 If you see someone else's donkey or cow that's fallen beside the road, don't act as though you didn't see it. You must try to help the owner to get the animal up.

5 Women mustn't wear men's clothes, and men mustn't wear women's clothes. Your god Yahweh hates people who do things like that.

6 If you happen to find a bird's nest in a tree or on the ground, and the mother bird is sitting in the nest on its eggs or with the baby birds, don't take both the mother bird and the babies. **7** You may take the eggs or the baby birds, but you must allow the mother bird to fly away. Do that so that things will go well for you and so that you'll live in the land for a long time.

8 When you build a new house, be sure to include a railing around your flat roof, so you won't be guilty of having caused someone's death if a person falls off it and dies.

9 Don't plant a crop in your vineyard, because then the harvest of the crop and the fruit from the vineyard will both be defiled.[131][132]

10 Don't plough with a cow and a donkey harnessed together.

11 Don't wear clothes with a mix of wool and linen.

12 Twist threads together to make tassels and sew them onto the four corners of your cloak.[133]

Rules about marriage and rape

13 If a man takes a wife and sleeps with her, then hates her **14** and accuses her of shameful things, destroying her reputation and claiming that she hadn't been a virgin, **15** then the young woman's parents must show the evidence of her virginity[134] to the elders at the city gate. **16** The young woman's father must tell the elders how he gave his daughter to the man as a wife, but now he's rejected her **17** and made shameful accusations about her not being a virgin. Then the parents must spread out that cloth and show it to the city elders. **18** Then the city elders must punish that man **19** and fine him a hundred silver coins to be paid to the young woman's father for defaming an Israeli virgin. Then she'll remain as his wife and he'll be prohibited from ever divorcing her.

20 However, if the accusation was true and the young woman hadn't been a virgin, **21** then they must take her to the doorway of her father's house. Then the men from that city must execute her by throwing rocks at her, because she's done a disgraceful thing in Yisrael (Israel)—committing fornication while she still lived in her father's house. That's how you'll remove evil from your country.

22 If a man is discovered sleeping with another man's wife, then both of them must be executed. That's how you'll remove evil from Yisrael.

23 If a young woman is engaged to a man, and another man sleeps with her, **24** then you must execute both of them at the city gate by throwing rocks at them—the young woman because she didn't scream, and the man for defiling another man's fiancée.

25 If the man found the young woman out in the countryside and overpowers her and rapes her, then the man must be executed **26** but don't do anything to that woman because she's not worthy of death. (This is similar to the case of a man murdering another man out in the countryside.) **27** When that man found her out in the countryside, then she would have cried out for help, but no one was there to save her.

28 If a man overpowers a young woman who's not engaged, and rapes her, and it's discovered,[135] **29** that man must pay her father fifty silver coins, and she'll become his wife because he's violated her. He'll then be prohibited from ever divorcing her.

30 A man must never sleep with any of his father's wives

129 **RV 21:23 · Cross-ref.** Gal 3:13.

130 **RV 22:1-4 · Cross-ref.** Exo 23:4-5.

131 **RV 22:9 · Note** Or possibly, become sacred.

132 **RV 22:9-11 · Cross-ref.** Lev 19:19.

133 **RV 22:12 · Cross-ref.** Num 15:37-41.

134 **RV 22:15 · Note** Presumably, the blood-stained sheet.

135 **RV 22:28-29 · Cross-ref.** Exo 22:16-17.

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because that would expose his father's nakedness.[136]

Excluded people

23:1 No man with crushed testicles or a severed penis is allowed to enter into Yahweh's assembly.

2 No illegitimate child[137] is allowed to enter into Yahweh's assembly, even down to the tenth generation.

3 No Amoni or Moavi is allowed to enter into Yahweh's assembly, even down past the tenth generation[138] **4** since they wouldn't even sell you bread and water when the people were travelling from Mitsrayim (Egypt) to Kena'an (Canaan). What's more, they hired Be'or's son Bil'am (Balaam) (from Petor in Aram-Naharayim) to curse you **5** However, your god Yahweh took no notice of Bil'am and turned the curse into a blessing because he loves you,[139] **6** so you must never strive for peace or prosperity for the Amonim or the Moavim.

7 In contrast, don't despise the Edomim because they're your cousins (descendants of your ancestor Yitshak (Isaac)). And don't despise the Mitsrim (Egyptians), because you lived there as foreigners. **8** The third generation (grandchildren) of any of Edomim or Mitsrim that live among you, may enter Yahweh's assembly.

Purity when at war

9 When your warriors are out besieging your enemies, they you must avoid ceremonial impurity. **10** If something happens at night to make a man 'unclean', then he must stay outside the camp the next day and not join the others. **11** That evening, he must wash himself in water, then once the sun has set, he may reenter the camp.

12 You must have a place outside your camp where you can go to relieve yourself. **13** You must have a spade among your equipment so that when you go to relieve yourself, you can dig a hole and then cover it up afterwards, **14** because your god Yahweh walks in your camp to give you victory to defeat your enemies, so your camp must be sacred so he won't see anything 'unclean' and turn away from you.

Various regulations

15 You mustn't return any slaves to their master if they escaped and got to you. **16** Allow them to stay in your town and don't mistreat them.

17 Don't allow any Israeli man or woman to become a religious[140] prostitute.[141] **18** Don't allow anyone woman or man to bring any part of their wages as a secular prostitute into your god Yahweh's temple, because both female and male prostitution is abhorrent to him.

19 You mustn't charge interest to your fellow Israeli, whether it's money or food or anything else that's borrowed.[142] **20** You can charge foreigners interest, but not fellow Israelis so that your god Yahweh will bless your society in everything you do in the land that you're about to occupy.

Making promises to God

21 When you make a vow to your god Yahweh, don't put off fulfilling it, because he will hold you accountable and not doing it would count as disobeying him. **22** However of course, if you don't make any vows, then you won't be guilty, **23** but if you've spoken your promise out loud to your god Yahweh, then you're obligated to keep it.

24 If you're walking through someone else's vineyard, you can eat as many grapes as you like, but you mustn't pick any to take away in a container. **25** Similarly, if you're going through someone else's field of grain, you can crunch a few kernels, but you mustn't cut off any of the stalks.

Divorce and remarriage

24:1 When a man marries a woman, then further on he decides he doesn't want her because of something he found out about her, then he must write a divorce notice and give it to her, and send her out of his house.[143] **2** After she leaves that marriage, another man is allowed to marry her. **3** If that second husband also decides to divorce her by sending her away with a divorce notice, or if he were to die, **4** then the first husband isn't allow to take her back as his wife. That's because she's been defiled and it would be abhorrent to Yahweh, and you mustn't defile the land that your god Yahweh is giving you.

5 When a man is newly married, he mustn't be called for the army or be given any other responsibilities. He must be free for one year to establish his house and to satisfy his new wife.

6 If someone borrows money, the lender mustn't take their millstone for grinding grain as a pledge, because they need it to stay alive.

Abduction

7 If someone is found to have abducted a fellow Israeli to make them into a slave or to sell them, then that abductor must be executed in order to purge such evils from your country.[144]

Skin diseases

8 Stay on guard against a deadly skin disease. Always follow what the priests and Levites tell you all to do, as I've instructed them.[145] **9** Remember what your god Yahweh did to Miryam (Miriam) on the way

136 **RV 22:30 · Cross-ref.** Lev 18:8; 20:11; Deu 27:20.

137 **RV 23:2 · Note** Or possibly, child from mixed parentage.

138 **RV 23:3-5 · Cross-ref.** Neh 13:1-2.

139 **RV 23:5 · Cross-ref.** Num 23:7–24:9.

140 **RV 23:17 · Note** Or, cultic.

141 **RV 23:17 · Cross-ref.** Lev 19:29.

142 **RV 23:19-20 · Cross-ref.** Exo 22:25; Lev 25:36-37; Deu 15:7-11.

143 **RV 24:1 · Cross-ref.** Mat 5:31; 19:7; Mrk 10:4.

144 **RV 24:7 · Cross-ref.** Exo 21:16.

145 **RV 24:8 · Cross-ref.** Lev 13:1–14:54.

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out of Mitsrayim (Egypt).[146]

10 If you've lent anything to a neighbour, don't go into
their house to collect their pledge. 11 Just wait outside,
then the person you've lent something to will bring the
item out to you. 12 However, if that person is poor and
gives clothing or a blanket as security, don't keep it
overnight. 13 Take it back to them when the sun goes down
so they'll be warm when they sleep. Then they'll bless you
and your god Yahweh will be pleased with you.

14 Don't oppress any poor or needy hired workers,
whether they're fellow Israelis or foreigners who live in
your towns.[147] 15 At the end of each day, pay them before
sunset, because they need it to live on. Then they won't
cry out to Yahweh against you and have him hold you ac-
countable.

16 Parents mustn't be executed for what their children
have done, and children mustn't be executed for what
their parents have done. Any person must only be exe-
cuted for what they themselves have done.[148]

17 Don't pervert justice if it involves foreigners or or-
phans, and don't take a widow's cloak as security for a
loan.[149] 18 Remember that you were a slave in Mitsrayim
(Egypt) and your god Yahweh rescued you from there.
That's why I'm commanding you to do those things—to be
considerate about helping other people who are in need.

19 When you harvest your crops, if you forget a tied bun-
dle in your field, don't go back to get it—it'll be for a resi-
dent foreigner or an orphan or widow to pick up,[150] so that
your god Yahweh can bless everything that you do.
20 When you beat your olive tree to make the fruit fall,
don't go back over it to pick the ones still on the tree.
Those will be for the foreigner, or the orphan or widow.
21 Similarly, when you pick your grapes in the vineyard,
don't go back over the vines a second time. Those will be
for the foreigner, or the orphan or widow. 22 Don't forget
that you were a slave in Mitsrayim—that's why I'm in-
structing you to do those things.

Whipping for criminals

25:1 If two parties have a dispute,
they can request a judgement and
the judges will decide who's right and wrong. 2 If the guilty
person is deserving of punishment, the judge will order
him to lie on the ground where he'll be whipped in front of
the judge as the crime deserves. 3 He may not receive more
than forty lashes because that would be too degrading.

4 Don't cover your cow's mouth when it's pulling the
grain threshing sledge.[151]

Continuing the family name

5 If some brothers live on the same
property and one of them dies with-
out leaving a son, then the widow mustn't marry outside
of the family. Her brother-in-law must take her as a wife
for himself and perform the duty of a brother-in-law.[152] 6 If
she gives birth to a son in due course, he'll be considered
as the son of the brother who died, so that his family name
won't disappear from Yisrael (Israel). 7 But if the dead
man's brother doesn't want to marry the widow, she must
go to the elders at the city gate and explain that her
brother-in-law is refusing to do his duty to preserve the
dead brother's family name in Yisrael. 8 Then those elders
must summon the brother and talk to him. However, if he
really doesn't want to marry her, 9 then his late brother's
wife must go up to him in front of those elders, and take
his sandal off his foot[153] and spit in his face. Then she must
say, 'That's what happens to a man who won't strengthen
his brother's family.' 10 After that, the brother will be
known in Yisrael as the man who had his sandal taken off.

Being fair and honest

11 If two men are fighting each
other, and one man's wife comes to
help her husband, and reaches out and grabs the other
man's private parts, 12 then you must cut her hand off.
Don't pity her.

Don't all cheat

13 Don't keep two stone weights in
your bag—a lighter one and a heavier one for when you're
buying and selling.[154] 14 Don't keep two measuring con-
tainers in your house—a smaller one and a larger one.
15 You must use exact stone weights and measuring con-
tainers so that your god Yahweh will prolong your time in
the country that he's giving you— 16 he can't stand people
who cheat others.

Eliminating the Amalekim

17 Don't forget what the Amalekim
did to you people when you came
out of Mitsrayim (Egypt).[155] 18 They met you on the road,
then attacked you from behind—getting the stragglers
who were weak and exhausted. They had no fear of God.
19 At some point in the future when your god Yahweh has
given you the land to occupy as an inheritance, and you're
no longer being attacked by your enemies, you must elimi-
nate the Amalekim so they won't be remembered any-
more. Don't forget to do that.

Offerings for the beginning of the harvest

26:1 After you've entered the land
that your god Yahweh is giving you
as an inheritance, and you occupy it
and live there, 2 each of you should take the first part of

146 **RV 24:9 · Cross-ref.** Num 12:9-10.
147 **RV 24:14-15 · Cross-ref.** Lev 19:13.
148 **RV 24:16 · Cross-ref.** 2Ki 14:6; 2Ch 25:4; Eze 18:20.
149 **RV 24:17-18 · Cross-ref.** Exo 23:9; Lev 19:33-34; Deu 27:19.
150 **RV 24:19-21 · Cross-ref.** Lev 19:9-10; 23:22.
151 **RV 25:4 · Cross-ref.** 1Cor 9:9; 1Tim 5:18.
152 **RV 25:5-6 · Cross-ref.** Mat 22:24; Mrk 12:19; Luk 20:28.
153 **RV 25:9 · Cross-ref.** Rut 4:7-8.
154 **RV 25:13-16 · Cross-ref.** Lev 19:35-36.
155 **RV 25:17-19 · Cross-ref.** Exo 17:8-14; 1Sam 15:2-9.

your harvest in that place and put it in a basket. Then take it to the place that your god Yahweh is going to choose to attach his name to.[156] 3 Go to the high priest in office at that time, and tell him, "I declare today to your god Yahweh that I've entered the land that he promised to our ancestors to give us."

4 The priest will take that basket of food and place it in front of your god Yahweh's altar. 5 Then in Yahweh's presence you should respond, "My ancestor was a wandering Aramean, and he went down to Mitsrayim (Egypt) with his smallish family, and lived there and eventually became a large and powerful people. 6 But the Mitsrim (Egyptians) treated us badly and oppressed us—forcing us into hard labour. 7 We cried out to our ancestors' god Yahweh to help us, and he heard our cry and saw our suffering and oppression and the hard labour. 8 Then using your great power and doing many miracles and other terrifying things, you brought us out from Mitsrayim 9 and brought us to this very fertile land 10 So now, Yahweh, I've brought the first part of the harvest from that land that you've given me."

Then as the basket is placed in front of Yahweh, you must bow down in front of him. 11 Then you can celebrate by eating all the good things that your god Yahweh has given to you and your household, and it's also for the Levites and the foreigners who live among you.

12 Every third year, take a tenth of your harvest to the Levites, the foreigners, and the orphans and widows in your town for them to eat and be content.[157] 13 Then you must explain in front of your god Yahweh, "I've taken the sacred tenth from my house and given it to the Levites, the foreigners, the orphans and widows, thus following all of your instructions. I've not disobeyed or forgotten your regulations. 14 I never used any of it at a funeral, or took it in disobedience, or offered it to the dead. I've listen to the voice of my god Yahweh and followed all your instructions, 15 so look down from your sacred home in the heavens and bless your people Yisrael (Israel) and the land that you've given us that's so fertile, as you had promised our ancestors.

16 Today your god Yahweh is commanding you to follow all these instructions and regulations, so follow them sincerely and enthusiastically. 17 You have declared today that Yahweh is your god, and that you'll follow all his instructions and keep his regulations and commands and rules, and listen to his voice. 18 Also today, Yahweh has declared that you are his people, like a prized possession, like he told you that you would be.[158] You must follow all his instructions 19 and then he'll make your country greater than all the others that he's established. You'll be praised for your reputation and beauty, and you'll be different from the others—being a sacred people for your god Yahweh, just like he's said.

The warnings of not still entering of Kena'an

27:1 Then Mosheh (Moses) and the Israeli elders commanded the people, "Follow all the instructions that I'm giving you today. 2 When you cross the Yarden (Jordan) river to enter the land that your god Yahweh is giving you, then you must stand up some tall pieces of rock and cover them with plaster.[159] 3 Then write all these instructions onto them as soon as you've crossed the river, so that you can enter the very fertile land that your god Yahweh is giving you, as he had promised your ancestors. 4 Then after you've gone further in, stand some tall pieces of rock up on end on Mt. Eyval like I've told you, and cover them with plaster, 5 and build a stone altar there to offer sacrifices to your god Yahweh. Don't use any iron tools to shape the stones.[160] 6 You must built Yahweh's altar with uncut stones. Then you can offer burnt sacrifices to your god Yahweh on it. 7 Also, you can sacrifice peace offerings and cheerfully eat them there in front of your god Yahweh. 8 When you write these instructions on those stones, you must write them very clearly.

9 Then Mosheh (Moses) along with the priests and the Levites, spoke to all Yisrael (Israel), "Be silent and listen, Yisrael. Today you have become the people of your god Yahweh. 10 So from now on, you must listen to what he says and follow all the instructions and rules that I'm giving you today."

Curses for disobedience

11 That same day, Mosheh (Moses) told the people, 12 "After you've all crossed the Yarden (Jordan) river, the tribes of Shim'on (Simeon), Levi, Yehudah (Judah), Yisakar (Issachar), Yosef (Joseph), and Benyamin must stand on Mt. Gerizim and bless the people.[161] 13 Meanwhile, the tribes of Re'uven, Gad, Asher, Zevulun, Dan, and Naftali (Naphtali) must stand on Mt. Eyval to hear the curse.

14 Then the Levites will call out loudly to tell every Israeli:

15 'Anyone who makes a figure, whether carved from wood or cast from metal, and secretly sets it up to worship will be cursed because Yahweh abhors it.'[162]

Then the people must reply, 'Let it be so.'

16 'Anyone who dishonours their father or mother will be cursed.'

Then the people must reply, 'Let it be so.'

17 'Anyone who moves their boundary marker back into their neighbour's property will be cursed.'

156 **RV 26:2 · Cross-ref.** Exo 23:19.

157 **RV 26:12 · Cross-ref.** Deu 14:28-29.

158 **RV 26:18 · Cross-ref.** Exo 19:5; Deu 4:20; 7:6; 14:2; Tit 2:14; 1Pe 2:9.

159 **RV 27:2-8 · Cross-ref.** Josh 8:30-32.

160 **RV 27:5-6 · Cross-ref.** Exo 20:25.

161 **RV 27:12 · Cross-ref.** Deu 11:29; Josh 8:33-35.

162 **RV 27:15 · Cross-ref.** Exo 20:4; 34:17; Lev 19:4; 26:1; Deu 4:15-18; 5:8.

Readers' Version

Then the people must reply, 'Let it be so.'
18 'Anyone who leads a blind person down the wrong
path will be cursed.'
Then the people must reply, 'Let it be so.'
19 'Anyone who perverts justice for a foreigner or orphan
or widow will be cursed.'[163]
Then the people must reply, 'Let it be so.'
20 'Any man who sleeps with a wife of his father will be
cursed because he's exposed his father's nakedness.'
Then the people must reply, 'Let it be so.'
21 'Anyone who has sex with an animal will be cursed.'
Then the people must reply, 'Let it be so.'
22 'Any male who sleeps with his sister or his half sister
will be cursed.'
Then the people must reply, 'Let it be so.'
23 'Anyone who sleeps with his mother-in-law will be
cursed.'
Then the people must reply, 'Let it be so.'
24 'Anyone who secretly murders his neighbour will be
cursed.'
Then the people must reply, 'Let it be so.'
25 'Anyone who takes payment to murder an innocent
person will be cursed.'
Then the people must reply, 'Let it be so.'
26 'Anyone who doesn't follow all these instructions will
be cursed.'[164]
Then the people must reply, 'Let it be so.'

Blessings for obedience[165]

28:1 If you, Yisrael (Israel), listen to
what god Yahweh says and follow all
his instructions that I'm giving you today, then he will
make you the greatest of all the nations in the world,[166]
2 and all these blessings will come to you if you listen to
his voice:
3 You'll be blessed in the city, and blessed in the country-
side.
4 Your children, your harvests, and your calves, and
lambs and kids will all be blessed.
5 Your basket and your kneading bowl will be blessed.
6 You'll be blessed when you're coming in and when
you're going out.
7 Yahweh will enable you to defeat your enemies who
come to attack you—they'll march in all orderly, but will
flee from you in all directions.
8 Yahweh will decree a blessing on your barns and on all
the work you do, and he'll bless you in the land that he's
giving to you.
9 If you follow your God Yahweh's instructions and do
what he wants, he will establish you as his sacred people
just like he promised. 10 Then all the peoples around the
world will realise that Yahweh's name is attached to you,
and they'll be afraid of you. 11 Yahweh will help you to re-
ally prosper through your children, your animals, and your
harvests in the land that he promised to your ancestors
that he'd give to you. 12 Yahweh will open his treasure
house in the sky and send good rain when it's needed and
bless everything you do, so that you'll lend money to many
nations instead of needing to borrow it. 13 Yahweh will
make you the head, not the tail. You'll be above, not be-
neath, if you listen to your god Yahweh's instructions that
I'm giving you today, and follow them 14 Make sure you
don't turn away from those instructions, and never wor-
ship other gods.

Curses for disobedience[167]

15 On the other hand, if you don't
listen to your god Yahweh's voice
and keep following his instructions and obeying his rules
that I'm giving you today, then all these curses will catch
up to you and hit you:
16 You'll be cursed in the city and cursed in the country-
side.
17 Your basket and your kneading bowl will be cursed.
18 Your children, your harvests, and your calves, and
lambs and kids will all be cursed.
19 You'll be cursed when you're coming in and when
you're going out.

The curses of repentance from God

20 Yahweh will send curses against
you, and confusion and opposition in
everything your country does until
you're destroyed and quickly eliminated because of your
evil activities that demonstrate that you've abandoned me.
21 Yahweh will make the deadly disease cling to you until
he's finished you from off the land that you're about to en-
ter and take ownership of. 22 Yahweh will send cancer and
fever and inflammation. There'll be fiery heat and drought,
and blight and mildew, and will chase you until you die.
23 The overhead sky will be locked up like bronze, and the
dryness will make the land like iron. 24 Instead of rain on
your land, Yahweh will send powdered dust that will cover
you until your country is destroyed.
25 Yahweh will allow your enemies to destroy you—your
army will march in all orderly, but will flee from you in all
directions, and all the other countries in the world will be
horrified at what happens to you. 26 Your corpses will be-
come food for birds and wild animals, and there'll be no
one left to scare them away. 27 Yahweh will afflict you with
boils like he sent to the Mitsri (Egyptian) people, along
with ulcers, rashes, and itching which there's no cure for.
28 Yahweh will strike you with madness and blindness, and
with confused minds. 29 Even in the middle of the day,
you'll be groping around like blind people, and your
projects won't be successful. You'll be oppressed and
robbed continually, and there'll be no one to rescue you.
30 A man will be engaged to a young woman, but some-

163 **RV 27:19 · Cross-ref.** Exo 22:21; 23:9; Lev 19:33-34; Deu 24:17-18.
164 **RV 27:26 · Cross-ref.** Gal 3:10.
165 **RV 28:1 · Parallel** Lev. 26:3-13; Deu. 7:12-24
166 **RV 28:1-14 · Cross-ref.** Deu 11:13-17.
167 **RV 28:15 · Parallel** Lev. 26:14-46

one else will rape her. You'll build a house, but never get to live in it, and you'll plant a vineyard, but not get to produce any wine. 31 Your cow will be slaughtered right in front of your eyes, but you won't get to eat any of it. You donkey will be stolen right in front of you, but will never be returned. Your sheep will be given to your enemies, but no one will help you rescue them. 32 Your sons and daughters will be handed over to another country, and you'll strain your eyes all day looking for them, but you won't be able to do anything about it. 33 People from a country you've never heard of will harvest your crops and enjoy the results of your work, but you'll just be oppressed and crushed. 34 All the things you witness will drive you to insanity. 35 Yahweh will strike your people with bad boils on your knees and legs that will never heal up—from the bottom of your soles right up to the tops of your heads.

36 Yahweh will lead you and the king that you'll place over you, to a country that you and your ancestors have never been to, and you'll end up serving other gods there made of wood or stone. 37 Those people in the countries that Yahweh will push you into will be horrified about you, and create sayings and jokes about you.

38 You'll plant a lot of seed in your fields, but only gather a small harvest because locusts will eat the crops. 39 You'll plant vineyards and cultivate them, but you won't harvest the grapes or drink the wine, because worms will eat them. 40 You'll have olive trees across your territory, but you won't have any oil to rub on your skin, because the unripe olives will drop off the trees. 41 You'll have sons and daughters, but you won't be able to keep them because they'll be taken away as captives. 42 Swarms of crickets will take over your trees and plants.

43 The foreigners who live among you will become more and more powerful and you'll become less and less powerful. 44 They'll lend to you, not you lending to them. The foreigner will be the head and you'll be the tail.

45 All those curses will come on you and chase and overtake you until you're destroyed because your country didn't listen to the voice of your god Yahweh, or follow his instructions, or obey the rules that he gave you. 46 Those curses will afflict you and your descendants forever as signs 47 because you didn't serve your god Yahweh with cheerfulness resulting from the abundance that you took for granted. 48 So then, Yahweh will send enemies against you and you'll serve them in hunger and thirst, and in nakedness and lacking everything. Yahweh will put an iron yoke on your neck used for pulling heavy loads with, until he destroys you. 49 Yahweh will send a very distant nation against you. They'll swoop in like an eagle—speaking a language that you won't understand. 50 They'll be fierce looking and with no mercy for either the elderly or the young. 51 They'll eat the meat of your animals and the harvests from your crops until you're destroyed. They won't leave any grain or new wine, or calves, lambs, or kids—you'll all die of hunger. 52 They'll surround all your cities until your high, fortified walls that you trusted in come down all over your country. Yes, you'll be contained inside your cities throughout the land the your god Yahweh has given you.

53 Due to that siege and the distress that you experience from the oppression of your enemies, you'll end up eating the flesh of the sons and daughters that your god Yahweh has given you. 54 Even the most sensitive, kind-hearted man among you will be selfish towards his brother, towards the wife that he loves, and towards his own remaining children— 55 withholding from them, the flesh of his children that he'll eat, in his distress as he has nothing else left due to that siege and the oppression from your enemies that have surrounded your cities. 56 Even the most delicate, tender woman among you who never once stepped outside the house in her bare feet, will be selfish towards the husband that she loves and to her own son and her own daughter— 57 eating both her new baby and the placenta,[168] in her distress as she has nothing else left due to that siege and the oppression from your enemies that have surrounded your cities.

58 If you don't keep following all the instructions that are written in this book, i.e., not honouring and showing respect to your incredible god Yahweh, 59 then he'll punish you by sending terrible deadly diseases to you and your descendants, along with long-lasting illnesses. 60 All the terrible problems and diseases that he sent onto the Mitsrim (Egyptians) and which terrified you, he'll send them onto you now and they'll cling to you. 61 Every kind of sickness and disease that isn't even written in this book, Yahweh will send them all onto you until you're destroyed. 62 Even though you all had been as numerous as the stars in the sky, your country will be left underpopulated because you didn't listen to your god Yahweh's voice. 63 Just as Yahweh was happy to do good things for you and multiply you all, he would then be happy to bring you all to ruin and destruction. Then you'll be torn away from the land that you're going in to take ownership of.

64 Yahweh will scatter you among all the peoples right around the world where you'll serve gods made out of wood or stone that neither you nor your ancestors had heard of. 65 You won't have any peace among those nations, and you'll never be able to relax, but rather Yahweh will give you trembling hearts, sore eyes, and minds full of despair. 66 Time will go very slowly for you, and you'll be scared both night and day, without any certainty in your life. 67 In the morning you'll say, 'If only it was evening,' and in the evening you'll say, 'If only it was morning,' because of the continual tightness in your stomach and because of the sights you'll have to witness. 68 Yahweh will send some of you back to Mitsrayim (Egypt) by ship, even though I'd told you that you'll never see that country again. Then you'll be offered there for sale as slaves, but no one will want to buy you.

29:1 Those are the words of the agreement that Yahweh commanded Mosheh (Moses) to make with the Israelis

168 RV 28:57 · Cross-ref. 2Ki 6:28-29; Lam 4:10.

Readers' Version

there in Moav (Moab), on top of the agreement that he'd made with them at Horev.

Overview of the agreement

2 Then Mosheh (Moses) called all Yisrael (Israel) together and told them, "You've all seen everything that Yahweh did to Par'oh (Pharaoh) and all his servants in Mitsrayim (Egypt) and what he did to all his country right in front of your eyes— **3** the sufferings of the people there that you saw for yourselves, along with the incredible miracles, **4** yet up until now, Yahweh hasn't enabled you all to understand the meaning of everything that you saw and heard. **5** For forty years, Yahweh led you all in the wilderness, but your clothes didn't wear through, and the sandals on your feet never wore out. **6** You all survived without bread to eat or any wine or alcohol to drink so that you'd realise that I am your god Yahweh. **7** Then when we arrived here, King Sihon from Heshbon[169] and King Og from Bashan[170] came out to battle against us, but we defeated them. **8** We took their land and gave it to the tribes of Re'uven and Gad, and the half-tribe of Menasheh (Manasseh) to become their inheritance.[171] **9** So follow all the instructions in this agreement and obey the rules so that you'll all prosper in everything you do.

10 All of you stand here today in front of your god Yahweh: your chiefs, your tribes, your elders, and your officers, all the Israeli men **11** along with your wives and children, and the foreigners living among you (who cut wood and fetch water for you), **12** to enter into an agreement with your god Yahweh, and to accept the promise that he's made to you today. **13** That will establish your country as his people, and he will be your god as he told you he would, having promised it to your ancestors Avraham, Yitshak (Isaac), and Ya'akov (Jacob). **14** This agreement isn't just with all of you here today, **15** the ones standing here, but also with those who aren't here with you today.

16 You all know how we lived in Mitsrayim (Egypt), and then travelled through other kingdoms on our way here, **17** and you've all seen their disgusting practices and the idols that they had, made of wood and stone, gold and silver. **18** If there happens to be a man or woman, or clan or tribe, whose loyalty is turning away today from your god Yahweh and to go and serve those gods in those other nations, i.e., if there's a bitter or poisonous root among you all,[172] **19** and if they hear the words of this curse, then they'll think to themselves, 'We'll have peace, even though our minds are fixed on where we're going,' so that the good and the bad are carried along together, **20** Yahweh won't be willing to forgive them. No, his jealousy and anger will rage against them, and all the curses written in this book will land on them, and Yahweh will wipe out their name never to be remembered again. **21** Then Yahweh will single out that person or group from all of Yisrael's (Israel's) tribe, to be marked out for disaster as per all the curses that are written in this book of instructions.

22 Then a future generation (your descendants who'll be born in the future, plus the foreigner who comes from a distant land), when they see the terrible problems that hit that land and the diseases that Yahweh sent to make it sick, will say, **23** 'All that land is sulfur and burning salt. No one plants anything and nothing sprouts, and not even grass grows in it, like the overthrow of Sedom and Amorah (Gomorrah), Admah and Tsevoim, which Yahweh destroyed in his rage and anger,'[173] **24** and all the nations will ask, 'Why did Yahweh do that to that country? What's he so angry about?' **25** Then others will reply, 'Because they neglected their agreement with Yahweh, the god of their ancestors, that he made with them when he brought them out from Mitsrayim (Egypt), **26** and they went and served other gods and bowed down to them—gods that they hadn't heard of before or had anything to do with. **27** That's why Yahweh was angry at that country and brought all the curses written in this scroll onto it— **28** tearing them away from their land in his raging anger, and threw them into another land as we can see today.'

29 Our god Yahweh has his secrets, but what he's revealed is for us and our children forever, so that we can follow all his instructions.

Opportunity for restoration

30:1 If you've experienced the blessings, and then the curses that I've told you about, but then you have a change of heart there among all the nations that your god Yahweh has scattered you across, **2** and you and your children decide to return to your god Yahweh and listen to his voice, and sincerely and diligently follow everything that I'm commanding you today, **3** then your god Yahweh will show compassion towards you and reverse your captivity, and he'll gather you from all the peoples where he's scattered you, and return you. **4** Even if your scattered people are at the ends of the earth, your god Yahweh would gather you from there and bring you back to your country. **5** Your god Yahweh would then bring you back into the country of your fathers, and you'd retake possession of it, and then he'd cause you to become more prosperous and more numerous than you are now. **6** He will 'circumcise the heart of' (remove the evil motives from) you and your children[174] to release you to love your god Yahweh with total sincerity and diligently, so that you can live. **7** Then he will put all those curses on your enemies and those who hate you and who oppressed you. **8** After that, you'll turn and listen to Yahweh's voice and follow all his instructions that I'm giving you today.

169 **RV 29:7 · Cross-ref.** Num 21:21-30.

170 **RV 29:7 · Cross-ref.** Num 21:31-35.

171 **RV 29:8 · Cross-ref.** Num 32:33.

172 **RV 29:18 · Cross-ref.** Heb 12:15.

173 **RV 29:23 · Cross-ref.** Gen 19:24-25.

174 **RV 30:6 · Cross-ref.** Rom 2:29.

Readers' Version

9 Your god Yahweh will give you prosperity in everything you work on, and in producing children, and expanding your herds and harvesting your crops. He'll happily cause you to prosper just like he'd done for your fathers, 10 if you listen to his voice, following his instructions and obeying his rules written in this book, i.e., if you return to your god Yahweh your God with total sincerity and with all your energy.

Yahweh's instructions aren't a distant dream

11 These instructions that I'm giving you today aren't too difficult or impractical for you— 12 it's not like you have to send someone up to heaven to get them so you can hear them and follow them.[175] 13 Nor are they on the opposite side of the ocean such that you have to find someone to cross over to get them so you can hear them and follow them. 14 On the contrary, these instructions are very close to you—you should discuss them and think about them so that you can follow them.

The selection of life

15 Listen, I've placed the choice between life and good, and death and evil, in front of you today. 16 What I'm commanding you today is to love your god Yahweh, to walk in his ways and to follow his instructions and obey his rules and regulations, and then you'll live and multiply, and your god Yahweh will bless you in the land that you're about to take possession of. 17 But if your loyalty shifts away and you don't listen but instead you're drawn away and bow down to other gods and serve them, 18 then I'm warning you all today that you'll all most certainly die, i.e., you won't live for a long time in the land which you're about to cross the Yarden (Jordan) river to take possession of. 19 I call on the heavens and the earth to witness against you today: I've placed in front of you the choice between life and death, and between blessings and the curses, so that you'll be forced to choose life so that you and your descendants will live. 20 Decide today to love your god Yahweh, to listen to his voice, and to cling to him, because he'll give you life and lengthen your lives so you can live in the land that Yahweh promised to give to your fathers, Avraham,[176] Yitshak (Isaac),[177] and Ya'akov (Jacob).[178]

Yehoshua (Joshua) installed as the new leader · Promised land

31:1 Then Mosheh (Moses) also told the Israelis, 2 "I'm already a hundred and twenty and no longer able to walk around easily, plus Yahweh has told me that I won't be able to cross the Yarden (Jordan) river.[179] 3 Your god Yahweh will go ahead of you and destroy those peoples right in front of your eyes, then you'll be able to take over that land. Yahweh has said that it's Yehoshua (Joshua) who will lead you in there. 4 Then Yahweh will do the same to those peoples as he did to the Amori kings Sihon and Og, when he destroyed them and their people.[180] 5 Yahweh will enable you to conquer those peoples, but you must do exactly what I've instructed you, to them. 6 Be strong and courageous. Don't be afraid or scared of those people, because it's your god Yahweh who'll go with you—he won't leave you or abandon you.

7 Then Mosheh called Yehoshua and told him in front of all Yisrael (Israel), "Be strong and courageous, because you'll go with these people into the land that Yahweh had promised to their ancestors to give to them, and you'll enable them to take it as their inheritance. 8 Yahweh will go ahead of you and he'll be with you. He won't fail or abandon you[181]—you mustn't be afraid or concerned.

Listening to these instructions every seven years

9 Then Mosheh (Moses) wrote these instructions down and gave the scroll to the Israeli elders and to the priests (Levi's descendants) who carry the box containing Yahweh's agreement. 10 Then Mosheh instructed them: Every seven years at the time for cancelling all debts[182] during the Celebration in Huts,[183] 11 when all Yisrael (Israel) must go and stand in front of your god Yahweh in the place that he will choose, you must read these instructions aloud to all Yisrael. 12 Assemble the people (men, women, children, and any foreigners that live in your country) so that they can listen and learn, and honour and respect your god Yahweh, and keep following all these instructions. 13 Then their descendants who won't have heard this yet, can hear them and learn to honour and respect your god Yahweh during all the years that you all live in the land that you are crossing the Yarden (Jordan) river in order to take possession of it.

The final command to Mosheh

14 Then Yahweh told Mosheh (Moses), "Listen, you'll soon die. Call Yehoshua (Joshua) present yourselves in the sacred tent, then I'll give him his instructions."

So Mosheh and Yehoshua went to the sacred tent. 15 Yahweh appeared to them there in a pillar of cloud that stood over the tent door.

16 Then Yahweh said to Mosheh, "Listen, you'll soon go to join your ancestors, and these people will turn and prostitute themselves to the strange gods of the land that they'll be going to. This nation will abandon me and break the agreement that I've made with it. 17 When that happens, my rage will burn against them, and I'll abandon them and

175 **RV 30:12-14 · Cross-ref.** Rom 10:6-8.
176 **RV 30:20 · Cross-ref.** Gen 12:7.
177 **RV 30:20 · Cross-ref.** Gen 26:3.
178 **RV 30:20 · Cross-ref.** Gen 28:13.
179 **RV 31:2 · Cross-ref.** Num 20:12.
180 **RV 31:4 · Cross-ref.** Num 21:21-35.
181 **RV 31:8 · Cross-ref.** Josh 1:5; Heb 13:5.
182 **RV 31:10 · Cross-ref.** Deu 15:1-2.
183 **RV 31:10 · Cross-ref.** Deu 16:13-15.

Readers' Version

distance myself from them. They'll be devoured by other kingdoms, and many disasters and troubles will hit them. Then they'll say at that time, 'Didn't these disasters come to us because our God is no longer here amongst us?'
18 Yes, I'll definitely stay away on that day because of all the evil that they will have done when they turned to other gods. **19** So now, write down this song and teach it to the Israelis. Make them memorise it so that it can become a witness for me against them. **20** When I bring them to the land that I promised to their ancestors, flowing with milk and honey, and they eat well and become satisfied and fat, then they'll turn to other gods and they'll serve them, and they'll despise me and break our agreement. **21** Then in the future when many evils and troubles hit the country, this song will testify to it as a witness (because it won't be forgotten by their descendants). Because I know their intent today, even before I've taken them into the land that I promised."

22 So Mosheh wrote down the song that day and taught it to the Israelis.

23 Then he instructed Nun's son Yehoshua (Joshua), "Be strong and courageous; because you'll be the one to take the Israelis into the land that I promised them, and I'll be with you."[184]

24 After Mosheh had finished writing all these instructions from beginning to end onto a scroll, **25** he told the Levites who carry the box containing Yahweh's agreement, **26** "Take this scroll with these instructions on it and place it beside the box containing your god Yahweh's agreement, and then it'll be there as a witness against your nation **27** because I know your rebellion and stubbornness. Listen while I'm still alive with you today: you've all been rebellious against Yahweh, and it'll surely be worse after my death. **28** Bring all the elders and officials of your tribes here to me, so that I can speak these words in their ears and call the heavens and the earth to witness against them, **29** because I know that after my death, you'll certainly corrupt yourselves and turn away from the ways that I have instructed you, and disaster will come to you in the future, because you'll all do evil in Yahweh's eyes, provoking him to anger by what you all do."

30 Then Mosheh (Moses) recited this entire song aloud to all the gathered Israelis:

Mosheh's song

32:1 "Listen you heavens, and let me speak,
and let the earth listen to what I have to say.
2 Let my teaching drop like rain,
my speech drip like dew,
like sprinkling on the grass,
and like showers on the plants,
3 because I declare Yahweh's name.
Tell God how great he is.
4 The Rock, his work is perfect,
because all his ways are fair and honest—
a faithful God who never does wrong.
He's always honest and always correct.
5 Yisrael (Israel) acted corruptly towards him—
they're not his children, that's their flaw.
They're a perverse and crooked generation.
6 Is that how you reward Yahweh,
you foolish people and without wisdom?
Isn't he your father, your creator?
He made you and established you.
7 Remember the days of old.
Consider generation after generation over the years.
Ask your father and he'll inform you.
Question your elders and they'll tell you.
8 When the highest one gave the nations an inheritance,
when he spread all humans out,
he defined the boundaries for the peoples,[185]
according to the number of Israelis,
9 because Yahweh's allocation is his people.
Ya'akov (Jacob) is the portion of his inheritance.
10 He found him in a land that was just wilderness,
and in the barren, howling desert.
He surrounded him and looked after him—
watched over him like a precious possession.
11 Like an eagle stirs up its nest,
hovering over its young.
He spread his wings, then took him—
sitting him on top of his feathers.
12 Yahweh alone led Yisrael (Israel),
^and there wasn't any foreign god helping them.
13 He helped Yisrael reach the hilltops,
and fed them the fruits of the countryside.
He nourished them with honey from the cliffs,
oil from the hardest rocks,
14 yogurt from the cattle and milk from the flocks,
with fat of lambs, and rams from Bashan, and goats,
with plump wheat kernels,
and the juice of grapes that you drank as wine.
15 So the good fellow got fat and kicked—
you were fat, getting bloated, you gorged.
Then he abandoned the God who created him,
and he rejected the rock that had saved him.
16 Yisrael (Israel) provoked him with strange gods.
They anger him with their abominations.
17 They sacrificed to demons, not God—
gods they hadn't known.
New ones that had come recently,
that your ancestor had never served.
18 You neglected the rock who carried you,
and you forgot God who gave birth to you.
19 Yahweh noticed that and he rejected you,
due to that provocation by his sons and daughters.
20 He said, 'Let me hide myself from them,
I'll just watch how they end up
because they're a perverse generation—
children who totally lack faithfulness.

184 **RV 31:23 · Cross-ref.** Num 27:23; Josh 1:6.

185 **RV 32:8 · Cross-ref.** Acts 17:26.

Readers' Version

21 They provoked me with a non-god—
angered me by their worthless idols,[186]
so I'll provoke them with a 'non-people'.
I'll anger them by means of a foolish nation,[187]
22 because my anger flames like a fire.
It burns down to the lowest grave,
and devours the land and its harvests,
and scorches the foundations of the mountains.
23 I'll send them even more disasters.
I'll use my arrows up on them.
24 They'll be wasted by hunger
and weakened by terrible contagious and deadly diseases.
I'll send those diseases on the teeth of wild animals,
along with the poison from various creatures that crawl in the dust.
25 Outside the sword will leave people dead,
and inside, in the bedrooms, there'll be terror,
whether it's for a young man or young woman,
or the baby or the grey-haired man.
26 I said I'd wipe them out—
I would remove their memory from humankind
27 if it wasn't for the fact that I expect that their enemies would boast.
I don't want their adversaries to misjudge,
saying, "It's us who's powerful,
and Yahweh didn't carry all this out." '
28 because they're a nation short of good advice,
and lacking in understanding.
29 If they were wise, they'd comprehend this.
They'd understand what was ahead of them.
30 How could one warrior chase a thousand Israelis,
or two put ten thousands to flight,
unless their 'rock' sold them,
and Yahweh gave them up?
31 Even our enemies know
that their protector/'rock' is not like ours,
32 because their vine has its roots in Sedom,
and comes from the vineyards of Amorah (Gomorrah).
Their grapes are full of poison—
their clusters of grapes taste bitter.
33 Their wine is snake venom,
and the deadly poison of vipers.
34 'Aren't these future events my secret—
sealed up in my treasure-houses?
35 Vengeance and recompense belong to me[188]
at the time when their foot slips,
because the day of their disaster is close,
and the things prepared for them hurry along.'
36 Yes, Yahweh vindicates his people,
and has compassion on his servants,[189]
because he'll see that their power is gone,
and no one remains, either free or enslaved.
37 Then he'll ask, 'Where are their gods—
the rock who they went to to be safe,
38 who ate the fat of their sacrifices,
and drank the wine that they'd offered?
Let those gods take action and help you.
Let them be a shelter over you.
39 Now you'll realise that I'm God,
and that there's no god other than me.
I put to death and give life.
I wound, and I heal,
and no one can challenge my power,
40 because I lift my hand up to heaven
and promise, "As I live forever,
41 when I sharpen my glittering sword,
and prepare to apply justice,
I will return vengeance on my enemies,
and I'll pay back those who hate me.
42 I'll make my arrows drunk with blood,
and my sword will devour flesh,
with the blood of those slaughtered and the captives—
from the heads of the enemy's leaders." '
43 You nations, need to appreciate his people,
because he'll avenge the blood of his servants,
and he'll return vengeance onto his enemies,
and then he'll forgive his country—his people."
44 Then Mosheh (Moses), accompanied by Nun's son Yehoshua (Joshua), went and recited all the words of that song for the people to hear.

Mosheh's final instructions

45 When Mosheh (Moses) had finished telling all that to all Yisrael (Israel), 46 he told them, "Never forget all those instructions that I've been giving you today. Teach them to your children so that they'll be able to keep following them, 47 because it's no light matter for you all. Yes, it's your lives, and by doing that you can prolong your time in the land which you are crossing over the Yarden (Jordan) river to take possession of."

48 That same day, Yahweh told Mosheh, 49 "Go to Mt. Nevo (a mountain in the Avarim range in Moav (Moab), across from Yeriho (Jericho)). Climb up and you will see the land of Kena'an (Canaan), which I'm giving to the Israelis to take possession of. 50 Then you'll die on that mountain that you are going up on, and you'll join your ancestors (just like your brother Aharon (Aaron) died on Mt. Hor and joined his ancestors). 51 That's because you were unfaithful to me among the Israelis at the Merivah springs in Kadesh, in the wilderness of Tsin (Zin), because you didn't regard me as holy in front of the Israelis. 52 So you'll see the land in front of you, but you won't enter that

186 **RV 32:21 · Cross-ref.** 1Cor 10:22.

187 **RV 32:21 · Cross-ref.** Rom 10:19.

188 **RV 32:35 · Cross-ref.** Rom 12:19; Heb 10:30.

189 **RV 32:36a · Cross-ref.** Psa 135:14.

Readers' Version

land that I'm giving to the Israelis.[190]

Mosheh's final blessing for Yisrael

33:1 This is the blessing with which the man of God, Mosheh (Moses), blessed Israelis just before his death:

2 "Yahweh came from Mt. Sinay came
and appeared to them from Mt. Se'ir—
shining out from Mt. Paran.
He came with ten thousands of holy ones,
holding lightning for them in his right hand.
3 Yes, he loves the peoples.
All his holy ones are in your hand.
They sat down at your feet.
They listen to your instructions:
4 Mosheh (Moses) gave us those instructions
that would become a valuable possession for Ya'akov's (Jacob's) descendants.
5 Yahweh became king over Yeshurun,[191]
when the leaders of the people had gathered—
Yisrael's (Israel's) tribes all together.
6 Let Re'uven live and not die,
but let his men be few."
7 Then he said this is for Yehudah (Judah),
"Yahweh, listen to Yehudah's voice,
and take him to his people.
He defended himself,
plus you help him against his enemies."
8 Then for Levi, he said,
"Your Tumim and your Urim[192]
belong to your godly man,
who you tested at Masah.[193]
You strove against him at the Merivah springs.[194]
9 He said that he hadn't seen his father and his mother,
and he didn't acknowledge his brothers or spend time with his sons.
because he guarded your message
and kept your agreement.
10 He teaches your rules to Ya'akov (Jacob),
and your instructions to Yisrael (Israel).
He'll burn fragrant incense for you,
and whole burnt offerings on your altar.
11 Yahweh, bless Yisrael's possessions,
and accept the work that he does.
Crush those who take action up against him,
and those who hate, in case they attack."
12 To Benyamin, he said,
"Yahweh's special one lives in security beside him.
He protects him all day long,
and Yahweh places him on his chest."
13 To Yosef (Joseph), he said,
"Yahweh will bless his land,
with the rain from the sky,
from the dew and from the springs lying beneath,
14 with a plentiful harvest from the good sunshine,
and from the bounty of the produce of the seasons,
15 and water from the tops of ancient mountains,
and from the bounty of age-old hills,
16 and from the bounty of the soil and from its fullness,
and the favour of the bush-dweller.
Let them come on Yosef's (Joseph's) head,
and on the top of the head of the leader of his brothers.
17 His majesty is like his firstborn bull,
and his horns are like the horns of a wild bull.
He'll ram the peoples with them,
together to the ends of the earth.
And they are the ten thousands of Efrayim (Ephraim),
and they are the thousands of Menasheh (Manasseh)."
18 To Zevulun, he said,
"Zevulun, be happy when you go out,
and Yisakar (Issachar) too, in your tents.
19 They will call peoples to the mountain.
There they will offer sacrifices of righteousness.
because they feed on the abundance of the oceans,
and on treasures hidden in the sand."
20 To Gad, he said,
"Blessed be the one who enlarges Gad.
He'll live like a lioness,
and tear off an arm, perhaps also a head.
21 He picked out the best for himself,
because there the decreed portion is reserved.
He came with the people's leaders.
He administered Yahweh's justice,
and his judgements for Yisrael (Israel)."
22 To Dan, he said,
"Dan is a lion cub
leaping out from Bashan."
23 To Naftali (Naphtali), he said,
"Naftali, overflowing with favour,
and full of Yahweh's blessings,
you'll possess the west and the south."
24 To Asher, he said,
"Asher is blessed among the sons.
Let him be favoured among his brothers,
and enjoy having lots of olive oil.
25 Your gates will have iron and bronze bars,
and you'll be strong all your life.
26 There's no one else like Yeshurun's God,
riding the heavens to your help,
and in his majesty on the clouds.
27 The everlasting God is a place of safety,
and it's his eternal arms that are underneath you.
He drove the enemy away from in front of you,
and he said, 'Destroy them.'

190 **RV 32:48-52 · Cross-ref.** Num 27:12-14; Deu 3:23-27.

191 **RV 33:5 · Note** Yeshurun means 'the upright one', a term of endearment for Yisrael, also in verse 26.

192 **RV 33:8 · Cross-ref.** Exo 28:30.

193 **RV 33:8 · Cross-ref.** Exo 17:7.

194 **RV 33:8 · Cross-ref.** Exo 17:7; Num 20:13.

Readers' Version

28 Yisrael (Israel) will live in safety—
secure as Ya'akov's (Jacob's) fountain,
in a land of grain and new wine
where the skies above them drop dew.
29 Your happiness, Yisrael.
Who else is like you—a people saved by Yahweh,
the shield that protects you,
and who is the sword that makes you powerful?
Your enemies will cringe back from you,
and you'll trample all over their hills."

Yahweh shows the land to Mosheh

34:1 Then Mosheh (Moses) went from the plains of Moav (Moab) up to Mt. Nevo, to the top of Pisgah, which is opposite Yeriho (Jericho), and Yahweh showed him all the Gilead region as far as Dan, 2 all Naftali (Naphtali), the land of Efrayim (Ephraim) and Menasheh (Manasseh), all the land of Yehudah (Judah), to the Mediterranean sea, 3 the Negev, and the plain of the Valley of Yeriho (Yeriho, the Palm City) as far as Tsoar. 4 Then Yahweh told him, "That's the land that I promised to Avraham,[195] to Yitshak (Isaac),[196] and to Ya'akov (Jacob),[197] saying, 'I'll give it to your descendants.' I've showed it to you for you to look at, but you won't go over there into it."

Mosheh's death

5 So Yahweh's servant Mosheh (Moses) died there in Moav (Moab) just as Yahweh had said would happen 6 and he buried him there in the valley opposite Beyt-Pe'or, but to this day, no one knows where his grave is. 7 Mosheh was one hundred and twenty when he died, but he still had excellent eyesight and strength in his body. 8 The Israelis mourned thirty days for him there in the Moav plain.

9 Meanwhile, Nun's son Yehoshua (Joshua) was full of the spirit of wisdom, because Mosheh had placed his hands on him and prayed over him, so the Israelis listened to him and did what Yahweh had commanded Mosheh.

10 No prophet like Mosheh who Yahweh knew face to face,[198] has ever emerged in Yisrael (Israel) since then, 11 or performed all the miracles and amazing things that Yahweh sent him to do in Mitsrayim (Egypt), to Par'oh (Pharaoh), and to all his servants, and to all his land. 12 No other prophet has been able to do all the incredible but terrifying things that Mosheh did while all Yisrael watched.

DEU · OET-RV v0.2.2

195 **RV 34:4 · Cross-ref.** Gen 12:7.

196 **RV 34:4 · Cross-ref.** Gen 26:3.

197 **RV 34:4 · Cross-ref.** Gen 28:13.

198 **RV 34:10 · Cross-ref.** Exo 33:11.

Iyov

(Job)

Introduction

The account of Iyov (but commonly as known as 'Iyov' which is the English evolution of the Germanic adaptation of the Greek adaptation Ἰώβ (Iōb) of his actual Hebrew name 'אִיּוֹב') is an account about a godly man who was struck by a series of tragedies: all his children and their families were killed, all his extensive wealth was lost, and then he was struck with a terrible disease. By means of this seven-part account, the reader is informed about how Iyov and his friends react concerning those tragedies. Then finally, God reveals himself to Iyov and the others.

Near the beginning of this document, God is told by Satan that it's not good governing of his people if he always rewards those who obey him. What if people only obey God because they're after the material blessings that would always follow. This would mean that their obedience no longer comes from their hearts. Yes, that's what Satan said about Iyov, so God allowed Satan to test Iyov's heart to see if he'd continue to trust God in times of suffering and misery.

Iyov's traditional friends assumed that he must be suffering because he sinned. Surely he wouldn't suffer all that if he'd been honest and righteous. None of them could understand why God might allow sickness or disease to strike someone if he was truly a righteous person, but this is too simplistic for Iyov to accept. Therefore he challenges God to present his case. In all of that, Iyov's faith in God isn't lost, but he desires to regain his honour as an honest and godly person.

God doesn't answer Iyov's questions but he responds by displaying his own power and wisdom and knowledge. So then Iyov acknowledges God as the wise creator and requests forgiveness for his angry words.

The final segment of this account explains how Iyov was restored to health, peace, and prosperity (all the elements of 'shalom'/'שָׁלוֹם'), and how he actually prospered even more than before. It also shows how God was angry at Iyov's friends, because they had so much to say when none of them actually knew why Iyov had suffered—only Iyov had really sensed that God and his eventual (but eternal) justice is greater than simplistic proverbs and trite beliefs.

Main components of this account

SECTION ONE: Introduction *1:1–2:13*
SECTION TWO: Dialogues between Iyov and his friends *3:1–27:23*
a. Iyov's complaint *3:1-26*
b. The first dialogue *4:1–14:22*
c. The second dialogue *15:1–21:34*
d. The third dialogue *22:1–27:23*
SECTION THREE: Praising wisdom *28:1-28*
SECTION FOUR: Iyov's final statement *29:1–31:40*
SECTION FIVE: Elihu's speech *32:1–37:24*
SECTION SIX: Yahweh answers Iyov *38:1–42:6*
SECTION SEVEN: The final restoration *42:7-17*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

SECTION ONE: The introduction[1] · Iyov's prosperous life

1:1 There was once a man called Iyov (Job) who lived in the Uts (Uz) region. He was blameless and righteous—both obeying God and avoiding evil. **2** He had seven sons and three daughters, **3** and he owned 7,000 sheep, 3,000 camels, 1,000 cattle, and 500 donkeys, as well as many slaves. Iyov was richer than anyone else who lived in the area east of the Yarden (Jordan) River. **4** Iyov's sons regularly held feasts in their homes, and whenever any of them held a feast, he would invite all his brothers and sisters to share the meal with him. **5** Then once a feast was over, Iyov would send for his children and consecrate them—he got up early in the morning and offered burnt offerings for each of them, because Iyov said, "Perhaps my children have sinned and cursed[2] God in their hearts." It was Iyov's regular habit to intercede for his children.

Satan's first attack on Iyov

6 It was the day that God's sons[3] came to present themselves to Yahweh,[4] and the adversary (Satan) was also there among them. **7** Yahweh asked him, "Where have you just come from?"

"I have come from the earth, where I was travelling around to see what was going on." Satan replied.

8 "Have you noticed my servant Iyov (Job)?" Yahweh asked. "There's no one else like him on the whole earth—a blameless and righteous man who obeys me God and avoids anything evil."

9 "Does Iyov get nothing back for respecting God?" Satan answered Yahweh. **10** "Don't you constantly protect him and his household and everything that's his? You've blessed what he works on, and his livestock have multiplied prolifically. **11** However, just stretch out your hand and ruin everything he has, then we'll see that he'll curse you to your face."

12 "Listen, I'll cede you control over everything he has," Yahweh replied. "Only just don't do anything against Iyov himself." So the adversary went away from Yahweh's presence.

Satan destroys Iyov's wealth and children

13 So one day when Iyov's (Job's) sons and his daughters were eating and drinking wine in their eldest brother's house, **14** a messenger came to Iyov and reported, "While the oxen were ploughing and the donkeys were feeding nearby, **15** raiders from Sheva attacked with their swords and stole them all. They killed all your slaves except that I managed to escape to tell you."

16 While he was still speaking, another messenger came and said, "The fire of God fell from the sky and burnt up the sheep and the shepherds. Only ashes are left, except that I alone escaped to tell you."

17 While he was still speaking, another one came and explained, "The Kasdim (Chaldeans) formed into three bands and raided the camels and took them, and they attacked the slaves with their swords, and I'm the only one who escaped to come and tell you."

18 While he was still speaking, another messenger came and said, "Your sons and daughters were eating and drinking wine in the house of their eldest brother **19** when suddenly a freak wind came from across the desert and struck the house. It collapsed on the young people and killed them, and only I alone have escaped to tell you."

20 Then Iyov (Job) stood up and tore his robe and shaved his head. Then he knelt with his face to the ground and worshipped God, **21** saying, "I came naked from my mother's womb, and I will leave this life naked. Yahweh gave, and Yahweh has taken. May Yahweh's reputation be blessed."

22 Through all of that, Iyov didn't disobey God or accuse him of being evil.

Satan's second attack on Iyov

2:1 It was the day that God's sons came to present themselves to Yahweh and the adversary (Satan) was also there among them. **2** "Where have you come from?" Yahweh asked the adversary.

"From wandering on the earth and going back and forth on it," he answered.

3 "Have you noticed my servant Iyov (Job)?" Yahweh asked Satan, "because there's no one like him on the earth—a blameless and righteous man, striving to obey God and turning from evil. And he's still holding firmly to his integrity, even though you incited me against him, to ruin him for nothing."

4 "Skin for skin," replied the adversary, "actually, a person will give everything they have to save their life. **5** However, just reach out and touch his flesh and bones, and see if he doesn't curse you to your face."

6 "Listen," Yahweh said to him, "I'll give you power over him, but you must preserve his life."

7 So the adversary went away from Yahweh's presence, and he infected Iyov with bad boils from the sole of his foot to the top of his head. **8** Iyov picked up a piece of broken pottery to scratch himself with as he sat down in the middle of a pile of ashes.

9 "Are you still holding tightly onto your integrity?" his wife asked him. "Just curse God and die."

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1 RV 1:1 · Parallel 1:1–2:13

2 RV 1:15 · Note Literally 'blessed' but it's possible that the original reading was 'cursed' and that scribes changed it to 'blessed' in order to avoid the uncomfortable concept of a person cursing God. Traditional manuscripts of the Hebrew Bible don't have a marginal notation about this (as they do in the case of 7:20), but LXX uses 'ἐνενοήθησαν κακά' which can be rendered as 'have thought evil things' and the Peshitta (Syriac) uses 'reviled'. Many other translations also use 'cursed' since this is the kind of change that scribes are known to have made in similar cases.

3 RV 1:6 · Note It's not clear from the text who these are.

4 RV 1:6 · Cross-ref. Gen 6:2.

Readers' Version

10 "You're talking like a foolish person," Iyov replied.
"Should we only accept good from God and not receive the bad?" In all of that, Iyov didn't sin in what he said.

Iyov's three friends come

11 When Iyov's (Job's) three friends heard about all the troubles that had happened to him, they each came from his place: Elifaz from Teyman, Bildad from Shuah, and Tsofar from Na'amah. They gathered together to come to console and comfort him. 12 but when they saw him from a distance, they barely recognised him. They wailed loudly, and they ripped their own clothes, and they threw dust into the air so that it would fall on their heads. (All three of those were traditional signs of mourning.) 13 Then they sat with him there on the ground for seven days and seven nights without saying a single word to Iyov because they had seen that his suffering was extreme.

SECTION TWO: Iyov talking with his friends[5] · Iyov's complaint

3:1 After that, Iyov (Job) spoke up and cursed the day of his conception.[6]

2 He said:
Iyov
3 May the day on which I was born perish,
and the night that said, 'A boy has been conceived.'
4 May that day be dark.
May God not search for it from above
and may no light shine on it.
5 May darkness and a dark shadow claim it.
May a cloud remain over it.
May the blacknesses of the day terrify it.
6 May gloom take that night.
May it not be happy among the days of the year.
May it not enter into the number of months.
7 Listen, may that night be barren.
May a happy shout never enter it.
8 May those who curse days, curse that one—
yes, those people who are skillful enough to wake up the large sea monster.
9 May the stars of its twilight be dark.
May it stay waiting for the light that never arrives.
May it not see the dawn breaking.
10 Because it didn't close the doors of my mother's womb,
to hide the sorrow from my eyes.
11 Why didn't I die at birth?
Just come out then stop breathing?
12 Why was I accepted onto her lap?
And onto those breasts to suckle?
13 Yes, I'd be peacefully lying down now.
I would have slept and been at rest,
14 along with kings and counsellors of the earth—
yes, those who built monuments for themselves.
15 Or been asleep with princes and their gold—
those who filled their houses with silver.
16 I might never have been—like a stillborn child.
Like some infants who never see the light.
17 Wicked people don't cause any more trouble there.
Those who've run out of strength rest there.
18 Prisoners are able to relax together.
They no longer hear the voice of their taskmaster.
19 Ordinary and famous people are all alike there.
And slaves there no longer have to obey their masters.
20 Why is light given to those who are miserable?
And why's life given to those who are bitter inside?
21 They wish for death but it won't come.[7]
They dig for it more than for hidden treasure.
22 Those who are happy for happiness sake,
will celebrate when they find the grave.
23 Why search for a path that's hidden
when God has hedged them in?
24 Sighing has become more important than eating.
My groans just pour out like water.
25 I had my fears and they've come to pass.
What I dreaded has come to me.
26 I'm not relaxed or peaceful.
I can't rest because only trouble comes.

Elifaz's first response to Iyov[8]

4:1 Then Elifaz (from Teyman) replied:

Elifaz
2 If someone tries to talk with you, will it wear you out?
But who can resist answering?
3 Listen, you've instructed many other people.
And you've encouraged those who were weak.
4 Your words have encouraged those who were stumbling.
You've strengthened those whose knees were buckling.
5 But now it's you in trouble and you're depressed.
Troubles touch you and you're discouraged.
6 Doesn't your faith give you confidence?
What about your hope and your integrity?
7 Remember: Who has ever perished when they were innocent?[9]
Or when were godly people ever destroyed?
8 Just like I've seen those who plant evil and sow mischief harvest it back again,
9 God's breath causes them to perish,
and with a snort of his nose they come to an end.
10 The lion roars and the UNKNOWN-lion sounds his voice,
AND the teeth of the young lions are broken.
11 The UNKNOWN-lion starves to death because of a lack

5 **RV 3:1 · Parallel** 3:1–27:33

6 **RV 3:1-19 · Cross-ref.** Jer 20:14-18.

7 **RV 3:21 · Cross-ref.** Rev 9:6.

8 **RV 4:1 · Parallel** 4:1–14:22

9 **RV 4:7 · Note** Don't forget that this is Elifaz giving his opinions and advice, and not necessarily endorsed as theologically sound. See God's disapproval of the words of Elifaz and his companions in Job 42:7-8.

Readers' Version

of prey,
and the lionesses cubs are scattered.
12 Now a message was brought secretly to me,
and my ears caught a whisper of it.
13 When troubled by thoughts from dreams in the night,
when people have fallen into deep sleep,
14 I was hit by fear and trembling—
my bones were shaking with fright.
15 A spirit passed over my face,
and the hairs on my body stood on end.
16 It stood still, but I didn't recognise what it was.
There was an image in front of my eyes.
It was silent and then I heard a voice:
17 'Can a mortal human be innocent before God?
Can a person be more pure than the creator of people?'[10]
18 Listen, he doesn't even trust his own servants,
and he accuses his own messengers of making mistakes.
19 How much less for those whose bodies were made from the clay,
whose foundations were made from the dust.
They're crushed even easier than a moth is.
20 They're destroyed from morning to evening.
They're always dying even without anyone doing anything.
21 Their tent cords are pulled out on them.
They die and don't even know why.
5:1 Call out to God now. Does anyone answer?
Which of the holy ones will you turn to?
2 Resentment kills foolish people.
Jealousy kills those who are simple-minded.
3 I've seen foolish people taking root,
then I've immediately cursed their homes.
4 Their children are far from safety,
and they[11] are crushed in the gate,[12]
and no one saves them.
5 Those who are hungry consume his harvest
even getting it from among the thorns.
Greedy people long for his wealth.
6 Hardship doesn't just grow up from the dust,
and trouble doesn't just spring up from the ground.
7 Everyone is born into trouble—
sparks tend to fly up high.
8 But for myself, I'll search for God
and I'll approach him with my case.
9 He does incredible things,
and performs wonders without number that are beyond our understanding.
10 He's the one giving rain all over the earth,
and sending water onto the fields.
11 God helps the humble to prosper,
and he lifts those who are mourning to a safe place.
12 He frustrates the schemes of the crafty,
so their actions cannot succeed.
13 He catches smart people in their craftiness,
and he hurries along the plans of those who are deceptive.
14 Even in the daytime, they remain in darkness.
Even at midday, they feel their way around as if it's nighttime.
15 He saves the poor from the plans of those smart people,
and from the actions of powerful people.
16 So the poor have hope,
and injustice is silenced.
17 Listen, the person who's corrected by God is blessed.
Don't despise chastening from God the provider.
18 He wounds and he also bandages up.
He strikes but his hands also heal.
19 If you get in trouble six times, he'll rescue you.
Even seven times, he'll prevent you from being harmed.
20 During famines, he'll rescue you from death,
and in war, he'll save you from slaughter.
21 He'll hide you away from hurting words,
and when destruction comes, you won't be afraid.
22 You'll laugh at destruction and at famine,
and you won't be afraid of wild animals,
23 because you have an agreement with the stones in the fields for walls,
and the wild animals will be at peace with you.
24 You'll know that your home is secure,
and you'll inspect your animal shelters and nothing will be missing.
25 You'll know that your descendants will be numerous,
and your offspring like the grass on the land.
26 You'll reach an old age before you get to the grave,
like grain that's harvested at the right time.
27 Listen to this: we've investigated and it's true.
Listen to it so you'll know for yourself.

Iyov's first response to Elifaz

6:1 Then Iyov (Job) responded:
Iyov
2 If only my anguish could be truly weighed,
and my calamity could be put together with it on the scales.
3 Because now it would be heavier than the sand on the beaches
so that's why my words have been so rash.
4 Because the arrows of God the provider are in me.
My spirit is drinking in their poison.
God's terrors are set out against me.
5 Does a wild donkey bray when it has fresh grass to eat,
or a ox bellow when it has its fodder?
6 Do people eat tasteless food without adding salt,

10 RV 4:17 · Note All speech marks in Bible translations are added by the translators. It's not certain from the text whether or not this was what 'the voice' said, and if it is (as we assumed), it's not clear where 'the voice' stopped speaking and Elifaz resumes. (Many translations put it at the end of the chapter, but remember that chapter breaks are also rather arbitrary and not in the original manuscripts.)

11 RV 5:4 · Note This could refer to either the foolish people (v3) OR their children.

12 RV 5:4 · Note This could refer to any gate, or possibly to the hearings/court of the elders conducted at the village/city gate.

Readers' Version

or enjoy the taste of purslane leaves by itself?
7 My soul refuses to touch them—
they are like detestable food to me.
8 Who will give me my request?
May God give me what I hope for.
9 If only God would be willing to crush me.
May he play his hand and cut me off.
10 It still comforts me and gives me inner joy through never-ending pain,
that I haven't denied the words of the holy one.
11 I don't have the strength to keep waiting.
What future do I have, that I should want to go on living?
12 Am I strong like rock?
Is my body made of bronze?
13 Am I in a position to help myself?
It seems that success has been driven away from me.
14 When a man's in despair, surely his friend should be kind
even if the man stops honouring God the provider.
15 My 'brothers' have been as treacherous as a river that dries up in the summer.
They disappear again like dry river beds.
16 They go dark from the ice over them,
and they hide themselves when covered with snow.
17 At the time when they should be flowing, they're silenced.
When it's hot, they dry up from their channels.
18 Their paths twist in their courses,
they go out into the wasteland and end there.
19 The camel caravans from Teyma look for water.
The caravans from Sheva keep looking forward to them.
20 They were distressed because they had been confident.
They've come to the dry stream bed and were stunned.
21 Now you have become of no help.
You see the terror and you're afraid.
22 Have I ever asked you to give me something?
Or to give me a reward from your wealth?
23 Or to save me from my enemy in battle?
Or to pay a ransom to ruthless people in order to free me?
24 Teach me and then I'll be quiet.
Explain to me where I've gone wrong.
25 Truthful words are so painful.
But what does your proof prove to anyone?
26 Do you plan to correct my words?
Do you consider the words of someone in despair to be like wind?
27 You would even draw straws for a fatherless child.
You would make money out of your friend.
28 So now, look at me willingly.
Would I lie to your face?
29 Please turn back—don't let there be injustice.
Turn now—my cause is righteous.
30 Am I being unfair?
Am I incapable of discerning evil?
7:1 Aren't people expected to work on earth?
Aren't a person's days like the days of a hired labourer?
2 He longs for the shade just like a slave does.
He's just like a hired man who waits eagerly for his wages.
3 So months of worthlessness have been allotted to me,
and they've appointed me to have many nights of trouble.
4 When I lie down I ask myself, 'When can I get up?'
Thus evening drags on followed by restlessness until dawn.
5 My body is clothed with maggots and encrusted with dust.
My skin has become brittle and breaks apart.
6 In the past the days flew by faster than a weaver's shuttle,
but now they've come to an end without any hope.
7 Remember that my life is just a puff of air.
My eyes will never see happiness again.
8 Your eyes won't see me any more.
They'll be on me but I'll be gone.
9 Clouds just pop out of existence again and vanish.
Similarly, the person who goes down to Sheol doesn't come back up again.
10 That person won't return to their house again,
and before long their place won't even know them again.
11 So I won't restrain my mouth—
I'll speak in the distress of my spirit.
I will complain with the bitterness of my soul.
12 Do you think that I'm the sea or the sea monster
that you will station a guard to watch me?
13 I thought that my bed would comfort me,
and that my couch would take away my complaints.
14 But then you frighten me with dreams,
and you terrify me with visions.
15 My inner self chooses strangling—
death over life in this body.
16 I REJECT—I won't live to a VANISHING POINT.
Leave me alone because my days are just a puff of air.
17 What are humans that you make so much of them,
and that your mind thinks about them?
18 You visit them in the mornings,
and test them at various times.
19 Will you never look away from me?
Won't you leave me alone long enough to swallow?
20 If I've sinned, what did I do to you, the watcher of people?
Why have you made me your target—
me who feels like I myself am now a burden?
21 Why won't you forgive my fault
and take away my guilt?
For now I'll lie down in the dust.
You'll search for me but I'll no longer exist.

Bildad's first response to Iyov

8:1 Then Bildad (from Shuah) answered:
Bildad
2 For how much longer will you keep saying that stuff?
The words coming out of your mouth are like a strong wind.

Readers' Version

3 Does God pervert justice?
Does the provider pervert what is right?
4 If your children sinned against him,
then he let their disobedience take them on.
5 If you genuinely search for God,
and you request a favour from the provider,
6 and if you're pure and honourable,
he'll rouse himself to help you
and restore your rightful home.
7 Your beginning started off small,
but your ending will see a large increase.
8 Why don't you ask previous generations,
and consider what their ancestors had learnt,
9 because *we* were born just 'yesterday'
and don't know anything.
Our days on the earth are just a shadow in comparison.
10 Won't they speak to you and teach you?
They'll advise from their understanding.
11 Can papyrus grow tall where there's no swamp?
Can reeds grow where there's no water?
12 They're not harvested when they're still flowering,
but they wither before any other plants.
13 The paths of people who forget God are like them.
The hope of godless people will just disappear.
14 Their confidence snaps,
and their trust is broken like a spider's web.
15 He leans against his house but it collapses.
He takes hold of it, but it doesn't stand again.
16 It's a fresh plant in the sunshine,
and its shoots spread out over the garden.
17 Its roots are twisted around over a heap.
They find the cracks between stones.
18 If it's destroyed from its place,
it'll deny that it even saw you.
19 That's the happiness of its path.
Another one will spring up from the dust.
20 God doesn't reject people who are blameless.
And he doesn't join in with those who do evil.
21 He'll still fill your mouth with laughter,
and your lips with a happy shout.
22 Those who hate you will be exposed and shamed,
and the homes of wicked people will cease to exist.

Iyov's first response to Bildad

9:1 Then Iyov (Job) answered saying:
Iyov
2 Yes, I certainly know that.
But how can a person be declared innocent before God?[13]
3 If someone wanted to argue with him,
he wouldn't answer them once out of a thousand times.
4 He's wise in his thinking and very powerful.
Who has ever challenged him and succeeded?
5 He takes down mountains and they don't even know who is overturning them with his anger.
6 The one who shakes the earth from its place
and makes its pillars shudder.
7 The one who can tell the sun not to shine,
and seals off the stars.
8 The one who stretches out space all by himself,
and treads on the tops of the waves in the sea.
9 The one who made the Bear, Orion, Pleiades,
as well as the southern constellations.
10 The one who does more incredible things than we can find,
and does more marvellous things than we can count.
11 It he went past me, I couldn't see him,
and if he moved off, I wouldn't be able to perceive it.
12 When he takes things away, who can stop him,
and who will ask him what he's doing?
13 God won't suppress his anger.
Those who help Rahav lie beneath him.
14 I will certainly answer him.
I will choose my words against him.
15 If I was innocent, I wouldn't answer.
I would ask my judge for mercy.
16 If I called and he answered me,
I wouldn't believe that he'd listened to my voice.
17 He crushes me with storms,
and wounds me over and over without cause.
18 He doesn't let me catch my breath.
He fills me with bitterness.
19 Concerning strength, he's powerful.
Concerning justice, he'll ask, 'Who will summon me?'
20 If I was innocent, my mouth would condemn me.
If I was blameless, it would declare me guilty.
21 I'm innocent—I don't know myself.
I despise my life.
22 It's the same thing, therefore I said,
'He's bringing both the blameless and the wicked to their end.'
23 When a disaster brings sudden death, he mocks the despair of innocent people.
24 The world has been given over to someone wicked.
He covers the judges eyes—so who did it?
25 My days go by faster than a sprinter.
They've fled by without seeing any good.
26 They pass like boats made with reeds—
like an eagle swooping down on its food.
27 If I said that I would forget my complaint,
and soften my expression and smile,
28 I'd be afraid of all my sufferings.
I know that you wouldn't consider me innocent.
29 I'd be guilty,
so why would I work hard for such vanity?
30 If I washed myself from a clear mountain stream
and cleaned my hands with strong soap,
31 then you'd plunge me into a pit
and my own clothes would abhor me.
32 He's not a human like me,
so we wouldn't be going into court together.
33 There's no mediator between us,

13 **RV 9:2 · Cross-ref.** Yob 4:17.

Readers' Version

who would have authority over both of us.
34 Let him remove his rod from me,
so his terror won't frighten me.
35 I would speak and not fear him,
but it's not like that with me.
10:1 Inside, I loathe my life.
I'll release my complaints.
I'll express my inner bitterness.
2 I'll tell God not to condemn me.
Help me to know why you're against me.
3 Does it seem good to you to oppress me?
Have you rejected this creation of yours,
and delighted in wicked people's plans instead?
4 Do you have actual eyes?
Do you see like people do?
5 Are your days like a person's days
or your years like a person's years
6 that you look for my guilt
and search for my sin.
7 Knowing that I'm not guilty,
won't anyone save me from you?
8 Your hands shaped and moulded me.
Will the same hands now destroy me?
9 Please remember that you made me like the clay.
Will you now turn me to dust?
10 Haven't you poured me out like milk
and curdled me like cheese?
11 You clothed me with flesh and skin,
and you knit me together with bones and tendons inside.
12 You have made life and genuine love for me,
and your care has kept my spirit alive.
13 But you hid these things in your heart,
and I know that this is with you.
14 If I sin you'll be watching me,
and you wouldn't acquit me of my crime.
15 If I'm guilty, may my end be bad.
If I'm innocent, I won't raise my head.
I'm full of shame and you've seen my suffering.
16 If I get up, the lion will hunt me.
Again, you show me how wonderful you are.
17 You find new witnesses against me.
And you get more angry with me and send changed forces against me.
18 So why did you allow me to come out from the womb?
Better if I'd expired and no one had seen me.
19 If only I'd never existed—
just went straight from the womb to the grave.
20 Aren't my days few?
So leave me and let me enjoy a little comfort
21 before I go and don't return to the land of darkness and deep shadow—
22 the land of gloom and deep darkness,
disorderly and with gloomy light.

Tsofar's first response to Iyov

11:1 Then Tsofar (from Na'amah) answered:
Tsofar
2 Shouldn't these many words be answered?
Or is a man to be acquitted just by what comes from his lips.
3 Will your boasting make people silent?
Or will you mock and no one puts you to shame?
4 You've said, 'My teaching is pure,
and I'm clean in your sight.'
5 But who will allow God to speak
and to open his lips against you
6 and to tell you the secrets of wisdom?
True wisdom has DOUBLE
God will forget some of your offenses for you.
7 Will you find the deep things of God?
Will you discover the limits of the provider?
8 What can you do to the height of the sky?
What do you know that's deeper than the grave?
9 It measures longer than the land,
and wider than the ocean.
10 If he comes past and imprisons you and convenes a hearing,
who can prevent him?
11 He recognises people who are deceitful.
He sees wickedness but doesn't reveal that he's paying attention.
12 Even a hollow person will gain understanding.
A wild donkey's colt will give birth to a man.
13 If you've directed your heart
and stretched your arms out to him,
14 and put wickedness far away from yourself
and didn't let injustice live in your home,
15 then you can raise your head without shame
and be firmly establishing without fear.
16 You will forget trouble—
remembering it only like water that's flowed past.
17 Your life will rise brighter than the midday sun.
Darkness will become like morning.
18 You'll be confident that there's hope.
You'll look around then safely lie down.
19 You'll lie down without being terrified.
Many people will be after your favour.
20 But the eyes of the wicked will fail
and the way of escape will be invisible to them.
Their hope will be limited to their last gasp of life.

Iyov's first response to Tsofar

12:1 Then Iyov (Job) responded to Tsofar:
Iyov
2 Ah, you're certainly 'the people'
and wisdom will die with you.
3 But I too have a mind as well as you.
I'm not getting bowled over by you.
Is there anyone who doesn't know those things?
4 I'm laughed at by my friends.
I was calling on God and he answered,
but an innocent man becomes someone to laugh at.
5 People who are comfortable have contempt for misfortune—
for those whose feet seem to be slipping away.
6 Robbers relax in their tents,

Readers' Version

and those who provoke God seem secure—
those who carry their gods in their hands.
7 But please ask the animals and they'll teach you.
Ask the birds in the sky and they'll tell you.
8 Or complain to the ground and it'll teach you,
and the fish in the sea will declare it to you.
9 Which of them doesn't know that Yahweh has done all this?
10 The life of everything that lives is in his hands,
as is the spirit in the body of every person.
11 Doesn't the ear have to test the words it hears?
And the palate has to taste the food that's eaten?
12 Wisdom comes with age,
and understanding comes from a long life.
13 Wisdom and power belong to him.
Counsel and understanding belong to him.
14 What he tears down won't be rebuilt.
What he closes on a person won't be opened.
15 When he holds back the waters they dry up,
and when he sends them out they overwhelm the earth.
16 Strength and sound wisdom belong to him.
The deceived and the deceiver are both his.
17 He leads counsellors away barefoot,
and makes judges look foolish.
18 He undoes the chains of the king's prisoners,
and wraps a cloth around their naked loins.
19 He leads priests away barefoot,
and overthrows powerful people.
20 He deprives trusted advisors of the opportunity to speak,
and he takes discernment away from the elders.
21 He pours contempt on successful people,
and unties the belt that powerful people put onto others.
22 He reveals the deep things of darkness,
and he brings deep darkness into the light.
23 He makes nations great and he also destroys nations.
He enlarges nations and he has them led away as slaves.
24 He removes the heart from the leaders of the people of the land,
and makes them wander in wasteland where there's no paths.
25 They grope in the darkness without any light,
and he makes them stagger around as if they're drunk.

Iyov

Iyov argues that he hasn't sinned

13:1 Look here, my eyes have seen all that,
my ears have heard it and understood.
2 I also know everything that you know,
I'm not way behind you.
3 But I would like to talk to the provider,
and I desire to plead with God.
4 But you're all smearers of lies,
all of you are worthless healers.
5 If only you all would remain silent,
then you all might be considered wise.
6 Please listen to my argument,
and pay attention to the pleading of my lips.
7 Will you all speak faithlessly on God's behalf,
and will you talk deceitfully for him?
8 Will you show partiality to him,
or argue the case for God?
9 Is it good that he'll examine you all,
or will you deceive him like deceiving a person?
10 He would certainly rebuke you all,
if you were secretly showing partiality.
11 Shouldn't his majesty make you all afraid,
and his dread fall on you all?
12 Your traditional sayings are proverbs of ashes.
Your defenses might as well be made of clay.
13 Be silent in my presence and let me speak,
and let come to me what may.
14 Why should I bite my flesh with my own teeth,
and take my life in my own hands?
15 Even if he kills me, my hope will still be in him.
I will certainly defend my behaviour to him in person.
16 Even that would result in my salvation.
A godless person wouldn't enter his presence.
17 Listen carefully to my words,
and may my declaration be in the ears of you all.
18 I've now arranged my case.
I know that I'm in the right.
19 Who will conduct my case?
I'll keep silent now and die.
20 Just don't do these two things to me,
then I won't hide myself from your presence:
21 Don't take your hand far away from me,
and don't terrify me with your dread.
22 Then call me and I'll answer,
or let me speak and answer me.
23 How many errors and sins do I have?
Let me know how I disobeyed and sinned.
24 Why are you keeping away from me,
and treating me like an enemy?
25 Would you terrify a leaf blown by the wind?
Would you chase a dry stalk to punish it?
26 You write bitter things against me,
and even recall the errors of my youth.
27 You lock my feet in stocks.
You watch all my paths and mark the soles of my feet.[14]
28 He decays like something rotten.
He's like a garment that's eaten by moths.
14:1 Humans, born from women,
live relatively short lives with lots of turmoil.
2 People appear and then wither, just like the flowers.
They don't stay around, but rush away like shadows.
3 Do you watch over even creatures like this?
Do you bring me in to be judged?
4 Who can make something innocent out of something impure?
No one.

14 **RV 13:27 · Cross-ref.** Yob 33:11.

Readers' Version

5 Since a person's lifespan is already determined,
then you already know the number of months.
You've set the limit and we won't live past that.
6 Stop watching us.
Give us relief so we can take some pleasure in our daily work.
7 There's even hope for a tree that gets cut down.
It will sprout again and its new shoots won't fail.
8 Even when its roots in the ground get old,
and its base is rotting in the soil,
9 when it detects water it'll send up branches like a young plant.
10 But a person dies and is laid out—
a person breathes their last and now where are they?
11 The water disappears from a lake,
and the river level goes down then dries up.
12 So too people lie down and don't get up again.
They won't wake up until the sky no longer exists.
For now they can't be roused out of their sleep.
13 If only you'd allow me to be hidden in the grave,
that you'd conceal me until your anger is passed.
but set a limit and then remember me.
14 If a person dies, will they ever live again?
I'll keep doing my work here until I'm released from it.
15 You'll call me and I'll answer you.
You'll desire the creature you've made.
16 Now you'll count my steps.
You won't keep watch on my sins.
17 My disobedience would be sealed up in a bag,
and you'd plaster over my wickedness.
18 But mountains fall and crumble,
and rocks move out of their places.
19 Flowing water wears down stones,
and its torrents wash away the soil.
You destroy humankind's hope.
20 You're forever overpowering us and we depart.
You are changing the expression on our faces and sending us away.
21 If our children achieved some honour, we wouldn't even know it.
Or if they're put to shame, we wouldn't be there to see it.
22 Only our own bodies feel the pain.
Only our inner selves mourn.

Elifaz's second response to Iyov[15]

15:1 Then Elifaz (from Teyman) replied:
Elifaz
2 Do wise people just answer with knowledge full of wind?
Do they just fill themselves with the east wind?
3 Should a person argue against useless talk,
or against words that have no value?
4 You turn people from the fear of God,
and discourage them from godly meditation.
5 Thus your wickedness drives your words,
and you choose the language of crafty people.
6 It's not me who condemns you, but it's your own mouth.
Your own lips testify against you.
7 Were you the first person ever born?
Were you created before the hills were made?
8 Do you listen to God's advice,
or limit wisdom to your own experience?
9 What do you know that we don't?
What do you understand that's not clear to us?
10 Both the grey-haired and the elderly are on our side,
People who've lived longer than your father.
11 Isn't it enough when God comforts you?
Aren't his gentle words enough for you?
12 Why do your emotions get carried away?
Why do your eyes flash with anger?
13 Are you turning your spirit against God
as your words pour out of your mouth?
14 What person could ever be pure,
and how could someone born from a woman be righteous?[16]
15 He doesn't even trust his holy ones,
and the heavens aren't pure from his viewpoint.
16 Certainly not someone who's corrupt and abhorrent,
or a person who drinks wickedness like water.
17 I'll show you—listen to me—
what I've seen and will tell everyone.
18 What's been told by wise people—
that hasn't been hidden from their ancestors.
19 The land was given to them alone,
and no stranger had come in among them.
20 Wicked people squirm in pain for their entire lifetime.
Those who oppress others have a number of years of pain stored up for them.
21 Sounds of terrors are in their ears.
The destroyer comes while they're enjoying prosperity.
22 They don't believe that the darkness will ever end.
They're destined for the sword.
23 They wander around searching for food that must be there.
They know that dark days are ahead—already prepared.
24 They're terrified by distress and anguish.
That dread overwhelms them like a king who's ready for a battle.
25 These things happen to wicked people because they oppose God.
They've behaved arrogantly to the provider.
26 They rush against him in defiance,
trusting the thick reinforcing of their shields.
27 Though their faces are round and fat,
and their bodies have rolls on their hips,
28 they'll live in broken-down houses
which people normally wouldn't live in because they're marked for demolition.

15 **RV 15:1 · Parallel** 15:1–21:34
16 **RV 15:14-16 · Cross-ref.** Yob 25:4-6.

Readers' Version

29 They won't be rich and their wealth won't endure,
and their herds and flocks won't spread across the land.
30 Wicked people will never escape the darkness.
A flame will wither their branches,
and with one breath of their mouths, they'll be gone.
31 Don't let them trust in emptiness or they'll be led astray,
and worthlessness will be their only reward.
32 They'll be finished before their time,
and their branches won't flourish and produce leaves.
33 They'll be like grapevines that drop their grapes when they're still unripe,
and like olive trees that shed their blossoms.
34 Yes, the company of godless people is worthless,
and anything gained from bribery will be burnt up in the fire.
35 They dream about trouble and encourage wickedness,
and they give birth to deceitful plots.

Iyov's second response to Elifaz

16:1 Then Iyov (Job) answered Elifaz:
Iyov
2 I've heard many things like that before.
You come to comfort, but bring trouble instead.
3 You need to limit your words full of wind.
What makes you keep responding?
4 I could also speak like you all if you were in my place.
I could string words together against you all and shake my head at you.
5 Alternatively, I could use my mouth to encourage you all.
My lips could be used instead to bring relief.
6 Even when I speak, it doesn't take away my pain.
But if I hold back, how will it go away?
7 However, he's now worn me out.
My entire household has been devastated.
8 You've made me lose so much weight that everyone can't help notice it.
My being so thin is used against me so people think from my face that I must be guilty.
9 His anger has ripped my body open
and in his hate he's gnashed at me with his teeth.
Even my enemy locks his eyes on me.
10 People stare at me with their mouths wide open.
They slap my cheek in contempt as they join together against me.
11 God has handed me over to a YOUNG BOY
and he throws me into the hands of wicked people.
12 I was just living my life and he shattered me.
He grabbed me by the neck and dashed me to pieces.
He set me up as a his target.
13 Soldiers with bows and arrows surround me.
He pierces my kidneys but doesn't care.
He splits my gallbladder and pours my bile out on the ground.
14 He keeps breaking through my protective walls.
He charges against me like a warrior.
15 I've dressed in sackcloth to show I'm mourning.
I've tossed my horn into the dust to show I'm defeated.
16 My face is red from so much crying.
My eyelids are surrounded by dark shadows.
17 I haven't committed any violence.
My prayer is pure.
18 Earth, don't just cover over my blood.
Don't just become a hiding place for my cries.
19 Even now, my witness is there in the heavens,
and my advocate is up on high.[17]
20 My friends scorn me.
The tears of my eyes are directed to God.
21 May someone plead with God for a man,
and a son of humanity plead for his friend.
22 When a certain number of years have passed,
I'll go on a path that I won't return from.
17:1 My spirit is broken,
my days are extinguished,
only the grave is left.
2 Surely there's mockers with me.
My eye is held by their provocations.
3 Please give yourself to cover my bail.
Who else would put up security for me?
4 You've closed their minds from being able to understand,
so therefore you won't elevate them over me.
5 People who'd denounce their friends for some gain,
should expect their children to be selfish also.
6 He's made me into a local gossip point.
Someone to spit at in the face.
7 My eyes have become dark from my grief.
Every one of my body parts is just like a shadow.
8 Godly people are appalled by this,
and innocent people are stirred up against those who are godless.
9 But those who obey will be able to stay on the correct road,
and those who haven't done anything wrong will become stronger.
10 But all of them and you all may return now and come,
and I wouldn't find a wise person among you all.
11 My good days have passed.
My plans are shattered,
even my secret desires.
12 They change night into day in their minds—
making light seem near while staring into the darkness.
13 If I wait for the grave to become my home,
if I've spread out my blankets ready to sleep in the darkness,
14 if I've called out and told the pit that it's my father,
and to the worm that it's my mother and my sister,
15 then where would my hope be placed?
Who would know that I had any hope?
16 Will they go down to the gates of the grave?

17 **RV 16:19 · Cross-ref.** Yob 19:25.

Readers' Version

Will we go down together into the ground?

Bildad's second response to Iyov

18:1 Then Bildad (from Shuah) responded again:

Bildad

2 How long until you stop all those words?
Think first, and then afterwards we can speak.
3 Why are we regarded as cattle,
as if we're considered by you all as being stupid?
4 People who tear themselves apart in anger,
will the ground be abandoned for your sakes,
or the rock removed out of its place?
5 Indeed, the light of wicked people[18] is extinguished.
the flame of their fire won't shine.
6 The light in their tents will go dark.
and the lamps that hang over their heads will go out.
7 Their strong steps will get shorter,
and their own schemes make them depressed.
8 Yes, they'll get their feet caught in a net,
and they'll wander around in a maze.
9 They'll get their heels caught in traps,
the sprung jaws will keep hold of them.
10 A rope is hidden in the ground,
and a noose lies there on their paths.
11 Sudden noises around them will terrify them,
and follow their steps as they run away.
12 Their strength dissolves into hunger,
and disaster has been prepared for them to stumble into.
13 It devours parts of their skin,
death begins by devouring their body parts.
14 They're pulled from their tents where they felt secure,
and taken away to the king of terrors.
15 Other people will live in their tents.
Sulfur is scattered over their homes.
16 Their roots dry up underneath them,
and their branches above them all wither.
17 No one on the earth will remember them any more,
and no streets will be named after them.[19]
18 They'll be driven from the light out into the darkness,
and they'll be chased out of this world.
19 You won't find any of their children or grandchildren in their town.
nor find any survivor where they previously lived.
20 Those in the west are appalled at their fate,
and those in the east are getting the shudders.
21 That's certainly how the homes of wicked people end up,
and that's the place for people who don't know God.

Iyov's second response to Bildad

19:1 Iyov (Job) responded to Bildad and companions again:

Iyov

2 How much longer will I be tormented
and crushed with words?
3 You people have scolded me ten times now.
You should be ashamed for how you've ill-treated me.
4 And even if I had truly done something wrong,
my error would remain with *me*.
5 If you truly think that you're better people than me,
and use my disgrace to argue against me,
6 then you need to know that God has wronged me,
and he's closed his net around me.
7 There, I cry out that I'm being attacked, and get no answer.
I call for help, but there's no justice.
8 He's blocked my road so I can't get past,
and he places darkness over my paths.
9 He's taken away all my honour,
and removed the crown from on my head.
10 He's battered me from every direction and I'm gone.
He's removed my hope like a tree that's been uprooted.
11 He's directed his anger against me,
and treats me as one of his enemies.
12 His troops advance in formation.
They build up a siege ramp against me,
and set themselves up around my tent.
13 He's moved my brothers far away from me,
and my acquaintances have certainly kept out of my way.
14 My relatives have deserted me,
and my close friends have forgotten me.
15 Those who've stayed in my home, and even the female servants regard me as a stranger.
I've become a foreigner in their eyes.
16 When I call my servant, he doesn't answer.
I try to persuade him with my words.
17 My breath is repugnant to my wife,
and abhorrent to my siblings.
18 Even young boys reject me.
When I stand they speak against me.
19 All my closest friends abhor me,
and those I love have turned on me.
20 My skin and flesh cling to my bones.
I've escaped by the skin of my teeth.
21 Pity me, pity me, you my friends,
because God's hand has touched me.
22 Why do you chase me as if you're God?
Won't you be satisfied with destroying my body?
23 Who will permit that my words be written down?
Who will allow them to be inscribed onto a scroll
24 with a pen made of iron and lead,
or engraved onto stone with a chisel?
25 I do know that my redeemer lives,
and that he will stand on the dust at the end.
26 After my skin has been struck off,
then in my flesh, I'll see God,
27 yes, I'll see him for myself.

18 RV 18:5 · Note This segment is about 'the wicked man' (somewhat general, but also obviously referring to Iyov), but we've generalised it into 'wicked people' as being more relevant to the average reader (of both sexes).

19 RV 18:17 · Note That was a paraphrase (and probably an anachronism) that we couldn't resist (and will probably delete again). It's really something more like 'no one will mention their names on the streets'.

Readers' Version

My eyes will see, and not a stranger.
My heart will feel faint within my chest.
28 You people will say, 'How will we persecute him?
After all, the root of the matter is found in him.'
29 You should be afraid of the sword,
because anger brings punishment by the sword,
so that you will know that there is judgement.

Tsofar's second response to Iyov

20:1 Then Tsofar (from Na'amah) responded to Iyov (Job):
Tsofar
2 My anxious thoughts force me to answer,
because of the turmoil that's within me.
3 I've heard your correction and it insults me,
and a spirit beyond my understanding answers me.
4 Do you know this from long ago,
from back when humankind was placed on the earth:
5 that the excited shout of wicked people is brief,
and the happiness of godless people only lasts a moment?
6 Although their arrogance rises up to the sky,
and their heads reach into the clouds,
7 they will vanish forever like their own dung—
those who had seen them will ask, 'Where are they now?'
8 They'll fly away like a dream that can't be found again,
and be chased away like a vision in the night.
9 Anyone who saw them won't see them again,
and even the place where they lived won't see them again.
10 Their children will be seeking the favour of poor people,
because their own hands must return their wealth.
11 Although their bones were full of youthful vigour,
that same strength will lie down with them in the dust.
12 Although their evil tastes sweet in their mouths,
they hide it under their tongues.
13 They would miss it too much to let it go,
and they keep it there in the middle of their mouths.
14 But that food changes in their stomachs.
It becomes like snake venom inside them.
15 They swallow up wealth but then vomit it up.
God forces it out of their stomachs.
16 They'll suck on cobra poison.
The viper's fangs will kill them.
17 Those wicked people won't enjoy the streams,
or the fast-flowing rivers of honey and yoghurt.
18 They will return what they've gained and not swallow it down.
They won't get any enjoyment from the profits of their trading.
19 They've oppressed others and ignored the poor.
They've seized homes that they didn't build.
20 Their bellies are never at ease.
They never deliver what they desire.
21 There's nothing left over from their eating,
so their prosperity won't endure.
22 They'll be so full but it'll only bring distress.
Every troublemaker will come to them.
23 Maybe when they've filled their bellies,
God will send his anger against them,
raining down on them and their meal.
24 They flee from weapons made of iron.
A bow made of brass sends its arrows right through them.
25 They pull them through and out their backs.
The tips have shiny liver on them—terrors come over them.
26 Total darkness is reserved for their treasures.
A fire which no one started will devour them.
Only sorry remnants will survive in their tents.
27 The heavens will reveal their evils,
and the earth will rise up against them.
28 The contents of their houses will be removed—
washed away in his severe anger.
29 That's what God serves up to wicked people,
and the heritage that God has decreed for them.

Iyov's second response to Tsofar

21:1 Then Iyov (Job) responded to Tsofar and the others:
Iyov
2 Listen carefully to my words,
and let this be a consolation for you all.
3 Bear with me while I speak,
and after I've finished, you can continue mocking then.
4 As for me, is my complaint against any person?
If it was, then you might expect me to be impatient.
5 Turn and look at me and be appalled.
Yes, put your hands over your mouths in shock.
6 When I remember what happened, I'm horrified,
and my body starts shuddering.
7 Why do wicked people live?
Why do they grow old and become more powerful?
8 Their children become established around them,
and their offspring become settled in front of them.
9 Their homes are safe and free from fear.
God isn't punishing them.
10 Their bulls mate productively,
and their cows calve without miscarrying.
11 They send out their little ones like a flock,
and their children dance all around.
12 They pick up their tambourines and harps,
and they're happy to hear the sound of the flutes.
13 They spend their days in prosperity,
and they go peacefully down to the grave.
14 They tell God, "Leave us alone.
We're not interested in knowing about your ways.
15 Who is 'the provider' and why should we serve him.
What would we gain if we made requests to him?"
16 However, their prosperity isn't in *their* hands.
I keep far away from the advice of wicked people.
17 How often is the lamp of wicked people extinguished and calamity hits them?
In his anger, does he dole out pain to them?
18 Are they just like straw blown by the wind,
and like chaff that's carried away by a gale.
19 God saves up their evil for their children.

Readers' Version

Let God repay them so they'll know.
20 Let them watch their own destruction,
and let them drink the severe anger of the provider.
21 After they're gone, why would they care about their families?
Why would they count the months after they've already been cut off?
22 Can any person teach knowledge to God
since he judges the high and mighty?
23 Some people die in full strength,
completely secure and at ease.
24 Their buckets are full of milk,
and their bone marrow is nicely moistened.
25 But others die full of bitterness,
and they haven't tasted prosperity.
26 Both kinds of people lie together in the dust,
and worms cover them both.
27 Yes, I know what you're all thinking,
and the schemes that you'd all use against me.
28 You all say, 'Which is the house of that respected person?
And which are the tents that the wicked people live in?'
29 Haven't you all asked those travelling on the roads?
Don't you all accept their reports
30 that evil people are spared from the day of calamity—
that they are led away from that day of anger?
31 Who will denounce their actions to their faces?
Who will repay them for the evil they've done?
32 They'll be carried off to the cemetery,
and someone will keep watch over their tombs.
33 The clods of the riverbed will be sweet to them.
Everyone will follow along behind them,
and no one can count those who go in front of them.
34 So how can vanity be of comfort to me?
It's only faithlessness that remains from the replies that you all have given.

Elifaz's third response to Iyov[20]

22:1 Then Elifaz (from Teyman) responded to Iyov (Job):
Elifaz
2 Can a human be of use to God?
Might a wise person be of any use to him?[21]
3 Does it give pleasure to the provider if you're innocent?
Will he benefit if you're blameless in your actions?
4 Does he scold you for your religiosity?
Does he go with you into judgement?
5 Your wickedness is really bad,
and there's no end to your evil actions.
6 You've forced your brothers into unnecessary debt to you.
You've demanded clothes in payment and left people naked.
7 You never gave exhausted people anything to drink,
and you refused to give food to those who were hungry.
8 The land belongs to a powerful man.
A man who was honoured lives on it.
9 You sent widows away empty-handed,
and the strength of orphans has been crushed.
10 Because of that there's traps set all around you,
and sudden fear terrifies you,
11 or darkness so you can't see,
and a flood of water covers you.
12 Isn't God as high as the sky,
and look at how high the tops of those stars are!
13 You might ask, 'What does God know?
Will he judge through thick darkness?
14 Clouds block things off from him so he can't see.
He walks around way up there on top of the heavens.'
15 Will you stay on the ancient paths,
on which wicked people regularly tread?
16 They were captured at an inappropriate time—
a torrent of water poured over their foundations.
17 They had told God, 'Leave us alone,'
and 'What can the provider do for us?'
18 But he had filled their houses with good things,
and I keep far away from the advice of wicked people.
19 Godly people are happy when they see that, WHAT?
and innocent people mock them. WHO?
20 If he didn't destroy our enemies, MEANING?
and fire has destroyed what was left. MEANING?
21 Now be reconciled with him and at peace.
Doing that will bring good to you.
22 Just accept his advice,
and keep thinking about his words.
23 If you return to the provider, you'll be encouraged.
He'll remove injustice from your living situation.
24 Throw your gold onto the dust on the ground,
and fine gold onto the stones in the riverbed.
25 Then the provider will be your gold,
and be heaps of silver to you.
26 Then you'll enjoy your relationship with the provider,
and you'll raise your head towards God.
27 You'll pray to him and he'll listen to you,
and you'll fulfil your promises to him.
28 Once you decide on something, it'll be done for you,
and light will shine on all your paths.
29 People are humbled and then honoured again,
and he will save those who humble themselves.
30 He will set free those who aren't innocent,
and they'll be rescued with the cleanness of your hands.

Iyov's third response to Elifaz

23:1 Then Iyov (Job) responded to Elifaz and the others:
Iyov
2 Even today my complaint is bitter.
I'm groaning because my situation is so difficult.
3 If only I knew where to find him
I would have gone to his place.
4 I would present my case to him,
and I would expound all my arguments,

20 RV 22:1 · Parallel 22:1–27:23
21 RV 22:2-3 · Cross-ref. Yob 35:6-8.

Readers' Version

5 I want to know how he'd answer,
and to understand what he'll say to me.
6 Would he use his incredible power to dispute my case?
No, surely he'd pay attention to me.
7 An honest person could reason with him there,
and I would be set free forever by the one judging me.
8 Look, I go to the east but he isn't there,
and to the west but I can't detect him there.
9 He works in the north, but I can't see him,
and when he turned south, I didn't spot him.
10 Nevertheless, he knows the path that I've taken.
He's tested me and I've come out like refined gold.
11 My feet have followed in his tracks.
I've kept to the path without wavering.
12 I've always obeyed what he commanded,
and I've valued his words more than my daily food.
13 But he's independent so who could dissuade him?
He does whatever he wants to do.
14 He carries out what's been decided for me,
and he knows so much about me.
15 That's why I'm terrified in his presence,
I'm afraid of him when I consider all that.
16 God has caused me to be faint-hearted.
The provider has terrified me.
17 I haven't been silenced when facing the darkness,
or by the fog that covers my face.

Iyov complains about continued evil

24:1 Why doesn't the provider store up the times,
and those who know him never see him age?
2 People move boundaries.
They steal sheep and goats and graze them.
3 They drive away the donkey of a family who lost the husband.
They take the widow's ox as payment for a pledge.
4 They turn needy people off the road.
The poor people in the land mustn't be seen.
5 Indeed, the poor work in the desert.
The wilderness is their field where they search for something to eat.
6 They harvest whatever they can find in the countryside,
and they gather grapes left behind in the wicked peoples' vineyards.
7 They spend the night under-dressed from lack of clothing,
and have nothing to cover themselves with in the cold.
8 They get soaked by the showers in the hills,
and huddle against the rocky ledge for shelter.
9 They pull the fatherless baby from the breast,
and take the children from poor families to pay their debt.
10 Without clothing, they walk around under-dressed.
Harvesting for others, they're feeling hungry.
11 They squeeze out olive oil at the press.
They tread the juice out of the grapes while they thirst.
12 People groan in the cities,
and wounded souls cry out.
but God seems to not be offended.
13 They're in with those rebelling against the light.
They take no notice of his ways,
and they don't stay on his paths.
14 At first light, the murderer gets up and kills the poor,
and in the night he's like a thief.
15 The adulterer watches out for the twilight,
saying that no one will see him,
and he puts a covering over his face.
16 They dig into people's houses in the dark,
but they stay hidden away during the day—
they don't know what daylight is.
17 To them, morning is like deep darkness.
They're familiar with the terrors of deep darkness.
18 They're swift on the surface of the waters.
Their portion of the land is cursed.
No one goes in the direction of their vineyards.
19 Drought as well as heat will snatch away the snow.
The grave will do the same to those who have sinned.
20 The womb will forget them—the worm will dine on them.
They won't be remembered again—injustice is like a broken tree.
21 He devours the barren woman who's never had a child.
He doesn't do anything good to the widow.
22 He uses his strength to drag powerful people away.
He rises but no one trusts in life. WHAT???
23 He gives him support and security,
and his eyes are on their ways.
24 They're promoted for a while then they're gone.
Then they're cut down and gathered up like wheat,
then they wither like the stalks of grain.
25 If that isn't true, then who will prove me a liar
and demonstrate that my words mean nothing?

Bildad's third response to Iyov

25:1 Then Bildad (from Shuah) responded to Iyov (Job):
Bildad
2 Dominion and fear belong to God.
He establishes peace in his high places.
3 Can his troops be counted?
Is there anyone who his light doesn't shine on?
4 How can a person be innocent before God?
How could a human born from a women be pure?
5 Look, even the moon isn't clear to us,
and the stars seem fuzzy in our sight.
6 Indeed, a person's just like an insect,
and human offspring are as insignificant as worms.

Iyov's response to Bildad

26:1 Then Iyov (Job) responded to Bildad:
Iyov
2 How have you helped those without power?
How have you saved those who are weak?
3 How well you have advised those without wisdom,
and displayed many good things.
4 Who did you tell all that to,
and whose spirit spoke through you?
5 The dead will be made to tremble

Readers' Version

from beneath the water and their inhabitants. ???
6 The grave is wide open before him,
and AVADON has no covering.
7 He stretches out the north over empty space.
He hangs the earth on nothing at all.
8 He attaches the water into his clouds,
but the cloud isn't torn apart by it.
9 He covers the surface of the THRONE/MOON.
He spreads his cloud above it.
10 He's drawn a circle to mark the limit of the waters,
and to mark the boundary between light and darkness.
11 The pillars of heaven shake,
and they're astounded when he scolds them.
12 He stirs up the sea with his power,
and using his know-how he smashed RAHAV.
13 By his breath he makes the skies clear.
His hand pierced the fleeing snake.
14 Listen, those are the ends of his ways,
and how we hear just a whisper of a word.
And who can interpret the thunder of his power?
27:1 Then Iyov (Job) continued speaking:
2 Although God lives, who's taken justice away from me,
and the provider who's made my soul bitter,
3 I still have my breath in me,
and God's breath remains in my nostrils.
4 If my lips speak wickedness,
if my tongue speaks deceitfully,
5 I'll never say that you all are correct—
I won't set aside my integrity before I die.
6 I'm holding tight to my innocence and won't let it go.
There hasn't been a single day when my conscience has reproached me.
7 May my enemies get the same reward as wicked people,
and may my opponents receive the same as unjust people.
8 What hope do godless people have
when he cuts them off,
when God takes away their lives?
9 Will God hear their cries
when troubles hit them?
10 If they delight themselves in the provider,
will they call on God at all times?
11 I'll teach you all about God's power.
I won't hide anything about the provider.
12 Yes, all of you have seen this for yourselves,
so why do you vainly speak such nonsense?
13 This is the wicked people's portion from God,
and the inheritance that ruthless people will receive from the provider:
14 If they have many children, they'll die in battle,
and their offspring won't have enough food to eat.
15 Those who remain will be buried by deadly diseases,
and their widows won't be there to weep for them.
16 If they heap up silver like the dust,
and pile up clothes like clay mounds,
17 although the wicked piled it up, the godly people will wear them,
and innocent people will divide up the silver.
18 The wicked build easily-broken houses like the moths do,
and like temporary shelters that a guard quickly makes.
19 They're wealthy when they lie down, but that's that—
when they open their eyes, it's gone.
20 Terrors overtake them like a flood.
A gale carries them away in the night.
21 The east wind carries them away then they're gone,
and it sweeps them out from their places.
22 It hurls itself against them without mercy.
They hurriedly flee from its power.
23 That wind claps its hands at them,
and hisses at them from its place.

Iyov

SECTION THREE:[22]
· Praising wisdom

28:1 Surely there's a mine where silver is extracted,
and a place where gold is refined.
2 Iron is taken from the ground,
and copper is smelted from rock.
3 People have ways to end the darkness.
They search the furthest places
for the stone of gloom and deep darkness. ???
4 They break open a shaft far from villages—
where feet have forgotten to go.
They hang down on ropes and swing around far from people.
5 Food comes from the land on the surface of the earth,
but underneath it keeps changing like fire.
6 Its rocks are a source of sapphires,
and its dust a source of gold.
7 The birds of prey don't know that path,
and the falcon's eye hasn't seen it.
8 The sons of pride haven't walked on it.
The lion hasn't passed over it.
9 The miner works the flinty rock with his hands.
He overturns mountains by their roots.
10 He splits open shafts in the rocks,
and his eyes notice everything that's valuable.
11 He dams up rivers upstream towards the source,
then hidden things are brought into the light.
12 But where can **wisdom** be found,
and where does understanding live?
13 People don't know their worth,
and it's not found in the land of the living.
14 The deep waters say, 'I don't have it,'
and the ocean says, 'It's not in me.'
15 Gold can't be used to obtain it,
and silver can't be weighed out to match its price.
16 Even the gold from Ofir can't be used to pay for wisdom,
nor can precious onyx stones and sapphires.
17 Neither gold nor clear glass can equal it,

22 **RV 28:1 · Parallel** 28:1-28

Readers' Version

and it can't be exchanged for a gold goblet.
18 It's not even worth mentioning coral and jasper.
Yes, **wisdom** is way more expensive than pearls.
19 The good topaz from Kush (Ethiopia) can't be compared with it.
It can't be paid for with gold.
20 So then, where does **wisdom** come from?

Wisdom is obeying God

Where then, does understanding live?
21 It's hidden from the eyes of every living creature.
It's even concealed from the birds in the sky.
22 Destruction and death say,
'We've heard a rumour about it with our ears.'
23 But God understands the path to wisdom,
and he knows where it lives,
24 because he can see right around the earth,
and he notices everything under the sky.
25 God determined the weight of the atmosphere,
and he dished out the ocean with his measuring cup.
26 He told the rain how to behave,
and made the paths for the lightning bolts when it thunders.
27 Then he saw wisdom and declared it,
and he established it then searched it out.
28 Then he told humankind,
'Listen, obeying the master—that's **wisdom**,
along with turning away from doing evil.'[23]

SECTION FOUR: Iyov's final speech[24] · Iyov remembers his earlier life

29:1 Then Iyov (Job) continued speaking:
Iyov
2 How I wish for my life in the months of the past,
in the days when God watched over me.
3 When his lamp shone over my head.
When I walked in the darkness by his light.
4 I was still in my prime in those days,
when God's friendship could be noticed in my home.
5 When the provider was still with me.
When my children were all around me.
6 When my path was greased with butter,
and the rock poured streams of olive oil out for me.
7 When I went to the gathering of the city elders at the city gate.
When I took my seat in the public square.
8 Young men saw me and got out of the way,
and the old people got up and remained standing.
9 The leaders would stop their conversations,
and put their hands over their mouths.
10 The voices of the leading citizens were hushed,
and their tongues stayed on the roofs of their mouths.
11 Those who listened to me commended me,
and those who saw me approved of me,
12 because I rescued the poor who cried out,
and the fatherless who had no one to help them.
13 Those who were close to dying gave me their blessing,
and widows were very pleased that I'd helped them.
14 I put on obedience like a cloak.
My justice was like a robe and a turban.
15 I was the eyes for the blind,
and the feet for the lame.
16 I was a father for the needy,
and I helped strangers present their cases.
17 I broke the jaws[25] of unjust people,
so they had to drop their prey from their teeth.
18 I had thought that I would die in my own home,
having multiplied my days like the sand.
19 My roots are spread out to reach water,
and the dew will lie on my branches overnight.
20 People were always honouring me,
and the bow in my hand will always seem new.
21 They listened to me and they waited,
and they kept silent ready to hear my advice.
22 After my talk, they still didn't speak,
because my words slowly sunk into them like the dew.
23 They waited for me like a farmer waits for rain,
and they opened their mouths wide like soil expecting the wet weather.
24 I smiled at them even when they didn't believe me,
and they didn't cause the delight on my face to falter.
25 I chose their path and I sat as a chief,
and I lived like a king with his troops,
like when someone comforts those who are mourning.
30:1 But now those who are younger than me laugh at me—
those whose fathers I would have refused to have join my sheepdogs!
2 What use was the strength of their arms to me?
Their contentment with life has gone.
3 They're useless due to poverty and hunger.
Gnawing at the dry land that's devastated and uninhabited.
4 They pick mallow leaves off the wild bushes,
and roots of broom trees have become their food.
5 They're driven away from the community,
and people shout at them as if they're thieves,
6 They live out in the river valleys—
in holes in the ground and caves in the cliffs.
7 They bray like animals out between the shrubs.
They're huddled together under the thorn bushes.
8 They're the children of fools, without any name to them.
They've been driven out of the land.
9 But now I'm mocked in their songs,
and my name has been made into a joke by them.
10 They despise me and keep their distance,
yet don't hesitate to spit in my face.

23 **RV 28:28 · Cross-ref.** Psa 111:10; Prv 1:7; 9:10.

24 **RV 29:1 · Parallel** 29:1–31:40

25 **RV 29:17 · Note** Of course this is figurative language as you can see from the second line of the doublet.

Readers' Version

11 God has unstrung my bow and humbled me,
so they don't restrain themselves in my presence.
12 A rabble appears on one side and push my feet away.
They pile up their destructive paths against me.
13 They've torn down my path.
They benefit from my destruction—
there's no helper for them.
14 They come quickly like through a wide breach in the wall.
They have rolled themselves under the devastation.
15 Terrors have been turned against me.
They pursue my honour like the wind,
and my prosperity has disappeared like cloud.
16 Now my life pours itself out within me.
Days of suffering have taken hold of me.
17 Night pierces my bones from upon me,
and the pains that gnaw at me never rest.
18 My clothing is transformed through great strength.
My garment ties me up by the collar.
19 He throws me into the mud,
and I've become like dust and ashes.
20 I call out to you for help
but you don't answer me.
I've stood here and you just look at me.
21 You've changed yourself to become cruel to me.
You use your strength to persecute me.
22 You hold me up to the wind and let it take me.
You toss me around in the storm.
23 I know you are bringing me towards death,
and to the final appointment that everyone has.
24 Doesn't someone who's collapsed into a heap stretch out their hand.
In a disaster they cry out for help.
25 Didn't I weep for those having a troubled day?
I was upset when I saw the poor.
26 I waited for good, but it was evil that came.
I waited for light, but it was gloom that came.
27 My insides feel like they're boiling—
they never feel settled,
and my suffering confronts me every day.
28 I go around being dark, but not from the sun.
I've stood in the assembly and called out for help.
29 I've become a brother to jackals,
and a companion of young ostriches.
30 My skin has turned black,
and my bones are burning with fever.
31 So my harp is used for mourning.
My flute accompanies those who are weeping.

Iyov

Iyov's claims of obedience

31:1 I've made an agreement with my eyes,
about how I'll be careful when I look at a young woman.
2 Yes, what would God serve out from above,
and what would our inheritance be from the provider on high?
3 Isn't calamity intended for the disobedient,
and disaster for those who do evil?
4 Doesn't God see my ways,
and count all my steps?
5 If I've walked the life of liars,
and my feet have rushed to be deceitful,
6 let him weigh me on his scales of justice,
and God will acknowledge my integrity.
7 If I have stepped off the path,
or my thoughts have followed my eyes,
or any stain can be seen on my hands,
8 let others eat the crops that I planted,
or let all my crops be pulled out.
9 If my heart has been enticed by a woman,
or I've watched for my chance at my neighbour's door,
10 then may my wife prepare meals for someone else,
and may others take advantage of her.
11 Yes, that would be wicked,
and would be an evil deserving judgement.
12 It's a fire that will devour Avadon, ???
and it would uproot all of my harvest. ???
13 If I didn't treat my male or female servants fairly,
when they bring their complaints against me,
14 then what would I do if God stood up to judge?
How would I answer when he came to me?
15 Didn't the one who made me in the uterus, also make the servants?
Didn't the same one form us in the womb?
16 If I've been stingy in meeting the needs of the poor,
or have allowed the widow's EYES TO FAIL,
17 or if I ever ate my meal myself
while the orphan there had nothing to eat,
18 because he'd grown up with me like a father to him
and I'd guided the widow since I was very small.
19 If I ever saw someone dying from the cold due to lack of clothing,
or any needy person without a blanket,
20 if the poor haven't blessed me,
or they haven't warmed themselves with wool from my sheep,
21 if I've used my strength against the fatherless,
because I'd be supported by the elders from the city gate,
22 may my upper arm fall away from my shoulder blade,
and may my arm be broken out of its socket,
23 because calamity from God worries me,
and I can't match his greatness.
24 If I've put my trust in gold,
and called fine gold my security,
25 if I've celebrated because of my great wealth,
and because I've been able to accumulate so much,
26 if I've seen the light when it shines,
and the moon advancing in its splendour,
27 and my heart was secretly enticed,
and my hand threw kisses from my mouth,
28 this would also be an evil deserving judgement,[26]

26 **RV 31:28a · Cross-ref.** Yob 31:11b.

Readers' Version

because I would have denied the god above.
29 If I've been happy at the ruin of someone who hated me,
or been glad because calamity found them,
30 I have not allowed my mouth to sin
by demanding their life in a curse.
31 Those who live in my home will declare
that no one has ever been denied food there.
32 No traveller has had to overnight outside on the street—
I've opened my doors to travellers.
33 If I've concealed my disobedience like others do,
by hiding my guilt in my chest,
34 because I feared how the big crowd would react,
and because being on the receiving end of the contempt of the clans terrified me,
then I'd remain silent and wouldn't go outside,
35 If only I had someone to hear my case.
Look, here's my signature.
May the provider answer me
and the indictment that my accuser has written.
36 If I didn't display it up on my shoulder,
I'd tie it around my head like a crown.
37 I would have to give him an account of my every step.
Like a noble, I would go and approach him.
38 If my land cried out against me,
and the ploughed furrows wept together,
39 if I've eaten what it produces with paying fair wages,
or I've caused the death of its owners,
40 then let thornbushes grow up instead of wheat,
and let stinkweed grow up instead of barley.
(That finishes Iyov's (Job's) response.)

SECTION FIVE: Elihu's speeches[27] · Elihu's response

32:1 After that those three men stopped answering Iyov (Job), because they considered that he had just been trying to justify himself. 2 Then Elihu (son of Barak'el the Buzi, from the clan of Ram) got angry with Iyov because Iyov seemed to be claiming that he was in the right rather than God.
3 He was also angry at Iyov's three friends, because they had declared that he was wrong, yet hadn't found any reasonable justification for it. 4 Elihu had waited to speak because they were all older than him, 5 but when he had seen that they didn't really have any answer, he got angry.

Elihu's first speech to Iyov's three friends

6 So now Elihu (son of Barak'el the Buzi) spoke up:
Elihu
I'm only young and all of you are much older than me,
so I was shy and reluctant to give you all my views.
7 I told myself to let the elders speak,
and to let those with much experience share their wisdom.
8 However, each person has a spirit,
and the provider's breath gives us understanding.
9 Not so many people are wise,
and older people don't necessarily understand what's right.
10 So I say, "Listen to me.
I too will declare what I know.
11 Listen, I waited for your words.
I listened to your wise sayings
while you all searched for the right words.
12 I gave you all my full attention, but listen,
none of you could refute Iyov (Job)
or could answer his words.
13 So don't tell yourselves that you displayed wisdom.
It's God who must refute him—not any person.
14 But Iyov hasn't directed his words against me,
and I won't answer him with your answers.
15 They're dismayed and can't answer again.
Their words have run away from them.
16 Should I wait because they're not speaking?
They stand there but haven't answered again.
17 Yes, I too will answer with my share.
I'll declare my opinion as well.
18 Because I'm full of words.
Something inside me compels me.
19 My belly is like pressurised wine.
It'll split open like a new wineskin.
20 Let me speak so I can relax.
I'll open my mouth and answer.
21 I won't take anyone's side,
and I won't flatter anyone with fancy titles.
22 I don't know how to give fancy titles.
My maker would soon take me away.

Elihu asks Iyov to hear him out

33:1 So now Iyov (Job), please hear my speech,
and listen to all my words.
2 Listen, I've opened my mouth.
My tongue is ready to speak.
3 My words come from an honest heart,
and my lips utter what I truly believe.
4 The spirit of God created me,
and the provider gave me life.
5 If you can, answer me.
Get things in order then take a stand.
6 Listen, my words are just like yours in God's sight.
I too was broken off from the clay.
7 Listen, fear of me shouldn't terrify you.
I won't be putting heavy pressure on you.

Elihu responds to Iyov's speeches

8 You've certainly spoken in my hearing,
and I've heard the sound of the words:
9 'I'm blameless—I haven't disobeyed.
I'm innocent—I haven't done anything wrong.
10 Listen, he finds reasons to accuse me.
He considers me as his enemy.
11 He locks my feet in shackles.

27 **RV 32:1 · Parallel** 32:1–37:24

Readers' Version

He watches me wherever I go.'[28]
12 Listen, you're not right about this.
I'll tell you that God is greater than any person.
13 Why do you argue against him
since he doesn't answer people's questions?
14 God speaks with one person—
with two, but they don't perceive it, ???
15 in a dream or a vision in the night,
when deep sleep falls on those asleep in bed.
16 Then he uncovers people's ears,
and seals them with warnings ???

How God warns people

17 to turn people aside from their activities,
and to stop them from becoming proud.
18 He spares their souls from the pit,
and their lives from perishing by the sword.
19 They're chastened on their beds
with constant pain in their bones.
20 They have no desire for bread.
nor do their souls desire food.
21 Their flesh wastes right away from sight.
Their bones, not normally visible, now stick out.
22 Their souls get near to the pit,
and their lives to the messengers of death.
23 If there's a messenger who will mediate for them,
one in a thousand to announce what's right for them,
24 who's gracious to them and says,
'Spare that person from going down to the pit,
because I've found the ransom to pay for them.'
25 Then their flesh renews like that of a child.
They regain their youthful energy.
26 They'll request God's help and he'll accept them.
They'll give happy shouts when they see his face,
and when he repays them for their obedience.
27 They'll sing to others, ??? TC ???
'I sinned and I said that what was wrong was right,
but it wasn't good for me.
28 He's paid the ransom to keep my soul out of the pit,
so I'll live to see the light.'
29 Listen, God does all those things to people several times,
30 to bring their souls back from the pit
so they can be enlightened with the light of life.
31 Pay attention, Iyov (Job), and listen to me.
Stay silent and then I'll speak.
32 If you have words, answer me then.
Speak up because I'd like to hear that you're innocent.
33 But if not, then listen to me.
Remain silent and I'll teach you wisdom.
34:1 Then Elihu continued:
2 Hear my words you wise men,
and listen to me you who are in the know.
3 Yes, our ears test words,
just like our mouth distinguishes tastes.
4 Let's choose justice for ourselves.
Let's discern among ourselves what is good.
5 Because Iyov has declared, 'I'm righteous,
but God has deprived me of justice.
6 Would I lie about my rights?
My wound is incurable despite not having disobeyed.'
7 What other person is like Iyov (Job)?
He drinks up mockery like drinking water.
8 He keeps company with those who do evil,
and walks with wicked people.
9 He's said, 'What advantage it is to anyone
when they take delight in pleasing God?'
10 So listen to me you people who understand.
God wouldn't do anything wicked,
and the provider wouldn't do anything wrong.
11 He repays each person according to their actions.[29]
and what happens to them depends on their conduct.
12 Honestly, God doesn't do wicked things,
and the provider doesn't pervert justice.
13 Who assigned him to be over the earth,
and who put the whole world under him?
14 If he set his mind on himself,
gathering his spirit and his breath to himself,
15 everybody would die simultaneously,
and humanity would return to dust.
16 If you have understanding then hear this.
Listen to the words that I say.
17 Would one who hates justice really govern?
Would you condemn the righteous one—the mighty one—as guilty?
18 The one who tells a king that he's worthless.
Yes, who tells a wealthy person that they're wicked.
19 The one who doesn't show favour to princes,
and doesn't favour the rich in front of the poor.
Yes, they're all the work of his hands.
20 They die in a moment—they do a shiver in the middle of the night then pass away.
Even powerful people are taken away without human involvement.
21 His eyes watch over everyone,
he observes all of our steps.
22 There's no darkness or gloom
that wicked people can hide in.
23 He doesn't appoint anyone again
to go to God for judgement.
24 He breaks powerful people without investigation,
and establishes others instead of them[30]
25 because he's familiar with their activities
and overthrows them in the night and they're crushed.
26 He strikes them as wicked people,
where everyone can see

28 **RV 33:11 · Cross-ref.** Yob 13:27.

29 **RV 34:11 · Cross-ref.** Psa 62:12.

30 **RV 34:24 · Note** TN: Without rewording this last phrase, it can mislead the reader as to whose place the literal 'their place' probably refers to.

Readers' Version

27 since they turned away from following him,
and didn't consider any of his ways.
28 They cause the cry of the poor to reach him,
and he heard the cries of the afflicted.
29 If he stays silent, then who would condemn him?
and if he hides his face, then who will see him
although he's over every nation as well as every individual
30 so that godless people shouldn't reign
or ensnare the people.
31 If someone says to God,
'I've endured my punishment—now I'll stop acting corruptly.
32 Complement what I can see by teaching me,
so that if I've disobeyed, I won't repeat it.
33 Must he repay it from with you? ???
Since you despise, then you will choose, not me. ???
So speak out what you do know.
34 People of understanding tell me
along with wise people who listen to me:
35 'Iyov (Job) speaks without knowledge,
and his words lack insight.
36 If only he would be tested to the end—
his answers are like those of wicked people.
37 He adds rebellion to his sin.
He claps among us and multiplies his words against God.
35:1 Then Elihu continued again:
2 Do you consider yourself to be honest
when you've said, 'God knows that I'm innocent.'
3 You ask, 'What does it benefit you?
How am I better off than I would be if I had sinned?'
4 I'll answer you with words,
and answer your three friends as well.
5 Look up at the sky and observe,
and see that the clouds are higher than you.
6 If you disobey him, what do effect could it have on him?
And if your disobedience accumulates, what could that do to him?[31]
7 If you're innocent, what does he gain from that,
or what good thing will he receive due to that?
8 Wickedness only applies to people like us,
and innocence is only a concept for humans.
9 People cry out because there's so much oppression,
they cry for help because some people have so much power.
10 But no one asks, 'Where's God my creator,
who gives us songs in the night,
11 who has taught us more than he taught the animals,
and made us wiser than he made the birds in the sky.
12 When they cry out, he doesn't answer
because of the pride of wicked people.
13 Surely God doesn't listen to empty words.
Surely the provider doesn't take notice of them.
14 Indeed you'll say that you can't see him.
Your case is in front of him but you're waiting for him.
15 So now in his anger, he hasn't visited,
and he doesn't take much notice of disobedience.
16 So Iyov (Job) opens his mouth for nothing.
He says many words but doesn't know what he's talking about.

Elihu continues speaking

36:1 Then Elihu continued:
Elihu
2 Be patient with me a little longer
and I'll show you that I still have words on God's behalf.
3 I get my knowledge from a wide range of sources,
and as my foundation, I'll use the creator's justice.
4 I can assure you that I won't say anything that's false.
The person with total knowledge is right here in front of you.
5 Listen, God is very powerful but he doesn't despise people.
He's powerful and knows exactly what he wants.
6 He doesn't preserve the life of evil people,
but he gives justice to those who are suffering.
7 He never stops protecting innocent people,
but he establishes kings on their thrones
to rule forever and to be honoured.
8 If they become prisoners in chains,
tangled in the ropes of suffering,
9 then he tells them what they've done and how they disobeyed—
they were behaving proudly.
10 He makes them listen to instruction,
and tells them to stop disobeying.
11 If they would listen and serve him,
they would live out their remaining days in prosperity,
and their remaining years would be pleasant.
12 But if they don't listen,
they'll be killed in battle,
and die without knowing what's coming.
13 Those whose thoughts are godless will remain angry.
They won't cry out for help when he captures them.
14 Their soul dies in its youth,
and their life is among the male temple prostitutes.
15 He uses their suffering to rescue the person suffering,
and makes them listen as a result of their difficulties.
16 Indeed, he's enticed you out of the jaws of distress
to a wide place without constraints,
and he's set your table with rich food.
17 You are always judging wicked people.
You're addicted to judgement and justice.
18 Don't let yourself be enticed by riches,
and don't let a large bribe change your mind.
19 Can your wealth keep distress away from you,
or by using every effort of your strength?
20 Don't wish for the night time,
when people groups are cut off in their place.
21 Watch out that you don't choose evil,
because you've chosen that rather than suffering.
22 Listen, God is honoured because of his power.

31 **RV 35:6-8 · Cross-ref.** Yob 22:2-3.

Readers' Version

Who's a better teacher than him?
23 Who could possibly give orders to him,
and who might accuse him of disobeying?
24 Make sure that you praise his actions,
which people have sung about.
25 All humankind has seen it.
People look at it from a distance.
26 Listen, God must be honoured, but we don't know him.
How could we determine how old he is?
27 He lifts up the droplets of water.
They form into rain from the vapour,
28 which then showers down from the clouds.
They drop down on humankind in large quantities.
29 Who can understand how the clouds spread out?
Or the thundering coming from his porch?
30 Listen, he spreads his lightning out,
and he covers the depths of the sea.
31 He uses them to judge people groups.
He supplies plenty of food.
32 He directs the lightning with his hands,
and instructs it where to strike.
33 Its thundering noise tells about him.
Even the livestock know what's coming.
37:1 My heart also pounds after that
and it jumps away from its place.
2 Listen, hear his thunderous voice,
and the low rumbling that comes from his mouth.
3 He releases the thundering under all the skies,
and his lightning to the end of the earth.
4 After that, a voice roars out.
He thunders with his majestic voice,
and he doesn't restrain the lightning bolts.
5 When God speaks, it's awesome, like thunder,
doing amazing things that we can't even comprehend.
6 He tells the snow when to fall to the earth,
and commands the shower of rain to become a downpour.
7 He puts a seal on everyone's hands,
so that everyone knows that he made them.
8 The wild animals go into their lairs,
and they stay inside their dens.
9 A gale comes out of its room,
and the cold is brought by the north winds.
10 God's breath delivers ice,
and the wide lakes freeze over.
11 Indeed he loads the clouds with moisture.
He scatters his lightning through them.
12 They go round in circles then turning with his guidance—
following his instructions right across the earth,
13 whether it's for correction or for the land,
or because of his favour that he causes it to happen.
14 Just listen to this, Iyov (Job).
Stand still and consider how incredible God's actions are.
15 Do you understand how God makes these things happen,
and how his clouds are able to flash with lightning?
16 Do you know how the clouds balance at just that level?
Do you understand the activities of the one who has perfect knowledge?
17 You whose clothes get hot
when the south wind brings hot, still air.
18 Can you flatten out the sky like him,
as solid as a cast metal mirror.
19 Teach us what we should say to him.
We can't get organised here in the darkness.
20 Should he be informed that I want to speak,
or will anyone who talks get swallowed up?
21 You know that people can't look at the bright sunlight in the sky
when the wind has come through and cleared it.
22 Gold comes from the north. ???
Awesome majesty surrounds God.
23 We don't know how to find the provider.
He has incredible power.
and he doesn't violate justice or his integrity.
24 Because of that, people should obey him.
He doesn't pay attention to those who are wise.

SECTION SIX: Yahweh's speeches[32] · God answers Iyov

38:1 Then Yahweh answered Iyov (Job) from the storm:
Yahweh
2 Who is this giving bad advice,
with words that are lacking knowledge?
3 Get ready to battle[33] like a man,
and I'll question you and you can answer me.
4 Where were you when I laid **the world's foundations**?
Do tell me, if you understand that.
5 Who decided on its measurements, if you know?
Or who stretched out a tape measure over it?
6 What were its footings attached to?
Who put its reference stone in place
7 when the morning stars sung together,
and God's children shouted happily?
8 Who was the one who confined **the ocean** with gates[34]
when it burst its way out from the womb?
9 I covered it with clouds as its clothing,
and thick darkness as its tight blanket.
10 I assigned my boundaries for the ocean,
and put a latch on its gates,
11 and I said, 'You can only come this far and no further.
Your proud waves will be stopped here.'
12 In all your life, have you ever commanded the morning to come,
or helped the dawn to know its place

32 **RV 38:1 · Parallel** 38:1–42:6

33 **RV 38:3 · Note** Lit. 'Gird your loins'. In a robe-wearing culture, it was normal for a man to tuck the bottom of his robe up into his belt to clear his legs to be able to move more freely—perhaps to run, but also to fight.

34 **RV 38:8-11 · Cross-ref.** Psa 104:9; Prv 8:29; Jer 5:22.

Readers' Version

13 so that it might take hold of the bottom edges of the earth
and shake the wicked out of it?[35]
14 After dawn, the earth takes shape like clay when a seal is pressed into it,
and its features stand out like folds in a cloak.
15 Their light is withheld from wicked people,
and their arm raised in violence gets broken.
16 Have you visited the springs under the sea?
Have you walked around in the trenches of the deep ocean?
17 Have the gates of death been revealed to you?
Have you seen the gates that open into deep darkness?
18 Have you taken note of the width of the earth?
Do tell me if you know all those things.
19 How do you get to where light lives,
and where is the place that darkness comes from?
20 Can you take it to its territory,
and how would you figure out the paths to its house?
21 You'd know because surely you were born before then, ☺
and you're so very, very old. ☺
22 Have you entered the warehouses where snow is stored,
and have you seen the bunker where hail is kept,
23 which I keep there ready for troubled times—
for the day of war and battle?
24 Where's the way to find where light is distributed,
or where the east wind gets scattered all over the earth?
25 Who cuts out the channels for the downpours to flow in,
and makes the path for thunderbolts?
26 Who sends rain to regions where nobody lives,
or to a wilderness that has nobody in it,
27 to satisfy the parched wasteland
and to cause fresh grass to shoot up?
28 Does the rain have a father,
or who gave birth to the dew drops?
29 Whose womb does the ice come from,
and who gives birth to the frost that descends from the sky,
30 when the waters become hard like stone,
and the surface of the deep ocean freezes?
31 Can you tie together **the stars** of Pleiades,
or loosen Orion's belt?[36]
32 Can you lead each constellation out in its season,
and can you guide the Bear with her cubs?
33 Do you understand the physical laws of the universe,
or can you establish their rule over the earth?
34 Can you command **the clouds** with your voice,
and cause a flood of water to cover you?
35 Can you send out flashes of lightning,
so they go off then tell you, 'Here we are'?
36 Who put wisdom into people's minds,
or can give understanding to the mind?
37 Who has enough wisdom to number the clouds,
and who will tip over the water jars of the sky
38 when the dust solidifies into a lump,
and the clods of soil stick together?
39 Can you hunt for prey for the **lioness**,
and satisfy the appetite of her cubs,
40 when they crouch in their dens—
lying in wait in the thicket?
41 Who prepares prey for the **raven**
when its chicks cry out to God for help,
when they stagger around for lack of food?
39:1 Do you know when it is that **mountain goats** give birth?
Do you watch the wild does having their fawns?
2 Have you counted how many months it'll be after they conceived?
Do you know what date they'll give birth?
3 They crouch down to deliver their young,
and then their labour pains are over.
4 Their young grow up in the countryside and become strong,
then they leave their mothers and don't return to them again.
5 Who set the **wild donkeys** free?
Who untied the ropes of the wild mule?
6 I decided that the wilderness would be their home,
and the salt-land to be where they live.
7 They laugh at the commotion coming from the city.
They don't have any drivers shouting at them.
8 They range across the hills looking for pasture,
and search after anything that's green.
9 Will the **wild cow** consent to serve you,
or to stay the night beside your feeding trough?
10 Will you use a rope to guide the wild bull to plough straight,
or will he come along afterwards to harrow over the furrows?
11 Would you trust in his strength,
and leave your work for him to do?
12 Would you depend on the wild bull to bring in your grain,
and to pile it on your threshing floor?
13 **Ostriches** happily flap their wings,
but unlike the stork, their joints and feathers aren't made for flying.
14 The female leaves her eggs on the ground.
They're kept warm in the dust.
15 She forgets that they might be crushed by a foot,
or be trampled by wild animals.
16 She's harsh on her young as if they're not hers,
without worrying that her egg-laying might all be wasted.
17 Yes, God didn't give her much wisdom,

35 **RV 38:13 · Note** Of course, the wicked are busy in the 'blanket of darkness', but dawn pulls that off them.
36 **RV 38:31 · Cross-ref.** Yob 9:9; Amos 5:8.

Readers' Version

and he didn't fill her with much understanding,
18 but it doesn't stop her flapping her wings.
She laughs at the horse and its rider.
19 Was it you who gave **the horse** his strength?
Did you clothe his neck with that mane?
20 Did you make him so he can leap like a locust?
His powerful snorting is terrifying.
21 They paw at the ground, excited to go and display their strength.
Off they go to face the enemy's weapons.
22 It laughs at fear—not afraid at all,
and it doesn't retreat back from the sword.
23 The quiver of arrows rattles on its side.
The spear and the javelin flash.
24 Shaking with excitement, it speeds over.
It can't stand still once the horn is sounded.
25 When it hears the horn, it snorts ready to go,
and it smells the battle from far away—
the shouts of the commanders and the battle-cries.
26 Is it your wisdom that **the hawk** uses to soar,
and why it spreads its wings to migrate south?
27 Is it your command that sends the eagle flying upwards,
and tells it to build its nest up so high?
28 It lives on a cliff,
and spends the night in its fortress among the sharp rocks.
29 From there, it spies out food.
Its eyes watch from far away.
30 Its young ones feast on blood,
and where there's dead bodies, they'll be there.[37]

God challenges Iyov to answer

40:1 Then Yahweh continued to speak to Iyov (Job):
Yahweh
2 Will the person who's been finding faults now argue with the provider?
Let the one who tries to correct God, give an answer.

Iyov's non-answer

3 Then Iyov (Job) answered Yahweh:
Iyov
4 Indeed, I'm insignificant—what could I answer?
I'll just put my hand over my mouth.
5 I've spoken once, but I won't answer,
and twice, but I won't continue.

Yahweh's response to Iyov

6 Then Yahweh again spoke to Iyov (Job) from inside the storm:
Yahweh
7 Now tuck up your robe like a man going into battle.
I'll question you, and you must answer me.
8 Would you actually invalidate my judgement?
Would you condemn me so you can declare yourself right?
9 Is your arm as powerful as God's?
Can you thunder with a voice like his?
10 Then embellish yourself with majesty and greatness,
and dress yourself with honour and splendour.
11 Let your fierce anger loose,
and take every proud person on and bring them down.
12 Take note of every proud person and humble them.
Crush wicked people where they stand.
13 Bury them together in the dust.
Imprison them in the grave.
14 Then I'd even admit to you
that you *can* save yourself with your own strength.
15 Now look at the **sauropod** (behemoth) which I made on the same day as you.
It eats grass like a cow.
16 Notice the strength in his thighs,
and the power of his stomach muscles.
17 It bends its tail like a cedar tree.
Its thigh tendons are tightly strung.
18 Its bones are like bronze pipes.
Its legs are like iron rods.
19 It's at the beginning of God's paths. ???
The creator has let him bring his sword near. ???
20 The hills provide produce for it,
and all the animals in the countryside play there.
21 It lies under the lotus trees,
hidden in the reeds in the marsh.
22 The lotus trees cover it with their shade.
The poplars in the riverbed surround it.
23 If the river gets violent, it doesn't rush out.
It remains confident even when the Yarden (Jordan) River surges to his mouth.
24 Can anyone capture it while its eyes watch?
Is there anyone who can make a snare to pierce its nose?
41:1 Can you pull **the sea dragon** (leviathan) with a hook,[38]
or tie his tongue down with a rope?
2 Can you put a leash into its nose,
or pierce its jaw with a harpoon?
3 Will it beg you over and over for mercy?
Maybe if it says tender things to you?
4 Will it make an agreement with you?
Might you take it as a slave for the rest of its life?
5 Will you play with it like with a pet,
and tie it on a leash for your girls?
6 Will your team set a price on the whole creature?
Will they divide it up among the merchants?
7 Can you fill its hide with harpoons,
or its head with fishing spears?
8 Put your hand on it and you'll remember the battle—
don't do it!
9 What hope would you have against it?
Aren't you put off just from looking at it?
10 No one's fierce enough to wake it up,
so how might you expect to stand up to me?
11 Who has confronted me with any claim that I should

37 **RV 39:30 · Cross-ref.** Mat 24:28; Luk 17:37.

38 **RV 41:1 · Cross-ref.** Psa 74:14; 104:26; Isa 27:1.

Readers' Version

repay?
Everything under the sky belongs to me.
12 I won't keep quiet about its limbs,
or about its strength and the beauty of its form.
13 Who can remove its armour plating at the front,
or penetrate beyond its chestplate?
14 Who can open its jaws,
when there's terror all around its teeth?
15 Rows of scales are its pride,
fitting into each other with a tight seal.
16 Each one is very close to the next,
and no air can get between them.
17 The lock tightly to their next door neighbour.
They cling together and can't be separated.
18 Its snorting causes flashes of light,
and its eyes are like the early rays of dawn.
19 Flames come from its mouth.
Sparks of fire leap out.
20 Smoke pours from its nostrils,
like a boiling pot with a hollow reed poking out from under the lid.
21 Its breath sets coals on fire,
and a flame comes out of its mouth.
22 There's incredible strength in its neck,
and fear always goes ahead of it.
23 The folds of his body are joined tightly together—
so firm that they can't be moved.
24 His chest is hard like stone—
yes, as solid as the bottom mill-stone.
25 When it rises up, even mighty men are afraid.
They retreat if they see it thrashing around.
26 Striking it with a sword would have no effect,
nor would a spear, arrow, or dart.
27 Iron is like straw to the sea dragon,
and bronze like rotten wood.
28 Nothing shot with a bow can make it turn away—
For it, stones from a sling are like bits of straw.
29 Heavy clubs are just like a grain stalk,
and it laughs at the rattling of a spear.
30 Its underbelly is sharp like broken pottery.
It tears up the mud like a sledge for threshing grain.
31 It makes the deep ocean boil like a pot.
It makes the sea swirl like a jar of ointment.
32 It leaves a glistening wake behind it—
you'd think that the deep water had white hair.
33 There's no equal to it on the earth—
the creature that was made to have no fear.
34 It looks down on all those who think they're powerful.
It's the king of all those who are proud.

Iyov requests God's forgiveness

42:1 Then Iyov (Job) answered Yahweh:
Iyov
2 I know that you can do everything,
and no one can stop you from doing what you want.
3 You asked,
'Who's this concealing counsel without knowledge?'[39]
That's why I spouted out things I didn't understand—
things that are too wonderful for me—that I didn't know.
4 Listen now, and I'll speak.
I'll tell you my question and you can inform me.[40]
5 I'd heard you with my ears,
but now I can see you with my eyes.
6 Therefore I despise myself for what I said,
and I show my repentance by sitting in dust and ashes.

SECTION SEVEN: Final speech and restoration[41] · Iyov's three friends humiliated by God

7 After Yahweh had said that to Iyov (Job), he told Elifaz (from Teyman), "I'm angry with you and your two friends, because what you all said about me wasn't right, like what Iyov said. 8 So now get seven bulls and seven rams and go to my servant Iyov and offer them as a burnt offering for yourselves. Then my servant Iyov will pray for you all. I'll do what he asks and not deal with you like your foolishness deserves, because you all didn't speak accurately about me like Iyov did."
9 So Elifaz (from Teyman) and Bildad (from Shuah) and Tsofar (from Na'amah) went and did what Yahweh had told them, and Yahweh accepted Iyov's prayer.

Iyov's doubled restoration

10 After Iyov (Job) had prayed for his friends, Yahweh changed his situation and gave him double what he had before.[42] 11 Then all of his brothers and sisters and everyone who'd known him before, came to his house and had a meal with him, and they comforted him and consoled him about all the troubles that Yahweh had brought on him. Then they each gave him a silver coin and a gold ring.
12 Then Yahweh blessed the second part of Iyov's life more than the first, and he ended up with 14,000 sheep, 6,000 camels, 1,000 working pairs of cows, and 1,000 female donkeys. 13 He also had seven more sons and three more daughters 14 who he named Yemimah, Ketsiah, and Keren-Hapuk. 15 No one in the whole country was as beautiful as Iyov's daughters, and as well as their brothers, their father gave them each a piece of land as an inheritance. 16 Iyov lived another 140 years after all that, and was even able to see his great-grandchildren. 17 Then Iyov

39 **RV 42:3 · Cross-ref.** Yob 38:2.
40 **RV 42:4 · Cross-ref.** Yob 38:3.
41 **RV 42:7 · Parallel** 42:7-17
42 **RV 42:10 · Cross-ref.** Yob 1:1-3.

died in good circumstances and at a very old age.

Yehoshua

(Joshua)

Introduction

This account about Yehoshua, traditionally 'Joshua' in English (after 'I' and then 'J' changed away from a 'Y' sound over the centuries), tells how the Israelis invaded Kena'an (Canaan) and took control of the land. Yehoshua led them forward now after replacing Mosheh (Moses) when he passed away somewhere on a mountain. Some of the main events described in this document include: their crossing the Yarden (Jordan) river, the destruction of Yeriho (Jericho) city, the war at Ay, the allocation of blocks of land to the various Israeli tribes and others, and the renewal of the agreement between Yahweh and his people.
The most well-known saying in this account is, "...choose for yourselves today who you will serve... But as for me and my household, we will serve Yahweh." (24:15).

Main components of this account

The defeat of the Kena'anim/Canaanites *1:1–12:24*
The division of land *13:1–21:45*
a. The land east of the River Yarden/Jordan *13:1-33*
b. The land west of the River Yarden *14:1–19:51*
c. The refuge cities *20:1-9*
d. The cities for Levites *21:1-45*
The returning home of some tribes back to the east of the Yarden *22:1-34*
Yehoshua's final instructions *23:1-16*
The renewal of the agreement there at Shekem *24:1-33*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Yahweh encourages Yehoshua · Promised land

1:1 After the death of Yahweh's servant Mosheh (Moses), Yahweh spoke to Mosheh's servant Yehoshua (Joshua, Nun's son), saying, **2** "Now that my servant Mosheh is dead, you and all these people should pack up and cross over this River Yarden (Jordan) to go to the land that I am about to give to them—to Yisrael's (Israel's) descendants. **3** I'll give you all every place that the soles of your feet tread on, just like I told Mosheh.[1] **4** Your territory will extend from the wilderness in the south to the Levanon mountains in the north, and from the large Perat (Euphrates) River in the east, and right to the Mediterranean sea in the west, including all of the Hitim' land. **5** No man will be able to challenge your leadership as long as you live—I'll be with you just as I was with Mosheh—I won't fail you or abandon you.[2] **6** Be strong and be courageous, for you yourself will lead these people to inherit the land that I promised their ancestors that I'd give to them.[3] **7** Just be strong and very courageous—making sure that you obey everything that my servant Mosheh instructed you. Don't turn away to the right or to the left from it, so that you'll be wise in every situation that you end up in. **8** That book of the law must always be on your lips and you should meditate on it day and night, so that you'll be careful to follow everything that's written in it, because then you'll make your ways prosperous and then you'll be wise. **9** Didn't I order you to be strong and courageous? Don't tremble or be discouraged because your god Yahweh will be with you wherever you go."

Yehoshua instructs the people · Promised land

10 Then Yehoshua (Joshua) instructed the leaders of the people, **11** "Go right through the camp and tell the people: Get everything ready that you'll all need because in three days we'll be ready to cross over this river and enter the land that your god Yahweh is about to give to you, and to take control of it."

12 To the descendants of Re'uven and Gad, and to the half-tribe of Menasheh (Manasseh),[4] Yehoshua said, **13** "Remember what Yahweh's servant Mosheh (Moses) informed you: Your god Yahweh is about give this land to you and to enable you all to settle down. **14** Your women and children and your livestock will stay here in the land that Mosheh allocated to you on this eastern side of the Yarden (Jordan) River. But your soldiers must dress for battle and cross over ahead of your brothers and help them **15** until Yahweh enables your brothers to take over the land that your god Yahweh is about to give them so they can settle like you all have. Then you'll all be able to return to this land which Yahweh's servant Mosheh gave you on this eastern side of the Yarden and take full control of it."

16 "We'll do everything you've told us to," the people answered, "and we'll go wherever you send us. **17** We'll listen to you just like we listened to everything Mosheh said. May your god Yahweh be with you, just like he was with Mosheh. **18** We'll put anyone to death who rebels against your words or refuses to follow your instructions. Just stay strong and courageous."

Spies sent to Yeriho/Jericho · Promised land

2:1 Then from there at Acacia Grove, Yehoshua (Joshua) (Nun's son) secretly sent off two spies, saying, "Go and learn about the land over there, especially around Yeriho (Jericho) City." So they went off, and over there, they entered the house of a woman—a prostitute named Rahav—and they lay down there.[5] **2** However, someone told Yeriho's king, "Listen, some Israeli men arrived here tonight to check out our land." **3** So the king sent guards to tell Rahav, "Bring out the men who went to your place and stayed the night, because they've come here to check out our land!"

4 However, Rahav had hidden the two men so she answered, "Indeed, the men arrived here, but I didn't know where they were from. **5** But as the city gate was about to shut last night, the men went out. I don't know to where they went—if you all hurry, you might be able to catch them." **6** (But actually she had taken them up onto her flat roof and hidden them in bundles of flax that were drying there.) **7** So the guards hurried out on the road to the fords on the Yarden (Jordan) River and the city gate was kept shut after they had left.

8 Before the Israeli men lay down to sleep that night, Rahav went up them on the roof **9** and told them, "We know that Yahweh has given this land to you all and we're all terrified of you. Everyone that lives here is trembling at the thought of your coming **10** because we've heard that Yahweh dried up the water of the Red Sea ahead of you all when you left Mitsrayim (Egypt).[6] And we heard what you all did to two of the Amori kings Sihon and Og over the Yarden there—how you all completely destroyed them.[7] **11** Yes, we've heard the reports and we trembled and lost our courage to fight you all because your god Yahweh, he's God over the heavens above and the earth below. **12** So now, please promise me by Yahweh that because I've been kind to both of you, you all will act kindly towards my father's household. Give me a guarantee that you'll do what you promise **13** and spare my parents and my siblings and their families from death."

14 "Our lives for your lives," the two men agreed. "If you don't tell anyone about our agreement, then when Yahweh

1 **RV 1:3-5 · Cross-ref.** Deu 11:24-25.

2 **RV 1:5 · Cross-ref.** Deu 31:6,8; Heb 13:5.

3 **RV 1:6 · Cross-ref.** Deu 31:6-7,23.

4 **RV 1:12-15 · Cross-ref.** Num 32:28-32; Deu 3:18-20; Josh 22:1-6.

5 **RV 2:1 · Cross-ref.** Heb 11:31; Jam 2:25.

6 **RV 2:10 · Cross-ref.** Exo 14:21.

7 **RV 2:10 · Cross-ref.** Num 21:21-35.

gives us this land, we'll show kindness and faithfulness to you."

15 Then she put a rope out through the window to let them down to escape from the city, because her house where she lived was actually built into the side of the wall. 16 "Go to the hill country," she told them, "so those searching for you won't find you, and hide up there for three days. Then once the searchers have returned, you'll be able to safely return to your camp."

17 "This promise that you made us make," the men told her, "won't apply unless you do this: 18 Take this red cord and when we invade the land, tie it in this window in the wall. Make sure that your parents and your siblings and their households are all here in your house. 19 If any of them leaves the house, their life will then be in their own hands and we'll be innocent if they're killed. But if anyone with you in this house gets injured, we'll be responsible for that. 20 Also, if you tell anyone else about this agreement, then we'll be released from this promise that you made us make." 21 "Sure, let it be as you say," Rahav responded. Then she sent them off, and after they'd gone, she tied the red cord in her window.

22 The two men went up into the hills and stayed there for three days until the search party returned to the city after searching all the roads and not finding them. 23 So the two men went down to the river and crossed over and returned to Yehoshua (Joshua) (Nun's son), and they told him everything that had happened. 24 "Yahweh has certainly given this land to us," they told Yehoshua. "The people there won't be able to resist us because they're so terrified."

The Israelis cross the Yarden · Promised land

3:1 Early the next morning, Yehoshua (Joshua) and the people got up early and set off from Acacia Grove and went as far as the Yarden (Jordan) River and camped there without crossing over. 2 After three days, the leaders went throughout the camp 3 and instructed the people, "As soon as you all see the box containing the agreement with your god Yahweh, and see the Levitical priests carrying it, then you yourselves should move out from your places and follow after it. 4 But keep about nine hundred metres back from it. Don't go any closer than that so that you all can see the way to go, because we haven't been this way before."

5 Then Yehoshua told the people, "Make sure you all do the ritual washing to make yourselves pure, because tomorrow Yahweh will do miracles among us." 6 And he told the priests, "Lift up the box with the agreement, and walk across here in front of the people." So they lifted up the sacred chest and went and stood in front of all the people.

7 Then Yahweh told Yehoshua, "Today I'll begin to make you powerful in the eyes of all Yisrael (Israel) so they'll know that I'm with you just like I was with Mosheh (Moses). 8 Tell the priests who are carrying the sacred chest that as soon as they come to the edge of the river, they should go in just a little and then stop there."

9 Then Yehoshua told the Israelis, "Gather around here and listen to your god Yahweh's message." 10 He told them, "This is how you'll all know that God, who can do anything, is among you. With your own eyes, you'll all see how he'll take away the land from the Kena'anim (Canaanites), the Hitim, the Hivim, the Perizim, the Girgashim, the Amorim, and the Yevusim. 11 Listen, the sacred chest containing the slabs that belongs to the master who owns the whole world, is about to be taken across the Yarden (Jordan) in front of you. 12 So now, select one man from each of your twelve tribes, 13 and as soon as the priests carrying the sacred chest go into the Yarden, as soon as their feet touch the water, the river water on the upstream side will pile up in a heap."

14 So once the people had packed up their tents ready to cross the river, the priests carrying the sacred box walked ahead in front of them. 15 Then as soon as those priests steeped into the edge of the fast-flowing river (because it overflowed its banks at harvest time in the spring), 16 then the water coming from upstream suddenly stopped flowing. The water far upstream piled up near a town called Adam (near Tseretan), and the water that normally flowed down towards the Sea of Aravah (also called the Dead Sea or the Salt Sea) stopped flowing, so the people were able to cross what was the Yarden River opposite Yeriho (Jericho). 17 The priests carrying the sacred chest with Yahweh's agreement in it, stood on firm, dry ground in what had been the middle of the river. All the Israelis crossed over on dry ground until everyone was across.

The memorial of boulders · Promised land

4:1 Once all the people had crossed over the Yarden (Jordan) River, Yahweh told Yehoshua (Joshua), 2 "Take those twelve men that the people selected from each tribe, 3 and give them these instructions: Pick up twelve boulders from here in the middle of the Yarden from near where the priests are standing, and bring them over with you, and put them in the place where you all camp tonight."

4 So Yehoshua called over the twelve men, one from each tribe, 5 and told them, "Cross back to where your god Yahweh's box is in the middle of the Yarden and each of you should pick up a rock and carry it back on your shoulder—one stone each on your shoulder to match the number of tribes of Yisrael's (Israel's) sons. 6 Those boulders will be a monument for all the people. In the future when your children ask what those boulders mean, 7 then you'll all be able to tell them that the water in the Yarden River was cut off ahead of the box with Yahweh's agreement. When it crossed over into the river, the water in the river stopped flowing, and those boulders are a memorial for the Israelis forever."

8 So the Israelis did just what Yehoshua had told them to do, and they picked up twelve boulders from the Yarden, just as Yahweh had instructed Yehoshua, and brought them over to where the people were camping and placed them down there. 9 Then Yehoshua stacked up twelve other boulders in the middle of the Yarden where the feet of the priests carrying the box with the agreement had been, and they remain there until today. 10 The priests car-

rying the box had stood in the middle of the Yarden until everything that Yahweh had instructed Yehoshua to pass on to the people was done, just as Mosheh (Moses) had also instructed Yehoshua, and the people had rapidly crossed over.

11 As soon as all the people had crossed over, the priests carrying Yahweh's box also crossed over in front of the people. **12** The soldiers from the tribes of Re'uven, and Gad and the half-tribe of Menasheh (Manasseh) had marched over ahead of the rest of the Israeli, as Mosheh had agreed with them. **13** (There were around forty thousand of them, armed and ready for battle, and they were heading to the plains of Yeriho (Jericho) for the battle there.) **14** On that day, Yahweh helped Yehoshua to look powerful in the eyes of the people, and they respected him just as they had respected Mosheh all the days of his[8] life.

15 Then Yahweh told Yehoshua, **16** "Now order the priests carrying the box with the agreement to come up out of what was the Yarden River," **17** so Yehoshua instructed the priests to come on up from the Yarden. **18** As soon as the priests carrying the box with Yahweh's agreement came up out of what had been the Yarden River and their feet stepped onto what had been dry land, the river water returned to its place and overflowed its banks as it had been doing for the previous few days.

19 The people had come up from the river valley around the end of March and they camped east of Yeriho at Gilgal, **20** which was where they had set up the monument of twelve boulders. **21** Then Yehoshua told the Israelis, "In the future when your descendants ask why these boulders are here, **22** tell them that this is where Yisrael crossed the Yarden River on dry land. **23** Your god Yahweh dried up the river water ahead of you until you'd all crossed over, just as he had done when he dried up the Red Sea before we crossed over. **24** Yahweh did that so that all the peoples in the world would know that he is powerful, and so that you'll always all respect him.

5:1 When all the Amori kings who were on the west side of the Yarden (towards the ocean) and all the Kena'ani (Canaanite) kings (beside the ocean) heard how Yahweh had dried up the water in the Yarden River until the Israelis had crossed over, they trembled with fear and lost their nerve to stand against Yisrael (Israel).

Circumcising the males and celebrating 'pass-over' at Gilgal · Promised land

2 At that time, Yahweh told Yehoshua (Joshua), "Make yourself flint knives and again circumcise the male Israelis." **3** So Yehoshua had flint knives made and the male Israelis were circumcised at a place they named 'The hill of foreskins'. **4** (This was done because all the men who'd left Mitsrayim (Egypt) and who were old enough to join the army had been circumcised but had died in the wilderness since then,[9] **5** and because all the boys who'd been born while they were in the wilderness after they'd left Mitsrayim hadn't been circumcised. **6** The Israelis had spent forty years moving around the wilderness until the last of those men who'd left Mitsrayim but hadn't listened to Yahweh had died. Yahweh had promised not to let them see the land that he'd promised to their ancestors to give them—a land flowing with milk and honey. **7** It was the sons of those people that Yehoshua had circumcised this time because they hadn't been circumcised on the way.)

8 After all their males had been circumcised, they remained in that camp until they'd healed up. **9** Then Yahweh told Yehoshua, "Today I've rolled away the disgrace of Mitsrayim from you," and that place is named Gilgal[10] until this day.

10 In the evening of the fourth day that the people had been camped at Gilgal there on the plains near Yeriho (Jericho), they celebrated the 'pass-over'.[11]

Eating from the land—no more manna · Promised land

11 The next day they ate roasted grain that they'd taken from that area, and ate flat bread that same day. **12** The day after they'd eaten some of the produce from that area, there was no manna on the ground to be collected and so it stopped[12]—instead they'd eat the produce from the Kena'an (Canaan) region beginning that year.

Yehoshua and the man with a sword · Promised land

13 While Yehoshua (Joshua) was in the Yeriho (Jericho) area, he looked up and saw a man in front of him. The man had drawn his sword and was holding it in his hand so Yehoshua approached him and asked, "Are you on *our* side, or with our enemies?"

14 "No," the man answered, "but I, the leader of Yahweh's army, have come now."

Then Yehoshua fell to his knees and bowed down with his face to the ground, and asked him, "What's my master going to command to his servant?"

15 "Take off your sandals," the commander of Yahweh's army told him, "because the ground that you're standing is holy." So Yehoshua took them off.

Yeriho's walls collapse · Promised land

6:1 Now Yeriho (Jericho) city was shut-up tightly because of the Israelis, so no one was coming out and no one could go in. **2** Then Yahweh told Yehoshua (Joshua), "Listen, I've given you victory over Yeriho and its king, and their mighty army warriors. **3** All your soldiers must go around the city once every day for six days **4** with seven priests blowing ram's horns going ahead of the sacred box.

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8 **RV 4:14 · Note** The Hebrew doesn't make it clear here whether the writer meant all of **Mosheh's life** or all of **Yehoshua's life**, so translations will vary.

9 **RV 5:4 · Cross-ref.** Num 14:28-35.

10 **RV 5:9 · Note** The name 'Gilgal' ('גִּלְגָּל', 'circle') sounds like 'galal' ('גָּלַל', 'roll').

11 **RV 5:10 · Cross-ref.** Exo 12:1-13.

12 **RV 5:12 · Cross-ref.** Exo 16:35.

Readers' Version

On the seventh day, you all must go around the city seven times while the priests are blowing the horns. **5** Finally, with a long blast of the horn, when you all hear that then all the people must shout loudly and the wall around the city will fall down flat, and all the soldiers should go straight in from where they're standing."

6 So Yehoshua summoned the priests and told them, "Carry the box with the agreement, and have seven priests hold up seven rams' horns ahead of Yahweh's box." **7** Then he told the people, "Go across in front and go around the city, with the soldiers going ahead of Yahweh's box."

8 After Yehoshua had spoken to the people, the seven priests with their seven rams' horns went across in front and blew the horns, and the box with Yahweh's covenant was carried along behind them. **9** The soldiers walked ahead of the priests blowing the horns, with the rear guard walking behind the box. So they were walking and blowing the horns, **10** and Yehoshua told the people, "Don't shout or even speak or make a noise until the day I tell you all to shout—then you all should shout loudly."

11 So Yahweh's box was carried once around the city, then the people went back to the camp and stayed the night there.

12 Yehoshua got up early the next morning, and the priests picked up Yahweh's box **13** and the seven priests holding the seven rams' horns went in front of it—blowing the horns as they kept walking. The soldiers walking in front of them, and the rear guard walked behind Yahweh's box while the horns were being blown. **14** They went once around the city on that second day and then returned to their camp again—doing that for six days.

15 Then on the seventh day they got up early at dawn and went around the city as before, except this day they went around seven times. **16** After that seventh time around, the priests blew a long blast on the rams' horns and Yehoshua told the people, "Shout, because Yahweh has given you all the city! **17** However, everything in the city is sacred to Yahweh. Only the prostitute Rahav and those who are in her house will be allowed to live, because she hid the spies that we sent in. **18** But for all of you, everything inside the city is forbidden—if any of you take anything out of the city then our camp would also then be marked for destruction and it would cause a lot of trouble. **19** All the silver and gold, bronze and iron is dedicated to Yahweh and must go into his treasury.

20 So the people shouted when that horn blew—as soon as they heard it the people shouted loudly and the wall fell down on itself[13] and the people went up and over into the city from wherever they were standing and captured the city. **21** They killed every living thing in the city with their swords, including men and women, young and old, even cattle, sheep, and donkeys.

22 Then Yehoshua commanded the two men who had spied on the area, "Go to the prostitute's house and bring the woman out of it and all who are related to her, just as you promised her." **23** So the young men who'd gone in as spies went in and brought out Rahav and her parents and all her relatives and settled them outside of the camp of the Israelis. **24** Then the warriors set fire to the city and burnt everything that was in it. Only the silver and gold, and bronze and iron were first removed and put into the treasury of Yahweh's house. **25** But Yehoshua spared the prostitute Rahav and her father's household and her other relatives because she hid the men that Yehoshua had sent in to spy on Yeriho (Jericho),[14] and she still lives in Yisrael (Israel) to this day.

26 At that time, Yehoshua made the people take an oath, saying,

"May Yahweh curse anyone who rebuilds this city, Yeriho.

When that person lays its foundation, may his oldest son die.

And when he finishes building the city wall and sets up its gates, may his youngest son die."[15]

27 So Yahweh was with Yehoshua and everyone in that region had heard about him.

Akan's sin · Promised land

7:1 However the Israelis disobeyed the command about not taking anything. Akan (son of Karmi, son of Zavdi, son of Zerah, from the tribe of Yehudah (Judah)) took something that was prohibited, so Yahweh was angry with the Israelis.

2 Meanwhile, Yehoshua (Joshua) sent some of his men from Yeriho (Jericho) to Ay (east of Beyt-El (Bethel) and near Beyt-Aven) and told them, "Go to Ay and spy out the land." So the men went and checkout out Ay. **3** When they returned to Yehoshua, they told him, "Don't send all the warriors—only around two to three thousand men should go and attack them. Don't bother everyone else because Ay is small." **4** So around three thousand warriors went to attack Ay, but they were defeated and had to flee back. **5** The men from Ay chased them from the city gate downhill to Shevarim and fought them on the slopes. About thirty-six of them were killed, and the Israelis became very afraid and lost all their courage.

6 Yehoshua and the Israeli elders tore their clothes in grief and fell to their knees in front of Yahweh's box until evening, throwing dust onto their heads in despair. **7** Then Yehoshua asked, "Yahweh, my master, why did you bring these people across the Yarden (Jordan) and then let us be defeated and killed by the Amorim? If only we'd been content and stayed on the other side of the river. **8** Please, my master, what can I say now that we have had to flee in shame from our enemies? **9** When the Kena'anim (Canaanites) and the other people living in this land hear about this, they'll surround us and kill all of us. Then what would you do to defend your honour?

13 RV 6:20 · Cross-ref. Heb 11:30.

14 RV 6:25 · Cross-ref. Heb 11:31.

15 RV 6:26 · Cross-ref. 1Ki 16:34.

Readers' Version

10 But Yahweh told Yehoshua, "Stand up! Why is your face on the ground like that? 11 Yisrael (Israel) has sinned and disobeyed my agreement[16] that I made with them. They've also taken prohibited things—stealing, deceiving, and put it with their own possessions. 12 That's why they were unable to defeat their enemies—they had to flee from them because they took what was prohibited. I won't be with you all again unless you all destroy what was taken. 13 So get up and tell the people, 'Purify yourselves for tomorrow, because our God Yahweh says that we took something prohibited and we won't be able to better our enemies until it's removed from among us. 14 Tomorrow morning you all must present yourselves by your tribes. Then the tribe that Yahweh singles out, must present yourselves by your clans, and the clan that Yahweh singles out, must present yourselves by household. Then the household that Yahweh singles out, must present yourselves individually. 15 The man who is caught will be destroyed by fire, along with everything that belongs to him, because he's violated Yahweh's agreement and committed a disgraceful sin among Yisrael."

16 So Yehoshua got up early the next morning and ordered each tribe to come forward singly, and the tribe of Yehudah (Judah) was singled out. 17 Then each of the clans came forward and the Zarhi clan was singled out, and when their families came forwards, Zavdi's household was singled out. 18 When everyone in that extended family came forward, Akan (son of Karmi, son of Zavdi, son of Zerah, from the tribe of Yehudah) was singled out. 19 Then Yehoshua told Akan, "My son, now honour Yahweh the god of Yisrael and give thanks to him. And tell me now what you've done—don't hide it from me."

20 "It's true," Akan replied, "I've sinned against Yahweh the god of Yisrael. This is what I did: 21 I saw a beautiful Babylonian cloak and two hundred silver pieces and a tongue-shaped piece of gold (weighing six-hundred grams) there inside Yeriho (Jericho). I wanted them so I took them, and they're hidden in the ground under my tent, with the silver underneath."

22 Yehoshua sent some messengers and they ran to the tent, and sure enough, it was all hidden there in the ground with the silver underneath. 23 They took it out of the tent and brought it back to Yehoshua and all the people, and spread it out in front of Yahweh.

24 Then Yehoshua took Akan and the silver, the cloak, the gold along with his children and his animals, his tent and everything he owned, and took them to the Akor Valley along with all the people, 25 and he said, "Why did you cause trouble for us? Yahweh will trouble you today." And the people executed him by throwing rocks at him. Then they threw rocks at them all and burnt the bodies 26 and piled rocks over them which are still there to this day and Yahweh's anger subsided. That's why that place is called 'Akor' (i.e., 'Trouble') Valley to this day.

The defeat and destruction of Ay · Promised land

8:1 Then Yahweh told Yehoshua (Joshua), "Don't be afraid or discouraged. Take all your warriors with you and go to Ay. Listen, I've given you victory over Ay's king and his people and his city and his land. 2 You'll do to Ay and its king what you did to Yeriho (Jericho) and its king,[17] except that you all can plunder its spoil and its livestock for yourselves. Ambush the city from behind."

3 So Yehoshua led his warriors towards Ay. He chose thirty thousand of the bravest and strongest warriors and sent them ahead in the darkness 4 and told them, "Listen, you all lie in ambush against the city from close behind it, and make sure you all stay alert and ready to attack. 5 I will bring those warriors who are with me and we'll approach the city, then when they come out to attack us like last time, we'll run back away from them. 6 They'll think we're running away from them like we did before, so they'll chase after us until we've drawn them away from the city. 7 Then you'll all move in from your ambush position and capture the city, and your god Yahweh will give the city to you all. 8 After you capture the city, set fire to it. Do what I've ordered you all which in turn has come from Yahweh. 9 So Yehoshua sent them to set up the ambush between Ay and Beyt-El (Bethel) (so west of Ay). Meanwhile, he stayed overnight at the camp.

10 Yehoshua got up early in the morning and gathered the warriors, then he and the Israeli elders went in front of them to go and attack Ay. 11 They all went close to the city and camped there slightly to the north, with just a valley between them and Ay. 12 (He had sent around five thousand warriors to lie in ambush between Beyt-El and Ay, west of the city, 13 so the main group was to the north and the rear guard to the west.) That night Yehoshua went down into the valley. 14 When the king of Ay saw the Israelis, he hurriedly got his men ready, and went out early to meet Yisrael (Israel) for the battle. The king and his people went to a prepared spot overlooking the Yarden (Jordan) valley, but he didn't know that another group lay in ambush behind the city. 15 Yehoshua and the Israeli group allowed themselves to be struck by them, then they fled back towards the wilderness 16 and all the men in the city were called out to chase them. So they chased after Yehoshua and were drawn away from the city, 17 and there wasn't a single man left in Ay or Beyt-El who didn't join the chase—they left the city wide open and chased after the Israelis.

18 Then Yahweh told Yehoshua, "Hold your spear out pointing towards Ay, because I will allow you to defeat it." So Yehoshua held the spear that was in his hand out toward the city. 19 When the warriors in the ambush saw that, they rushed out from their place and entered the city and captured it, and quickly set it on fire. 20 When the men from Ay turned and looked behind them, the smoke from their city was going up into the sky, but they had nowhere

16 **RV 7:11 · Note** Probably referring to the ten commands written on the stone slabs.

17 **RV 8:2 · Note** We're not actually given any details about what happened to the king of Yeriho.

to escape to. Then Yehoshua's men who'd been fleeing towards the wilderness turned back around towards their pursuers 21 and saw that the ambush had captured the city and the smoke was rising. So they continued back towards Ay, killing their men. 22 Meanwhile, their warriors came back out of the city, so the men from Ay ended up in the middle of the two groups, and the Israelis fought until they'd killed them all. 23 However they captured the king of Ay alive and brought him to Yehoshua.

24 Then after the Israelis had finished killing the men of Ay who had chased them towards the wilderness, they returned to Ay and slaughtered the people still in there, 25 so a total of twelve thousand men and women from Ay were killed that day. 26 Yehoshua didn't lower his spear until everyone who lived in Ay had been completely destroyed. 27 The Israelis only took the livestock and the goods from Ay, just as Yahweh had instructed Yehoshua, 28 then Yehoshua burnt the city and made it a permanent pile of rubble where no one lives to this day. 29 He hanged the king of Ay on a tree, but as the sun was going down, he commanded that the corpse be brought down from the tree. They threw it into the city gateway and piled a big heap of rocks on top of it which is still there today.

The reading of Law there at Mt. Eyval · Promised land

30 Then Yehoshua (Joshua) built an altar to Yisrael's (Israel's) god, Yahweh on Mt. Eyval[18] 31 just like Yahweh's servant Mosheh (Moses) had instructed them. (It was written in the scroll of the rules from Mosheh that it must be an altar made from whole stones that haven't been chiselled with iron tools.)[19] Then they offered burnt offerings to Yahweh on it, plus they sacrificed peace offerings, 32 and while the Israelis watched, Yehoshua inscribed onto the stones there,[20] a copy of the rules passed on by Mosheh. 33 Then all of Yisrael and their elders and officials and judges were standing some on each side of the box containing Yahweh's agreement, facing the priests and the Levites who carried the box. Any resident foreigners were also there. Half of the people stood on the Mt. Gerizim side, and half on the Mt. Eyval side of the valley, just like the way that Yahweh's servant Mosheh had originally commanded for blessing the people.[21]

34 Then Yehoshua read all the law, including the blessings and the curses, as per everything that's written in the book of the law. 35 He read out every single word that Mosheh had written, in front of the entire assembly of Yisrael, including the women, children, and foreigners living among them.

The Givonim deceive Yehoshua · Promised land

9:1 There were several kings who ruled in regions on this west side of the Yarden (Jordan) —the Hitim and Amorim, the Kena'anim (Canaanites) and Perizim, the Hivim and the Yevusim. Some were in the hill country, some in the lowlands, and some along the Mediterranean coast south of Levanon. When they heard about what had happened at Ay, 2 they formed an alliance to fight together against Yehoshua (Joshua) and Yisrael (Israel).

3 However, when the people who live in Giveon heard what Yehoshua had done to Yeriho (Jericho) and Ay, 4 they decided to use cunning instead. They found old, worn-out sacks to throw over their donkeys and old, worn-out wineskins that had been torn and mended, then sent men to act as ambassadors. 5 They found worn-out sandals that had been patched, and wore worn-out clothes. All the food that they took for the journey was already dry and disintegrating into crumbs. 6 They went to Yehoshua in the camp at Gilgal and told him, "We've come from a far-off land and want you to make a treaty with us."

7 An Israeli man asked the Hivi (because Gilead was in the Hivi region), "Perhaps you really live near by? How could we make a treaty with you?"[22]

8 They addressed Yehoshua, "We are your servants."

Yehoshua asked them, "Who are you? And where have you come from?"

9 "Your servants have come from a very distant land," they replied, "because of the reputation of your god, Yahweh. We've heard the reports about him and everything that he did in Mitsrayim (Egypt), 10 and everything that he did to the two Amori kings on the other side of the Yarden (Jordan)—King Sihon of Heshbon, and King Og of the Bashan who lived in Ashtarot.[23] 11 So our elders and all those who live in our area instructed us, 'Take provisions for the journey and go to meet them, and tell them, "We are your servants. Now make a treaty with us." ' 12 This bread of ours was warm from our ovens when we loaded it for our journey, and now, look, it's all dry and crumbling. 13 And these wineskins were new when we filled them, and look, now they're all torn. Same with our clothes and our sandals—they're all worn-out from the very long journey."

14 The Israeli leaders tasted some of their provisions, but they didn't ask Yahweh for advice. 15 So Yehoshua agreed to make peace with them, and they made a treaty not to attack their people, and all the Israeli leaders promised that.

16 However, three days after making the treaty, they discovered that those people actually lived quite close to where they were. 17 Then the Israelis went on forward and they arrived at those cities on the third day—the cities of Giveon, Kefirah, Be'erot, and Kiryat-Yearim. 18 But they didn't attack those cities because their leaders had made a promise by the god of Yisrael (Israel), Yahweh.

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18 **RV 8:30-32 · Cross-ref.** Deu 27:2-8.

19 **RV 8:31 · Cross-ref.** Exo 20:25.

20 **RV 8:32 · Note** Probably not the altar stones since an iron tool wasn't allowed to be used on them.

21 **RV 8:33-35 · Cross-ref.** Deu 11:29; 27:11-14.

22 **RV 9:7 · Cross-ref.** Exo 23:32; 34:12; Deu 7:2.

23 **RV 9:10 · Cross-ref.** Num 21:21-35.

Readers' Version

All the Israelis grumbled against their leaders for making that treaty, 19 but their leaders told them, "We ourselves have promised them by our God Yahweh so now we can't touch them. 20 We're forced now to let them live, otherwise God's anger would be against us for breaking our promise to them. 21 So we'll let them live but make them our slaves." As a result of that, the Givonim became woodcutters and water-carriers for all the Israelis.

22 Then Yehoshua (Joshua) summoned them and asked them, "Why did you all deceive us by telling us that you lived far away when really you were very close? 23 Because of that, you're all cursed and you'll always be our slaves—you'll all be the woodcutters and water-carriers for the house of my god."

24 "Because it was made very clear to your servants," they answered, "that your god Yahweh had commanded his servant Mosheh (Moses) to give to you all the land and to destroy everyone who lives in the region. We feared for our lives when you came closer, so that's what we did. 25 So now we're in your power—do to us whatever you think is good and right." 26 So that's what Yehoshua did and he prevented the Israelis from killing them. 27 Instead he made them move to where he wanted, to become woodcutters and water-carriers for the people and for Yahweh's altar until this day.

The defeat of the Amorim · Promised land

10:1 Once King Adoni-Tsedek of Yerushalem (Jerusalem) heard that Yehoshua (Joshua) had captured Ay and completely destroyed it, and that he'd treated the king of Ay the same as he had treated the king of Yeriho (Jericho), and he heard that the Givonim had made peace with Yisrael (Israel) and were now working for them, 2 the people of Yerushalem were very afraid because Giveon had been a powerful city, stronger than Ay, and all its warriors were powerful. 3 So King Adoni-Tsedek sent to King Hoham of Hevron, King Pir'am of Yarmut, King Yafia of Lakish, and King Devir of Eglon, saying, 4 "Come here and help me. We'll attack Giveon because they've made peace with Yehoshua and the Israelis." 5 So those five Amori kings (from Yerushalem, Hevron, Yarmut, Lakish, and Eglon) joined together to go to Giveon and their armies camped there to fight against it.

6 The leaders of Giveon hurriedly sent to Yehoshua in the camp at Gilgal, saying, "Don't abandon your servants. Come quickly and help us, and save us because all the kings of the Amorim who live in the hill country have combined against us." 7 So Yehoshua and his warriors and prize fighters headed off from Gilgal, 8 and Yahweh told him, "Don't be afraid of them, because you'll have the victory over them—none of them will be able to stand against you."

9 Yehoshua and his men spent the night moving in, and then surprised the alliance, 10 and Yahweh confused them as the Israelis approached and caused them to be badly defeated at Giveon. Then they chased them on the road going to Beyt-Horon and killed them as far as Azekah and Makedah. 11 As they fled from the Israelis on the slope down from Beyt-Horon heading towards Azekah, Yahweh hurled large hailstones down on them from the sky and they died—actually more of them died from the hail than were killed with swords by the Israelis.

12 Then Yehoshua spoke to Yahweh on the day that he gave them victory over the Amorim, and in front of the Israelis he said,

"Sun, stay still over Giveon,
and moon, over the Ayalon Valley.

13 Then the sun stood still and the moon stood still until the nation had avenged themselves of their enemies. (Isn't that written about in the Jashar scroll?[24] The sun stood still in the middle of the sky and it didn't hurry to go around for almost a whole day. 14 There had never before been a day like that, and nothing like it since then, when Yahweh listened to a man's voice, because he was fighting for Yisrael.)

15 Then Yehoshua and all Yisrael (Israel) returned to their camp at Gilgal.

Five Amori kings defeated · Promised land

16 Meanwhile those five kings had fled away and hidden at Makedah in a cave, 17 and Yehoshua (Joshua) was told, "The five kings have been found hiding in the cave at Makedah." 18 Yehoshua said, "Roll large rocks across the mouth of the cave and assign men to guard them there, 19 but the rest of you, don't stay there. Chase after your enemies and attack them from behind. Don't let them get into their cities, because your god Yahweh wants you all to defeat them. 20 So Yehoshua and the Israelis finished most of them off, although some did manage to escape and get back into their fortified cities. 21 Then all the people returned to Yehoshua in the camp at Makedah. After that, no one dared to criticise the Israelis.

22 Then Yehoshua said, "Open up the cave and bring those five kings to me." 23 They did it and brought the five kings out from the cave—the kings of Yerushalem (Jerusalem), Hevron, Yarmut, Lakish, and Eglon. 24 When they took them to Yehoshua, he summoned all the warriors and told the commanders, "Come over here. Put your feet on the necks of these kings." 25 Then he told them, "Don't be afraid and don't be dismayed. Be strong and courageous, because this is what Yahweh will do to all your enemies—including the ones that you all still have to fight." 26 Then Yehoshua executed the five kings and hanged them on five trees, where their bodies were left until evening. 27 As the sun was going down, he commanded that the bodies be brought down and thrown into the cave where they had hidden, and they placed large rocks over the cave entrance again, which are still there to this day.

Yehoshua attacks more Amorim · Promised land

28 Then Yehoshua (Joshua) captured Makedah that same day. They killed the king and everyone else in

24 **RV 10:13 · Cross-ref.** 2Sam 1:18.

Readers' Version

the city, leaving no survivors, and Yehoshua did the same to the king of Makedah as he'd done to the king of Yeriho (Jericho).[25]

29 Then Yehoshua and all Yisrael (Israel) went southwest from Makedah to Livnah and fought against it. 30 Yahweh also allowed Yisrael to conquer it and its king, and Yehoshua again killed everyone in the city, leaving no survivors, and he did the same to the king of Livnah as he'd done to the king of Yeriho.

31 Then Yehoshua and all Yisrael went south from Livnah to Lakish, where they took a position against the city and fought against it. 32 On the second day of the battle, Yahweh helped Yisrael defeat Lakish, and they captured it and killed everyone in the city like they had done to Livnah. 33 King Horam of Gezer arrived to help Lakish, but Yehoshua defeated him and his men, leaving no survivors.

34 Then Yehoshua and the Israelis went west from Lakish to Eglon, where they took a position against the city and fought against it. 35 That day they captured it and killed everyone in the city like they had done to Lakish.

36 Then Yehoshua and the Israelis went west from Eglon up into the hills to Hevron, and fought against it. 37 They captured it and killed the king and everyone in all their towns, leaving no survivors the same as Eglon.

38 Then Yehoshua and the Israelis went to the city of Devir and fought against it. 39 They captured the city and its king and all their towns, killing everyone and leaving no survivors. They treated Devir and its king just like they had to Livnah and Hevron and their kings.

40 So Yehoshua attacked and conquered the entire region—the hill country and the Negev, the lowlands and the slopes, and all their kings. He didn't leave any survivors but destroyed everything living, just as Yisrael's (Israel's) god Yahweh had commanded. 41 Yehoshua attacked and conquered them from Kadesh-Barnea and as far as Azah (Gaza), all the land of Goshen and as far as Giveon. 42 In one swoop, Yehoshua captured all those kings and their land, because Yisrael's god Yahweh had fought for Yisrael. 43 Then Yehoshua and his warriors returned to their camp at Gilgal.

Yehoshua defeats the northern kings · Promised land

11:1 Now when King Yavin of Hatsor heard about all that, he sent to King Yovav of Madon and the kings of Shimron and Akshaf, 2 as well as the kings from the hill country in the north and in the rift valley plains south of Lake Galil, and in the lowlands and in the heights of Dor in the west, 3 and the kings of the Kena'anim (Canaanites) both east and west, and the Amorim, Hitim, Perizim, and the Yevusim who lived in the hill country, and to the Hivim by Mt. Hermon in the Mitspah region. 4 So they all came out with their warriors—so many people that they were as many as the grains of sand on the seashore, along with many horses and chariots. 5 All those kings gathered together at the time they'd specified and took up positions at the Merom stream to fight against Yisrael (Israel).

6 But Yahweh told Yehoshua (Joshua), "Don't be afraid that they look overwhelming, because tomorrow at this time, I'll ensure that they're all slain by Yisrael. You'll hamstring their horses and burn their chariots." 7 Then Yehoshua and all his warriors went to Merom and attacked them without warning 8 and Yahweh enabled them to defeat them. 9 Then Yehoshua did what Yahweh had instructed him—he crippled their horses and set fire to their chariots.

10 After that, Yehoshua returned to Hatsor city and captured it and killed the king—in the past it had been the head of all those kingdoms. 11 They killed everything in the city—not leaving anything that breathes—and then set fire to it.

12 So Yehoshua had captured all those kings and their cities, and completely destroyed them and their people just as Yahweh's servant Mosheh (Moses) had commanded. 13 However, other than Hatsor, they didn't burn any of the other more defensible cities built up on mounds. 14 The Israelis took any valuables and any livestock from those cities, but they killed everyone and everything else. 15 Yehoshua did everything exactly as Yahweh had instructed his servant Mosheh (and as Mosheh had then instructed him), not forgetting or ignoring anything.

Yehoshua controls the entire region · Promised land

16 Yehoshua (Joshua) conquered the whole region—the hill country and all the Negev, all of the Goshen region, the lowlands and the rift valley plains, the hill country of Yisrael (Israel) and its lowlands 17 from Mt. Halak downhill towards Se'ir, and as far as Ba'al-Gad in the Levanon valley below Mt. Hermon. He attacked and captured all their kings and executed them. 18 Yehoshua had spent quite some time battling with those kings. 19 No city made peace with the Israelis except for the Hivim who lived in Giveon—all the rest were taken in battle 20 because it was Yahweh who'd made them stubborn so they'd fight against Yisrael and be completely destroyed without any mercy. Yes, they were annihilated just as Yahweh had instructed Mosheh (Moses).[26]

21 At that time, Yehoshua also went and exterminated the Anakim from the hill country, from Hevron, Devir, Anav, and all the hill country of Yehudah (Judah) and Yisrael. He completely destroyed them from their cities. 22 No descendants of Anak were left in Yisrael, except that some remained in Azah (Gaza), in Gat, and in Ashdod.

23 Yehoshua captured the entire region, just as Yahweh had told Mosheh, and Yehoshua gave it as an inheritance to Yisrael, divided into portions according to their tribes, and then the region was peaceful.

The kings defeated by Mosheh · Promised land

12:1 These are the kings in the region who the Israelis defeated on the eastern side of the Yarden (Jordan) river and took possession of their land from the Arnon

25 **RV 10:28 · Note** We're not actually given any details about what happened to the king of Yeriho/Jericho.

26 **RV 11:20 · Cross-ref.** Deu 7:16.

riverbed in the south to Mt. Hermon in the north, including all of the eastern rift valley plains:[27] 2 King Sihon of the Amorim who lived in Heshbon and ruled over Aroer (on the edge of the Arnon riverbed) and over half of Gilead up to the Yabok riverbed which formed the border with the Amonim, 3 as well as the eastern rift valley plains down to Lake Galil and to the Sea of Aravah (also called the Dead Sea or the Salt Sea), the road to Beyt-Hayeshimot and the area southward below the slopes of Mt. Pisgah.

4 The Israelis also defeated King Og from Bashan, one of the few remaining Refaim, who lived in Ashtarot and at Edre'i, 5 and ruled over Mt. Hermon, Salkah, all of Bashan to the border of the Geshurim and Ma'akatim, as well as half of Gilead to the border with King Sihon from Heshbon.

6 Yahweh's servant Mosheh (Moses) and the Israelis had defeated them and Mosheh had given that region as a possession to the descendants of Re'uven and Gad and to the half-tribe of Menasheh (Manasseh).[28]

The kings defeated by Yehoshua · Promised land

7 These are the kings in the region that Yehoshua (Joshua) and the Israelis defeated on the western side of the Yarden (Jordan) river from Ba'al-Gad in the Levanon valley to Mt. Halak which goes up toward Se'ir. Yehoshua divided up that region as a possession to the various tribes of Yisrael (Israel), 8 as well as the hill country, the lowlands, the rift valley, the slopes, the wilderness and the Negev—the land of the Hitim, Amorim, Kena'anim (Canaanites), Perizim, Hivim, and the Yevusim: 9 the king of Yeriho (Jericho), the king of Ay (near Beyt-El (Bethel)), 10 the king of Yerushalem (Jerusalem), the king of Hevron, 11 the king of Yarmut, the king of Lakish, 12 the king of Eglon, the king of Gezer, 13 the king of Devir, the king of Geder, 14 the king of Hormah, the king of Arad, 15 the king of Livnah, the king of Adulam, 16 the king of Makedah, the king of Beyt-El, 17 the king of Tapuah, the king of Hefer, 18 the king of Afek, the king of Lasharon, 19 the king of Madon, the king of Hatsor, 20 the king of Shimron Meron, the king of Akshaf, 21 the king of Ta'anak, the king of Megidon, 22 the king of Kedesh, the king of Yakeneam in Karmel, 23 the king of Dor of Nafoth Dor, the king of Goyim in Gilgal, 24 and the king of Tirtsah—a total of thirty-one kings.

The regions not yet captured · Promised land

13:1 Now the years had passed and Yehoshua (Joshua) had grown old, and Yahweh said to him, "You're old now and there's still a lot of land that needs to be captured. 2 This is the remaining land: all the territories of the Pelishtim, and all of the Geshurim, 3 from Shihor (east of Mitsrayim (Egypt)) and as far as the border of Ekron to the north (it's considered to be Kena'ani (Canaanite)), the five rulers of the Pelishtim (in Azah (Gaza), Ashdod, Ashkelon, Gat, and Ekron), and the Avim. 4 In the south: all the land of the Kena'anim (Canaanites), and a Me'arah that belongs to the Tsidonim (Sidonians), as far as Afek, as far as the border of the Amorim, 5 plus the land of the Givlim, all Levanon towards the east, from Ba'al-Gad below Mt. Hermon as far as Levo-Hamat. 6 I myself will drive out all those who live in the hill country from Levanon as far as Misrefot-Mayim, and all the Tsidonim. Make sure that it's given to the Israelis as an inheritance, just as I instructed you.[29] 7 All that land should be divided up as an inheritance for the nine tribes plus half of the half-tribe of Menasheh (Manasseh).

Division of the land east of the Yarden · Promised land

8 Along with the other half of the half-tribe of Menasheh (Manasseh), the tribes of Re'uven and Gad had taken their inheritance on the other (eastern) side of the Yarden (Jordan) as approved by Yahweh's servant Mosheh (Moses),[30] 9 from Aroer, which is on the edge of the Arnon riverbed, and the city that's in the middle of the valley, and all the plateau near Meydeva, to Divon. 10 Also, all the cities of King Sihon of the Amorim who ruled in Heshbon, as far as the border with the Amonim, 11 and Gilead, and the territory of the Geshurim and the Ma'akatim, and all Mt. Hermon, and all the Bashan as far as Salkah, 12 all the kingdom of Og in the Bashan, who reigned in Ashtarot and in Edre'i (what remained from the remnant of the Refaim). Mosheh had attacked them and captured their lands. 13 But the Israelis didn't capture the land of the Geshurim or the Ma'akatim and so those peoples live among the Israelis to this day.

14 The only tribe that didn't receive an inheritance was the tribe of Levi because the offerings given to Yisrael's (Israel's) god Yahweh are their inheritance, just like he'd told them.[31]

The area assigned to Re'uven's descendants · Promised land

15 This was the land that Mosheh (Moses) gave to the tribe of Re'uven, according to their clans: 16 The area from Aroer (on the edge of the Arnon riverbed) along to the town in the middle of the valley, to the plateau near Meydeva, 17 Heshbon and all its cities on the plateau, including Divon, Bamot-Ba'al, Beyt-Ba'al-Me'on, 18 Yahats, Kedemot, Mofa'at, 19 Kiryatayim, Sivmah, and Tseret-Hashahar on the hill within the valley. 20 It also includes Beyt-Pe'or, the slopes of the Pisgah, Beyt-Hayeshimot, 21 and all the cities on the plateau, and all the kingdom of Sihon (the king of the Amorim who had reigned in Heshbon) who Mosheh had defeated, he and the leaders of Midyan: Evi and Rekem and Tsur and Hur and Reva (the princes of Sihon who had lived in the land). 22 The Israelis also killed Bil'am (Balaam) (Be'or's son who practiced divination) along with others.

27 **RV 12:1-5 · Cross-ref.** Num 21:21-35; Deu 2:26–3:11.

28 **RV 12:6 · Cross-ref.** Num 32:33; Deu 3:12.

29 **RV 13:6 · Cross-ref.** Num 33:54.

30 **RV 13:8 · Cross-ref.** Num 32:33; Deu 3:12.

31 **RV 13:14 · Cross-ref.** Deu 18:1.

Readers' Version

23 The border for Re'uven's descendants was the Yarden (Jordan) River. So that was the inheritance of Re'uven's descendants—all the cities and their villages allocated to their clans.

The area assigned to Gad's descendants · Promised land

24 This was the land that Mosheh (Moses) gave to the tribe of Gad, according to their clans: 25 It included Yazer and all the cities of Gilead and half of the land where the Amonim had lived as far as Aroer opposite Rabah, 26 then from Heshbon to Ramat-Hamitspeh and Betonim, and from Mahanayim to the Devir border. 27 Also in the valley, Beyt-Haram, Beyt-Nimrah, Sukot, Tsafon, and the rest of the kingdom of Sihon (the king of Heshbon), with the Yarden (Jordan) and the border, as far as the end of Lake Galil, eastward beyond the Yarden River. 28 So that was the inheritance of Gad's descendants—all the cities and their villages allocated to their clans.

The area assigned to Menasheh's descendants · Promised land

29 This was the land that Mosheh (Moses) gave to half of the half-tribe of Menasheh (Manasseh), according to their clans: 30 It went from Mahanayim, all the Bashan, all the kingdom of Og (the king of the Bashan), and all the towns of Yair, which are in the Bashan—sixty cities. 31 Also half of the Gilead, plus Ashtarot and Edre'i (cities of the kingdom of Og in the Bashan). So that was for half of Makir's sons (he was one of Menasheh's sons) allocated to their clans.

32 This was the land that Mosheh gave as an inheritance in the plains of Moav (Moab) on the eastern side of the Yarden (Jordan) River opposite Yeriho (Jericho). 33 However, Mosheh didn't give any inheritance of land to Levi's descendants because Yisrael's (Israel's) god Yahweh is their inheritance just as he told them.[32]

The division of the main block west of the Yarden · Promised land

14:1 These are what the Israelis inherited in the land of Kena'an (Canaan), which Eleazar the priest and Yehoshua (Joshua) (Nun's son) and the leaders of the Israelis gave them as an inheritance. 2 Their allocations were made by casting lots for the nine and a half tribes, just as Yahweh had commanded through Mosheh (Moses).[33] 3 (Mosheh had given the other two and a half tribes their inheritance on the other side of the river,[34] but the Levites weren't given land as an inheritance— 4 instead of land they were given cities to live in, along with the surrounding fields for their livestock. Yosef's (Joseph's) two sons Menasheh (Manasseh) and Efrayim (Ephraim) were considered as two tribes.) 5 The Israelis did just as Yahweh had commanded Mosheh—they allocated blocks of the land as permanent possessions.

Hevron is allocated to Kalev · Promised land

6 Leaders from the tribe of Yehudah (Judah) approached Yehoshua (Joshua) at Gilgal and Kalev (Caleb) (son of Yefuneh the Kenizi) said to him, "You yourself know what Yahweh told the man of God Mosheh (Moses) at Kadesh-Barnea about me and you.[35] 7 I was forty years old when Yahweh's servant Mosheh sent me from Kadesh-Barnea to spy out the land, and I brought back an honest report.[36] 8 The other men who went made the people terrified, but I remained loyal to my god Yahweh. 9 Mosheh promised me that day, saying, 'The land that you walked on will certainly be for an inheritance for you and your sons forever, because you were completely loyal to my god Yahweh.'[37] 10 Now, listen. Yahweh has kept me alive these forty-five years since Yahweh said that to Mosheh, back when Yisrael (Israel) was walking in the wilderness. Yes, believe it or not, I'm now eighty-five. 11 I'm still as strong today as I was on the day that Mosheh sent me. Just like I could fight back then, I can still fight or travel just the same. 12 So now, please give me that hill country that Yahweh promised that day, because you yourself heard me say that the Anakim lived there in fortified cities. So now, perhaps Yahweh will help me to take them over just as he said."

13 So Yehoshua blessed Yefuneh's son Kalev and gave him Hevron as his inheritance. 14 Because of that, Hevron belongs to Kalev (Yefuneh the Kenizi's son) as an inheritance until this day, because he was completely loyal to Yisrael's god Yahweh. 15 (Hevron used to be called Kiryat-Arba—Arba had been a brave warrior among the Anakim.)

Then there was a time of no more war in that region.

The area assigned to Yehudah's descendants · Promised land

15:1 This was the land that was assigned to Yehudah's (Judah's) descendants according to their clans:

It went from the Tsin (Zin) wilderness in the south to the border with Edom, 2 and their southern border was the south-facing bay at the end of the Dead Sea (also called the Salt Sea). 3 From there it went south of the Scorpion Pass, across to Tsin, climbed up to Kadesh-Barnea, crossed to Hetsron, went to Adar, and around to Karka. 4 Then it crosses to Atsmon and out to the Mitsri (Egyptian) riverbed and finishes at the Mediterranean sea. That will be their southern border.

5 The eastern border was the Dead Sea as far as the end of the Yarden (Jordan).

The northern border starts at the top of the Dead Sea where the Yarden river enters it 6 then to Beyt-Hoglah and further north to Beyt-Ha'aravah to the Stone of Bohan (Re'uven's son). 7 Then the border went to Devir from the

32 **RV 13:33 · Cross-ref.** Num 18:20; Deu 18:2.

33 **RV 14:2 · Cross-ref.** Num 26:52-56; 34:13.

34 **RV 14:3-4 · Cross-ref.** Num 32:33; 34:14-15; Deu 3:12-17.

35 **RV 14:6 · Cross-ref.** Num 14:30.

36 **RV 14:7 · Cross-ref.** Num 13:1-30.

37 **RV 14:9 · Cross-ref.** Num 14:24.

Readers' Version

Akor Valley, and to the north, turning to the Gilgal, which is in front of the Adumim pass which is from the south of the riverbed, then the border passed over to the waters of Eyn-Shemesh and it ends at Eyn-Rogel. **8** From there the border went up the valley of Ben Hinom to the edge of the Yevusi region from the south (that is Yerushalem (Jerusalem)). Then the border went to the head of the hill opposite the Hinom valley to the west, which is at the end of the valley of the Refaim to the north. **9** From there the border turned from the head of the hill to the Neftoah spring and went out to the cities of Mt. Efron, then the border turned to Ba'alah (now called Kiryat-Yearim). **10** Then the border went around from Ba'alah to the west to Mt. Se'ir, and passed over to the shoulder of Mt. Yearim from the north (also called Kesalon), and went down to Beyt-Shemesh (Heliopolis), and passed over to Timnah. **11** From there the border went out to the shoulder of Ekron to the north, then turned toward Shikeron and passed over to Mt. Ba'alah, and went out to Yavne'el, then the border ended at the sea. **12** The western border was the Mediterranean Sea. Those were the borders of the land given to Yehudah's (Judah's) descendants to be allocated to their clans.

Kalev defeats Hevron and Devir · Promised land[38]

13 Yahweh had instructed Yehoshua (Joshua) to give this block of land to Kalev (Caleb) (Yefuneh's son): Kiryat-Arba (now called Hevron—Arba was Anak's father).[39] **14** Kalev captured the land from Anak's three sons—Sheshay, Ahiman, and Talmay, **15** then from there, he battled against Devir (formerly called Kiryat-Sefer) **16** and he said, "I'll give my daughter Aksah to marry to the man who attacks Kiryat-Sefer and captures it." **17** Then Otniel (Kenaz's son and Kalev's brother) captured the city, so Kalev gave his daughter Aksah to him for a wife. **18** Then when she married him, she encouraged him to ask her father for a field, so she got down off her donkey and Kalev asked, "What are you up to?" **19** "Give me a blessing," she answered, "because you've given me land in the Negev desert region, so now give me some springs as well for water." So he gave her both the upper and the lower springs.

Cities captured by Yehudah's descendants · Promised land

20 This is Yehudah's (Judah's) inheritance according to their clans: **21** The cities at the edge of Yehudah's block toward the border with Edom in Negev were Kavtse'el, Eder, Yagur, **22** Kinah, Dimonah, Ad'adah, **23** Kedesh, Hatsor, Yitnan, **24** Zif, Telem, Be'alot, **25** Hatsor-Hadatah, Keriyot-Hetsron (also called Hatsor), **26** Amam, Shema, Moladah, **27** Hatsar-Gadah, Heshmon, Beyt-Pelet, **28** Hatsar-Shual, Be'er-Sheva (Beersheba), and Bizyoteyah, **29** Ba'alah, Iyim, Etsem, **30** Eltolad, Kesil, Hormah, **31** Tsiklag, Madmanah, Sansanah, **32** Leva'ot, Shilhim, Ayin, and Rimon—a total of twenty-nine cities as well as their villages.

33 Then down in the lowlands were Eshtaol, Tsor'ah, Ashnah, **34** Zanoah, Eyn-Ganim, Tapuah, Eynam, **35** Yarmut, Adulam, Sokoh, Azekah, **36** Sha'arayim, Aditayim, and Gederah (also called Gederotayim)—a total of fourteen cities as well as their surrounding villages.

37 Also Tsenan, Hadashah, Migdal-Gad, **38** Dil'an, Mitspah, Yakete'el, **39** Lakish, Batsekat, Eglon, **40** Kabon, Lahmam, Kitlish, **41** Gederot, Beyt-Dagon, Na'amah, and Makedah—sixteen cities as well as their villages.

42 Also Livnah, Eter, Ashan, **43** Yiftah (Jephthah), Ashnah, Netsiv, **44** Ke'ilah, Akziv, and Mareshah—nine cities as well as their villages.

45 Also Ekron with its towns and villages **46** from Ekron to the Mediterranean—those near Ashdod and their villages.

47 Also Ashdod and its towns and its villages, Azah (Gaza) and its towns and its villages, as far as the riverbed of Mitsrayim (Egypt) and the Mediterranean sea and the border.

48 Also in the hill country: Shamir, Yatir, Sokoh, **49** Danah, Kiryat-Sanah (also called Devir), **50** Anav, Eshtemoa, Anim, **51** Goshen, Holon, and Giloh—eleven cities as well as their villages.

52 Also Aravi, Dumah, Esh'an, **53** Yanum, Beyt-Tapuah, Afekah, **54** Humtah, and Kiryat-Arba (also called Hevron) and Tsi'or—nine cities as well as their villages.

55 Also Maeon, Karmel, Zif, Yutah, **56** Yizre'el (Jezreel), Yakedeam, Zanoah, **57** Kayin (Cain), Giveah, and Timnah—ten cities as well as their villages.

58 Also Halhul, Beyt-Tsur, Gedor, **59** Ma'arat, Beyt-Anot, and Eltekon—six cities as well as their villages.

60 Also Kiryat-Ba'al (also called Kiryat-Yearim) and Rabah—two cities as well as their villages.

61 In the wilderness, Beyt-Ha'aravah, Midin, Sekakah, **62** Nivshan, the Ir-Hamelah, and Eyn-Gedi—six cities as well as their villages.

63 But Yehudah's (Judah's) descendants weren't able to defeat the Yevusim who lived in Yerushalem (Jerusalem), so they have lived among the tribe of Yehudah to this day.[40]

The allocation to Yosef's descendants · Promised land

16:1 The block for Yosef's (Joseph's) descendants[41] went from the Yarden (Jordan) at Yeriho (Jericho) (Yeriho, east of the springs), through the wilderness into the hill country of Beyt-El (Bethel). **2** It went out from Beyt-El to Luz then along the border with the Arkim at Atarot. **3** Then it went west to the border with the Yafletites as far as the border with Lower Beyt-Horon and as far as Gezer, then out to the Mediterranean.

4 So Yosef's sons Menasheh (Manasseh) and Efrayim (Ephraim) received an inheritance.

38 **RV 15:13 · Parallel** Jdg. 1:11-15

39 **RV 15:13-14 · Cross-ref.** Jdg 1:20.

40 **RV 15:63 · Cross-ref.** Jdg 1:21; 2Sam 5:6; 1Ch 11:4.

41 **RV 16:1 · Note** i.e., the half-tribes of Efrayim and Menasheh.

Readers' Version

The allocation to Efrayim's descendants · Promised land

5 The allotment for Efrayim's (Ephraim's) descendants according to their clans was at Atrot-Adar in the east, going as far as Upper Beyt-Horon 6 and out to the Mediterranean. From Mikmetat in the north, the border went eastward toward Ta'anat-Shiloh then further east to Yanoah. 7 From Yanoah it went to Atarot and Na'arah, reached Yeriho (Jericho) then came out at the Yarden (Jordan). 8 The northern border went from Tapuah to the Kanah riverbed and then out to the Mediterranean. That was the inheritance of Efrayim's descendants according to their clans, 9 although some of the cities with their villages for Efrayim's descendants were actually inside the territory assigned to Menasheh's (Manasseh's) descendants. 10 But they didn't capture the land of the Kena'anim (Canaanites) who lived in Gezer, so they've lived within Efrayim to this day and were forced to serve as labourers.[42]

The allocation to Menasheh's descendants · Promised land

17:1 The allotment for Menasheh's (Manasseh's) descendants (Yosef's (Joseph's) eldest son) included a special allotment for (Gilead's father) Makir—he was given Gilead and Bashan because he was a powerful warrior. 2 The other Menasheh clans that were allocated land were the Aviezer, Helek, Asriel, Shekem, Hefer, and Shemida clans. (They were the sons of Yosef's son Menasheh who led their own clans.) 3 But Tselofehad (son of Hefer, son of Gilead, son of Makir, son of Menasheh) had no sons—only daughters who were named Mahlah, Noa, Hoglah, Milkah, and Tirtsah. 4 They approached the priest Eleazar and Yehoshua (Joshua) and the other leaders and said, "Yahweh told Mosheh (Moses) to give us an inheritance along with our brothers." So he[43] gave them an inheritance (like he'd given their uncles), as Yahweh had instructed them.[44] 5 So ten blocks were allocated to Menasheh tribe as well as Gilead and Bashan which were across the Yarden (Jordan) 6 because Menasheh's daughters received inheritances along with his sons. The land of Gilead belonged to the rest of Menasheh's sons.

7 The border for Menasheh went from Asher to Mikmetat opposite Shekem, then went south towards the spring at Tapuah. 8 (The Tapuah *land* was for Menasheh, but Tapuah town was for Efrayim (Ephraim).) 9 Then the border went south to the Kanah riverbed—the cities there belonged to Efrayim even though they were inside Menasheh's land—then the border stayed on the north side of the riverbed and extended to the Mediterranean. 10 So the south was for Efrayim and the north was for Menasheh, and the sea was the western border, meeting Asher from the north and Yisakar (Issachar) from the east.
11 Menasheh was allocated cities inside both Yisakar's and Asher's territories: Beyt-Shean, Yivleam, Dor, Eyn-Dor, Ta'anak, and Megidon along with their surrounding towns.[45] 12 But Menasheh's descendants weren't able to take possession of those cities, so the Kena'anim (Canaanites) continued to live in the region.[46] 13 When the Israelis strengthened their position, they were able to force those Kena'anim to work for them, but they weren't able to drive them out.

Efrayim and Menasheh's descendants are given additional land · Promised land

14 Then the two half-tribes of Efrayim (Ephraim) and Menasheh (Manasseh) asked Yehoshua (Joshua), "Why have you only given to us one measured allocation as an inheritance when we're very numerous because Yahweh has already blessed us?"
15 "If there's so many of you," Yehoshua answered, "and if Efrayim's hill-country is too small for you, go into the forested area of the Perizim and the Refaim and clear some land for yourselves there."
16 "The hill country certainly isn't big enough for all of us," they responded, "plus the Kena'anim (Canaanites) living in the Yizre'el (Jezreel) valley and in Beyt-Shean and the surrounding towns have iron chariots."
17 So Yehoshua told the half-tribes of Efrayim and Menasheh, "Yes, there's a lot of you and you're very powerful. One land allotment wouldn't be enough for you 18 so the hill country will be yours as well. However, it's a forest and you'll have to clear it to the borders. You'll need to drive out the Kena'anim even if they are strong and with iron chariots."

Allocations for the remaining seven tribes · Promised land

18:1 Then all the Israelis assembled at Shiloh and set up the sacred tent there. The battles over the land had stopped 2 but seven of their tribes hadn't had their inheritances assigned yet. 3 Yehoshua (Joshua) asked the Israelis, "How much longer are you all going to put off capturing the land that your ancestors' God Yahweh has given you? 4 Choose three men from each of those seven[47] tribes and I'll send them out to scout around and inspect the land and write descriptions of it in terms of potential allocations and bring it to me. 5 They can divide that land into seven parts. (Yehudah (Judah) will maintain their territory in the south, and Yosef's (Joseph's) tribes in the north.) 6 You all should write descriptions of the seven parts and bring them here to me,

42 **RV 16:10 · Cross-ref.** Jdg 1:29.

43 **RV 17:4 · Note** It's not clear who this 'he' refers to here—some translations choose Eleazar (implied by the sentence structure) and others choose Yehoshua (implied by past allocations of land).

44 **RV 17:4 · Cross-ref.** Num 27:1-7.

45 **RV 17:11 · Note** We've omitted the final Hebrew phrase here (the three of Nafet) since it's unclear what it means (plus it's not considered to be a vital point in the narrative).

46 **RV 17:12-13 · Cross-ref.** Jdg 1:27-28.

47 **RV 18:4 · Note** Not in the Hebrew but implied by verse 5 as they go on to divide the surveyed land into seven portions.

and in front of our god Yahweh, I'll throw dice for you to allocate them to the seven tribes. 7 However, the Levites don't receive a portion, because their inheritance is Yahweh's priesthood. Gad and Re'uven and the Menasheh (Manasseh) half-tribe have already received their inheritance that Yahweh's servant Mosheh (Moses) allocated to them on the eastern side of the Yarden (Jordan).

8 So the chosen men got ready to leave and Yehoshua instructed them, "Go and walk around that land and write a report and bring it back to me. Then I'll throw dice for you all in front of Yahweh here in Shiloh." 9 Then the men left and walked through the area, writing down their recommendations for dividing the seven portions according to the cities in the area, then they returned back to Yehoshua at the camp at Shiloh. 10 So Yehoshua threw dice for them at Shiloh in front of Yahweh, and so that land was allocated to those remaining seven tribes.

The allocation to Benyamin's descendants · Promised land

11 The tribe of Benyamin won the first draw and the area for their clans was between the land assigned to Yehudah (Judah) and that assigned to Efrayim (Ephraim) and Menasheh (Manasseh). 12 Their northern border went from the Yarden (Jordan) then to the northern side of Yeriho (Jericho) and up into the hill country to the west, coming out in the wilderness at Beyt-Aven. 13 Then it went across towards Luz (now called Beyt-El (Bethel)) to the southern edge then downhill towards Atrot-Adar beside the hill south of lower Beyt-Horon. 14 Then the western border turned from that hill and went south, coming out at Kiryat-Ba'al (also called Kiryat-Yearim—a town belonging to Yehudah) thus forming the western side. 15 The southern border went west from Kiryat-Yearim to the spring at Neftoah, 16 then downhill to the Ben-Hinom valley (in the valley of the Refaim to the north) then downhill to Hinom valley to the edge of the Yevusim and downhill to Eyn-Rogel. 17 Then it turned northward and went west to Eyn-Shemesh and across to Gelilot opposite the Adumim pass, before going downhill to the Stone of Bohan (Re'uven's son). 18 It extended over to the northern slope of the Yarden valley and then downhill into the actual valley. 19 It then went east to the northern slope of Beyt-Hoglah before coming out at the north end of the Dead Sea (also called the Salt Sea) where the Yarden river flows into it. That was the southern boundary 20 and the Yarden borders it on the east. Those were the borders of Benyamin's descendants' inheritance according to their clans.

21 The cities allocated to Benyamin's descendants and their clans were: Yeriho (Jericho), Beyt-Hoglah, Emek-Ketsits, 22 Beyt-Ha'aravah, Tsemarayim, Beyt-El (Bethel), 23 Avim, Parah, Ofrah, 24 Kefar-Ha'amoni, Ofni, and Geva—a total of twelve cities as well as their surrounding villages. 25 Also Giveon, Ramah, Be'erot, 26 Mitspah, Kefirah, Motsah, 27 Rekem, Yirpe'el, Tar'alah, 28 Tsela, Haelef, Yevus (now called Yerushalem (Jerusalem)), Giveah, and Kiryat—a total of fourteen cities as well as their surrounding villages. Those were Benyamin's descendants' inheritance according to their clans.

The allocation to Shim'on's descendants · Promised land

19:1 The second draw went to Shim'on's (Simeon's) descendants and the land for their clans was in the middle of Yehudah's (Judah's) territory. 2 Shim'on's inheritance included: Be'er-Sheva (Beersheba),[48] Moladah,[49] 3 Hatsar-Shual, Balah, Etsem, 4 Eltolad, Betul, Hormah, 5 Tsiklag, Beyt-Hamarkavot. Hatsar-Susah, 6 Beyt-Leva'ot, and Sharuhen—thirteen cities as well as their surrounding villages.

7 Also Ayin, Rimon, Eter, and Asha—four cities as well as their surrounding villages, 8 and all the further villages around those cities as far as Ba'alat-Be'er (also called Ramah of the Negev). That was Shim'on's descendants' inheritance according to their clans. 9 This took away some of Yehudah's inheritance and gave it to Shim'on's descendants because Yehudah's initial area was more than they needed.

The allocation to Zevulun's descendants · Promised land

10 The third draw went to Zevulun's descendants according to their clans. The southern border for their inheritance started at Sarid 11 and went west to Maralah and Dabeshet then to the riverbed facing Yakeneam. 12 Also from Sarid it went toward the east beside the border with Kislot-Tavor and then on to Davrat and then to Yafia. 13 From there it extended east to Gat-Hahefer and Et-Katsin and north to Rimon before turning to Ne'ah. 14 Then it passed north of Hanaton ending at Yiftah-El valley. 15 It included the cities of Katat, Nahalal, Shimron, Yid'alah, and Beyt-Lehem (Bethlehem)—a total of twelve cities as well as their surrounding villages. 16 That was Zevulun's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

The allocation to Yisakar's descendants · Promised land

17 The fourth draw went to Yisakar's (Issachar's) descendants according to their clans. 18 Their land included the cities of Yizre'el (Jezreel), Kesulot, Shunem, 19 Hafarayim, Shi'on, Anaharat, 20 Rabbit, Kishyon, Evets, 21 Remet, Eyn-Ganim, Eyn-Hadah, and Beyt-Patsets. 22 The border of their allotment met with Tavor, Shahatsimah, and Beyt-Shemesh (Heliopolis), coming out in the east at the Yarden (Jordan)—a total of sixteen cities as well as their surrounding villages. 23 That was Yisakar's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

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48 RV 19:2 · Note TC: Ancient manuscripts differ, with some adding Sheva (possibly a mistaken reduplication) or Shema here (but that would make the total number wrong that's given in v6).

49 RV 19:2-8 · Cross-ref. 1Ch 4:28-33.

Readers' Version

The allocation to Asher's descendants · Promised land

24 The fifth draw went to Asher's descendants according to their clans. 25 Their land included the cities of Helkat, Hali, Beten, Akshaf, 26 Alamelek, Am'ad, and Mish'al. Their western border started at Mt. Karmel and Shihor-Livnat 27 and turned back to the east to Beyt-Dagon and the border with Zevulun and the Yiftah-El valley to the north. Then it went to Beyt-Emek and Neiel and north to Kavul, 28 Avdon, Rehov, Hamon and Kanah, as far as Greater Tsidon (Sidon). 29 The border then turned back to Ramah and to the fortified city of Tsor (Tyre) and turns west to Hosah coming out at the Mediterranean near Akziv. 30 It also included Umah, Afek, and Rehov—a total of twenty-two cities as well as their surrounding villages. 31 That was Asher's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

The allocation to Naftali's descendants · Promised land

32 The sixth draw went to Naftali's (Naphtali's) descendants according to their clans. 33 Their border started in Helef (where there was an oak tree at Tsa'ananim) then Adami-Nekev and Yavne'el and on to Lakum before exiting at the Yarden (Jordan). 34 Then it turned west to Aznot-Tavor and from there to Hukok, meeting the border with Zevulun on the south, the border with Asher on the west, and the border with Yehudah (Judah) on the east. 35 The fortified cities were Tsidim, Tser, Hamat, Rakat, Kineret, 36 Admah, Ramah, Hatsor, 37 Kedesh, Edre'i, Eyn-Hatsor, 38 Yir'on, Migdal-El, Horem, Beyt-Anat, and Beyt-Shemesh (Heliopolis)—a total of nineteen cities as well as their surrounding villages. 39 That was Naftali's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

The allocation to Dan's descendants · Promised land

40 The final seventh draw went to Dan's descendants according to their clans. 41 Their land included the cities of Tsor'ah, Eshtaol, Ir-Shemesh, 42 Sha'alvim, Ayalon, and Yitlah, 43 Eylon, Timnah, Ekron, 44 Elteke, Gibton, Ba'alat, 45 Yehud, Beney-Berak, Gat-Rimon, 46 Mey-Ha-yarkon, Rakon, and the area opposite Yafo (Joppa). 47 Dan's border went out from them.[50] Then Dan's descendants battled against Leshem and captured it and slaughtered their inhabitants. So they took it over and settled in Leshem but they renamed it to 'Dan' after their ancestor.[51] 48 That was Dan's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

Yehoshua's allocation · Promised land

49 After the allocation of the blocks of land to the various tribes, the Israelis gave Yehoshua (Joshua) (Nun's son) his own inheritance among them.

50 Following Yahweh's instructions to give Yehoshua whatever city he asked for, he was given Timnat-Serah in the hill country of Efrayim (Ephraim) and he built up that city and lived in it.

51 Those were the allotments that Eleazar the priest and Yehoshua (Nun's son) gave to the leaders of the Israeli tribes as their inheritances. It was done by throwing dice there in Shiloh in front of Yahweh at the opening of the sacred tent, and so the land division was completed.

The refuge cities · Promised land

20:1 Then Yahweh told Yehoshua (Joshua), 2 "Tell the Israelis to select some cities that people can flee to in order to be safe,[52] just as I instructed you through Mosheh (Moses), 3 so that if someone accidentally kills someone else, they can escape there and be safe from the dead person's family. 4 When that person flees to one of these cities, they must stand at the city gate and tell the elders there what happened. Then they should bring the person into the city and give them a place there to live in. 5 Now if a relative of the deceased comes to avenge the death, the city elders won't hand over the killer because the death was accidental and didn't happen because of hate or premeditation. 6 So then that person must stay in the city until they're brought before the panel of judges. If they decide that the death wasn't deliberate, the person must remain in that city until the death of the high priest, then they can freely return to their own city and own home."

7 So the Israelis chose Kedesh (in the Galil region in the hill country of Naftali (Naphtali)) and Shekem (in the hill country of Efrayim (Ephraim)) and Kiryat-Arba (now called Hevron, in the hill country of Yehudah (Judah)). 8 On the other side of the Yarden (Jordan) river, they chose Betser (in the wilderness on the plateau from the tribe of Re'uven), Ramot (in the Gilead from the tribe of Gad), and Golan (in the Bashan from the tribe of Menasheh (Manasseh)). 9 Those were the appointed cities for both Israelis and foreigners living among them, so that anyone who accidentally killed someone could flee there and be safe from being avenged by the deceased's relatives until they could receive a proper trial.

The allocation to Levi's descendants · Promised land

21:1 Then the leaders of the Levites went to Eleazar the priest and to Yehoshua (Joshua) (Nun's son) and to the Israeli elders 2 at Shiloh (in the Kena'an (Canaan) region) and told them, "Yahweh said through Mosheh (Moses) that we should be given cities to live in, along with their surrounding fields for our livestock."[53] 3 So the Israeli leaders gave these cities and the fields around them to the Levites for their inheritance as Yahweh had instructed:

4 The first draw went to those of the Kohat clans who were descendants of Aharon (Aaron) the priest (from the Levites). They were allocated thirteen cities in the regions occupied by Yehudah (Judah), Shim'on (Simeon), and

50 RV 19:47 · Note Translations vary widely here because we're not sure what is meant by the literal rendering that we've kept here.

51 RV 19:47 · Cross-ref. Jdg 18:27-29.

52 RV 20:2 · Cross-ref. Num 35:9-34; Deu 4:41-43; 19:1-13.

53 RV 21:2 · Cross-ref. Num 35:1-8.

Benyamin. 5 The remaining Kohat clans were allocated ten
cities in the regions occupied by Efrayim (Ephraim), Dan,
and the Menasheh (Manasseh) half-tribe.
6 The Gereshon clans were allocated thirteen cities in the
regions occupied by Yisakar (Issachar), Asher, Naftali
(Naphtali), and by the Menasheh half-tribe in the Bashan
region.
7 The Merari clans were allocated twelve cities in the re-
gions occupied by Re'uven, Gad, and Zevulun.
8 So the Israeli leaders gave those cities and their sur-
rounding fields to the Levites, just as Yahweh had in-
structed through Mosheh (Moses).
9 These are the names of the cities allocated by the Israeli
leaders (from the regions occupied by Yehudah and
Shim'on) 10 that were given to the Levite Kohat clans since
they were selected first in the draw: 11 Kiryat-Arba and the
surrounding fields (now called Hevron—Arba was the fa-
ther of Anak) in Yehudah's hill country 12 (although the
surrounding countryside and villages had already been
given to Yefuneh's son Kalev (Caleb)). 13 So Hevron was
given to the descendants of Aharon (Aaron) the priest and
assigned as a refuge city (for anyone who accidentally kills
someone) along with the surrounding fields, along with
Livnah, 14 Yatir, Eshtemoa, 15 Holon, Devir, 16 Ayin, Yutah,
and Beyt-Shemesh (Heliopolis), all with their surrounding
fields—a total of nine cities from within Yehudah and
Shim'on's territories. 17 From Benyamin's territories, the
Israeli leaders assigned Giveon, Geva, 18 Anatot, and Al-
mon—four cities and their surrounding fields. 19 Thus the
descendants of Aharon the priests received thirteen cities
with their surrounding fields.
20 The other Levite Kohat clans were allocated cities from
within Efrayim's (Ephraim's) territory: 21 Shekem (which
was assigned as a refuge city for anyone who accidentally
kills someone), Gezer, 22 Kivtsayim, and Beyt-Horon—four
cities with their surrounding fields. 23 From Dan's terri-
tory, they were allocated Elteke, Gibton, 24 Ayalon, and
Gat-Rimon—four cities with their surrounding fields.
25 From the Menasheh half-tribe's territory, they were al-
located Ta'anak and Gat-Rimon—two cities with their sur-
rounding fields. 26 Thus the other Levite Kohat clans re-
ceived ten cities with their surrounding fields.
27 The Levite Gereshon clans were allocated cities from
within the Menasheh (Manasseh) half-tribe's territory:
Golan in the Bashan (which was assigned as a refuge city
for anyone who accidentally kills someone) and Be'es-
hterah—two cities with their surrounding fields. 28 From
Yisakar's (Issachar's) territory, they were allocated
Kishyon, Davrat, 29 Yarmut, and Eyn-Ganim—four cities
with their surrounding fields. 30 From Asher's territory,
they were allocated Mish'al, Avdon, 31 Helkat, and Re-
hov—four cities with their surrounding fields. 32 From Naf-
tali's (Naphtali's) territory, they were allocated Kedesh in
the Galil (which was assigned as a refuge city for anyone
who accidentally kills someone), Hamot-Dor, and Kar-
tan—three cities with their surrounding fields. 33 Thus the
Levite Gereshon clan received thirteen cities with their
surrounding fields.
34 The remaining Levite Merari clans were allocated
cities from within Zevulun's territory: Yakeneam, Kartah,
35 Dimnah, and Nahalal—four cities with their surrounding
fields. 36 From Re'uven's territory, they were allocated
Betser, Yahats, 37 Kedemot, and Mofa'at—four cities with
their surrounding fields. 38 From Gad's territory, they were
allocated Ramot in the Gilead (which was assigned as a
refuge city for anyone who accidentally kills someone),
Mahanayim, 39 Heshbon, and Yazer—four cities with their
surrounding fields. 40 Thus the Levite Merari clan received
twelve cities in the draw, along with their surrounding
fields.
41 So altogether the Levites received forty-eight cities
and their surrounding fields from with the territories of
the other tribes— 42 each of those cities had fields around
them for their livestock to graze on.

The Israelis move into the regions · Promised land

43 Thus Yahweh gave the Israelis all the land that he'd promised their ancestors would be given and so the people moved into those regions and lived there. 44 Yahweh gave them peace as he'd promised their ancestors—none of their enemies could stand against them because Yahweh helped them defeat any enemies. 45 Yahweh kept every promise that he'd made to the Israelis—it all happened just like he'd said.

The eastern tribes return home · Promised land

22:1 Then Yehoshua (Joshua) summoned the tribes of Re'uven and Gad, and the Menasheh (Manasseh) half-tribe 2 and told them, "You yourselves have obeyed everything that Yahweh's servant Mosheh (Moses) instructed you to do. In addition, you've all followed everything that I told you.[54] 3 You've all supported your fellow tribes all this time and fulfilled what your god Yahweh requested of you all, 4 and now he has enabled these other tribes to rest from battle just like he told them he would. So now, you all may go back to your homes that Yahweh's servant Mosheh gave you on the other side of the river.
5 Only do take care to continue to obey the instructions and the law that Yahweh's servant Mosheh gave you: to love your god Yahweh, to follow him and his instructions, to stay close to him, and to serve him with all your hearts and your inner selves." 6 Then Yehoshua blessed them and sent them on their way to return to their homes.
7 (Mosheh had given the Bashan to the half of the Menasheh half-tribe, and Yehoshua had given land on the western side of the Yarden (Jordan) to the other half.) When he'd blessed them 8 he'd said, "Go back to your homes with many riches: plenty of livestock, and with silver, gold, bronze, and iron, and with lots of clothing. Share the plunder from your enemies with those who remained behind." 9 So the warriors from the tribes of Re'uven, Gad, and the Menasheh half-tribe left the others there at Shiloh

54 **RV 22:2 · Cross-ref.** Num 32:20-32; Josh 1:12-15.

in the Kena'an (Canaan) region, and went back to their own land in Gilead across the river which they had taken for themselves with the agreement of Yahweh given through Mosheh.

The altar by the Yarden · Promised land

10 The warriors from the tribes of Re'uven, Gad, and the Menasheh (Manasseh) half-tribe arrived at the Yarden (Jordan) river (still on the Kena'an (Canaan) side) and they built a very large and noticeable altar there before crossing over to go home. **11** When the other Israelis heard about it, they said, "Look, the men from the tribes of Re'uven, Gad, and the Menasheh half-tribe have built the altar at the entrance to this Kena'an region down at the Yarden on our side."

12 Hearing that, those from the western side of the Yarden assembled at Shiloh to go to battle with the two and a half tribes on the eastern side. **13** Meanwhile, they sent the priest Pinhas (Eleazar's son) across into the Gilead region to talk with the leaders from the tribes of Re'uven, Gad, and the Menasheh half-tribe. **14** Pinhas took ten leaders with him—important leaders from each of the Israeli tribes from the western side. **15** They crossed over to the Gilead region to talk to the leaders from the tribes of Re'uven, Gad, and the Menasheh half-tribe. They said, **16** "Yahweh's people are asking, 'What's this unfaithfulness that you all have done unfaithfully against Yisrael's (Israel's) god—turning away from Yahweh when you built an altar for yourselves today in rebellion against Yahweh?[55] **17** Wasn't our disobedience at Pe'or[56] bad enough for you? We haven't gotten over it to this day. Plus there was a deadly disease among Yahweh's people. **18** But all of you—are you turning away from Yahweh today? If you all rebel against Yahweh today, tomorrow he'll be furious at all of us. **19** But if it's because you all think this land here is defiled, then cross back over to Yahweh's own land where he lives in his sacred tent. Either way don't rebel against Yahweh by building this other altar for yourselves that's distinct from our god Yahweh's altar. **20** Didn't Akan act unfaithfully taking something that was forbidden[57] and all of us suffered as a result of it? It wasn't just him alone that died because of that.' "

21 The leaders from the tribes of Re'uven, Gad, and the Menasheh half-tribe answered the other leaders, **22** "Yahweh is the god of gods. Yahweh is the god of gods. He knows, and as for the Israeli people, let them know also—if it was in rebellion or in unfaithfulness against Yahweh, don't bother trying to save us today. **23** If we'd aimed to build an altar for ourselves to turn away from following Yahweh, or if it was to offer burnt offerings or grain offerings on it, or if to make the sacrifices of peace offerings on it, Yahweh himself will handle it. **24** But no, we did it because we foresaw a potential problem: what if in the future, your descendants ask our descendants over here on this side of the river, 'What do you lot have to do with Yisrael's god Yahweh? **25** Yahweh has given this Yarden (Jordan) river as a border between us, and you descendants of Re'uven and Gad. You all don't have any part in Yahweh.' Then your descendants might make our descendants stop worshipping Yahweh. **26** So we decided to build the altar—not to be used for burnt offerings or for sacrifices, **27** but as a symbol to remind our future descendants and yours, that we all truly worship Yahweh with our burnt offerings, our sacrifices, and our peace offerings, so your descendants can't tell our future descendants that we have no business worshipping Yahweh. **28** If they do say anything like that, then our descendants will be able to reply, 'See that copy of Yahweh's altar which isn't used for burnt offerings or sacrifices, our ancestors built that as a reminder for both you all and us.' **29** May any idea of rebelling against Yahweh stay far from us. Same with any idea of building any altar apart from our god Yahweh's genuine altar for burnt offerings, or grain offerings, or other sacrifices."

30 So Pinhas the priest and the other community and clan leaders with him, listened to what the descendants of Re'uven, Gad, and Menasheh (Manasseh) told them, and it sounded sensible to them, **31** so Pinhas (the late Eleazar's son) told them, "Today we realise that Yahweh is among us and that you all haven't acted unfaithfully against him, so therefore you've prevented Yahweh from needing to punish us."

32 Then Pinhas and the other leaders left Gilead and returned back across the Yarden to the Kena'an (Canaan) region where most of the Israelis resided, taking back a good report. **33** The people were pleased with that news, and they thanked God and stopped talking about going to war with Re'uven and Gad across the river and destroying them.

34 The descendants of Re'uven and Gad named the altar 'Reminder' because it was a reminder between them that Yahweh is God.

Yehoshua's final speech · Promised land

23:1 A long time passed and Yahweh had given Yisrael (Israel) peace without attacks from their enemies all around, and Yehoshua (Joshua) was now in his old age, **2** so he summoned all the Israeli elders and leaders, along with the judges and officials. He told them, "Now I'm in my old age, **3** but you all have seen what Yahweh did to all those kingdoms ahead of you, because he's the one who fights for you all. **4** I've allocated the remaining kingdoms that you all will defeat as an inheritance for your tribes, alongside those that I conquered from the Yarden (Jordan) to the Mediterranean in the west **5** Your god Yahweh will push them out ahead of you all and capture their lands for you to possess, just as he told you he would. **6** Take great care to obey and do everything that Mosheh (Moses) wrote

55 RV 22:16 · Cross-ref. Deu 12:13-14.

56 RV 22:17 · Cross-ref. Num 25:1-9.

57 RV 22:20 · Cross-ref. Josh 7:1-26.

Readers' Version

down—don't deviate from it in any way. 7 Don't enter those remaining kingdoms, and don't mention the name of their gods or make an oath using their names and don't worship or bow down to them. 8 Instead you all should cling to your god Yahweh, just as you've done until now. 9 Yes, Yahweh has driven away many great kingdoms ahead of you all, and until this day, none of them have stood against you. 10 Just one of you can make a thousand men flee,[58] because Yahweh is your god—he's the one who fights for you just like he said he would.[59] 11 Make a great effort to guard yourselves that you all continue to love your god Yahweh. 12 Yes, if you all ever turn away from him and instead cling to those remaining kingdoms or remaining people, and if you intermarry with them or associate with them, 13 you all will certainly soon find out that your god Yahweh will not continue to drive out these nations ahead of you. Then they will end up trapping and snaring you all, and be like a whip on your sides and like thorns in your eyes, until you all perish from on this good land that Yahweh your god has given you.

14 Listen, today I'm about to go the way that everyone has to go and you all know with all your heart and with all your soul that not one thing has failed to come true from all the good things that your god Yahweh said about you. Everything has happened as said—down to the very last word. 15 And just like all those good things came true, so too Yahweh will send all the punishments he promised you all if you disobey him, even if it means that he destroys you all from this good land that he's given you. 16 If you ignore the agreement with your god Yahweh and disobey his commands and go and serve other gods and bow down to them, then his anger will flare up against you all and you'll quickly be wiped out from the good land that he has given you."

The promise again of Yisrael's descendants · Promised land

24:1 Then Yehoshua (Joshua) assembled all the tribes of Yisrael (Israel) at Shekem. He summoned their elders, leaders, judges, and officers, and they presented themselves before God, 2 and Yehoshua told all the people, "Yahweh, the god of Yisrael says: Your ancestors including Terah the father of Avraham and Nahor,[60] lived beyond the Perat (Euphrates) river from long ago, but they worshipped other gods. 3 Then I took your ancestor Avraham from beyond the river and brought him across all the land of Kena'an (Canaan),[61] and I multiplied his descendants, including giving him Yitshak (Isaac).[62] 4 Then I gave Ya'akov (Jacob) and Esav (Esau) to Yitshak,[63] and I gave Esav the hill country of Se'ir[64] but Ya'akov and his sons went down to Mitsrayim (Egypt).[65] 5 I sent Mosheh (Moses) and Aharon (Aaron) and I damaged Mitsrayim internally, and then I brought you all out again.[66] 6 I brought your ancestors out of Mitsrayim, and you all came to the edge of the Red Sea. The Mitsrim (Egyptians) chased after them with chariots and horsemen[67] 7 and the people cried out to Yahweh, and he placed darkness between you and the Mitsrim. After bringing you all through the sea, he brought the sea over the Mitsri (Egyptian) army and drowned them. Your own eyes saw what I did to Mitsrayim. Then you all lived a long time in the wilderness.

8 "After that, I brought you to the region of the Amorim who lived on the eastern side of the Yarden (Jordan), and they battled against you all, but I gave you victory over them and I destroyed them from ahead of you and you all took over their land.[68] 9 Then (Tsipor's son) King Balak of Moav (Moab) prepared his warriors and fought against you all and he summoned (Be'or's son) Bil'am (Balaam) to curse you.[69] 10 But I wasn't willing to listen to Bil'am, so instead, he blessed you all repeatedly and I rescued you from King Balak. 11 Then you crossed over the Yarden river[70] and arrived at Yeriho (Jericho). The men of Yeriho fought against you all,[71] as did the Amorim, the Perizim, the Kena'anim (Canaanites), the Hitim, the Girgashim, the Hivim, and the Yevusim but I helped you all to defeat them. 12 I sent hornets[72] ahead of you all and they drove out the two Amori kings[73]—it wasn't your swords or bows that did it. 13 So I gave you all a land which you didn't earn yourselves and cities to live in that you all didn't build yourselves. You all

58 **RV 23:10 · Cross-ref.** Deu 32:30.
59 **RV 23:10 · Cross-ref.** Deu 3:22.
60 **RV 24:2 · Cross-ref.** Gen 11:27.
61 **RV 24:3 · Cross-ref.** Gen 12:1-9.
62 **RV 24:3 · Cross-ref.** Gen 21:1-3.
63 **RV 24:4 · Cross-ref.** Gen 25:24-26.
64 **RV 24:4 · Cross-ref.** Gen 36:8; Deu 2:5.
65 **RV 24:4 · Cross-ref.** Gen 46:1-7.
66 **RV 24:5 · Cross-ref.** Exo 3:1–12:42.
67 **RV 24:6-7 · Cross-ref.** Exo 14:1-31.
68 **RV 24:8 · Cross-ref.** Num 21:21-35.
69 **RV 24:9-10 · Cross-ref.** Num 22:1–24:25.
70 **RV 24:11 · Cross-ref.** Josh 3:14-17.
71 **RV 24:11 · Cross-ref.** Josh 6:1-21.
72 **RV 24:12 · Note** The Hebrew word 'הָעָרְצ' ('hornet', but pluralised here in the OET-RV) may have some non-literal meaning here, e.g., 'panic', or it may be a general reference to any manifestation of God's anger.
73 **RV 24:12 · Cross-ref.** Exo 23:28; Deu 7:20.

Readers' Version

are benefitting from vineyards and olive groves that you didn't plant."[74]

14 The Yehoshua (Joshua) continued, "Now you all must respect Yahweh and faithfully serve him with your complete beings. And you all must remove the idols that your ancestors served beyond the Perat (Euphrates) and in Mitsrayim, and only serve Yahweh. **15** But if you all dislike serving Yahweh, then choose for yourselves today who you will serve: perhaps the gods your fathers once served beyond the Perat, or the gods of the Amori people in whose land you are now living. But as for me and my household, we will serve Yahweh."

16 "We'd never even consider leaving Yahweh to serve other gods," the people responded, **17** "because Yahweh is our god. He is the one who brought us and our ancestors out from slavery in the land of Mitsrayim, and who did those great miracles right in front of our eyes. Also, he looked after us on our entire journey and among all the people groups that we passed by. **18** Yahweh drove all the peoples out ahead of us, even the Amorim who lived in that region. So we too we will serve Yahweh because he is our god."

19 "You all won't be able to serve Yahweh," warned Yehoshua, "because he's a god who cannot mix with sin. He's a jealous God—he won't forgive your rebellion and disobedience. **20** If you abandon Yahweh and serve the gods of other nations, then he'll turn and do harm to you all and destroy you, even if he's previously been good to you all."

21 But the people answered Yehoshua, "No, we will worship Yahweh." **22** Then Yehoshua cautioned the people, "You all are witnesses against yourselves, that you yourselves have chosen to serve Yahweh."

"We are witnesses," they confirmed.

23 "Then you all go right now and remove the foreign gods that you already have, and turn your hearts towards Yahweh, the god of Yisrael (Israel)," said Yehoshua.

24 "We will serve our god Yahweh, and we will listen to his voice," the people replied.

25 So Yehoshua made a formal agreement with the people in Shekem on that day, establishing rules and laws for them. **26** He wrote them in the book of God's law. Then he took a large stone and set it up there beneath the oak tree that was by Yahweh's sacred tent. **27** "Look at this stone," Yehoshua said to all the people. "It will be for a witness against us, because it has heard everything that Yahweh has instructed us, and it will be for a witness against you all, in case you act deceptively against your god." **28** Then Yehoshua sent all the people off to go to their allotted regions.

The deaths of Yehoshua and Eleazar · Promised land

29 After all that, Nun's son and Yahweh's servant Yehoshua (Joshua) died at the age of 110. **30** They buried him in his allotted property at Timnat-Serah which is in the Efrayim (Ephraim) hill country north of Mt. Ga'ash.[75]

31 The Israelis had served Yahweh all through Yehoshua's lifetime and throughout the lifetimes of the elders who lived longer than Yehoshua and who had experienced everything that Yahweh had done for Yisrael (Israel).

32 They buried Yosef's (Joseph's) bones (that they had carried out from Mitsrayim (Egypt)) in Shekem—in the portion of the field that Ya'akov (Jacob) had bought from the sons of Hamor (Shekem's father) for a hundred coins, and that land became the inheritance of Yosef's descendants.[76]

33 Aharon's (Aaron's) son Eleazar also died and was buried at Giveah—the city that belonged to his son Pinhas in the Efrayim hill country.

74 **RV 24:13 · Cross-ref.** Deu 6:10-11.

75 **RV 24:30 · Cross-ref.** Josh 19:49-50.

76 **RV 24:32 · Cross-ref.** Gen 33:19; 50:24-25; Exo 13:19; Yhn 4:5; Acts 7:16.

The accounts of

Various Heroes and Guides

commonly called 'Judges'

Introduction

This document commonly called '*Judges*', contains a collection of accounts of '*Various Heroes and Guides/Leaders*' who helped to rescue the Israeli people from their oppressors. It covers the times from their invasion of Kena'an through to just before their first king. Most of these heroes or guides were actually warriors. Shimshon (commonly called 'Samson') is the best-known of all of them, and his story can be read in chapters 13–16.
From this document we can learn that Yisrael ('Israel' in older English translations) prospered when they obeyed Yahweh's instructions, but when they disobeyed, then God allowed other peoples and nations to oppress them. However, God is always ready and prepared to save his people whenever they turn away from their disobedience and return again to obeying the instructions that he'd given them.
The previous book was named after the main character Yehoshua (Joshua) and the following books (Ruth and 1 Shmuel/Samuel) are named after their main characters, but this document with somewhere around a dozen important characters, has no single prominent character that it could be named after. Instead it's traditionally named 'Judges' in English because of around twenty uses of the Hebrew root '**טָפַשׁ**' (shafat) often in roots normally translated as 'judged'. Despite that, there's not a single account in this document of these leaders judging the cases and conflicts of the common people. This dilemma offers two possible interpretations: 1/ that these leaders (often military leaders) did judge cases for the common people, but those details aren't recorded, or 2/ (which we've leaned more towards) that this Hebrew word has a wider range of meaning, and so we've leaned towards the English word 'guided' or 'led' in these contexts.

Main components of this account

The events up until Yehoshua's death *1:1–2:10*
The various heroes/guides of Yisrael *2:11–16:31*
Various other events *17:1–21:25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Yehudah and Shim'on capture Adoni-Vezek

1:1 After Yehoshua's (Joshua's) death, the Israelis asked Yahweh, "Which tribe should go first to attack the Kena'anim (Canaanites)?" **2** "Yehudah (Judah) will go first," Yahweh answered. "Listen, I've already determined that they'll conquer the land."

3 Then the Yehudah leaders said to the tribe of Shim'on (Simeon), "Come with us into the region that we've been allocated and we can fight together against the Kena'anim. Then we'll do the same in your area." So the warriors from the two tribes worked together. **4** When they attacked, Yahweh gave them victory over the Kena'anim and the Perizim and they killed ten thousand men at Bezek. **5** They confronted Adoni-Vezek in Bezek and fought against him (then eventually defeating the Kena'anim and the Perizim). **6** Adoni-Vezek tried to flee but they chased him and captured him, cutting off his thumbs and big toes. **7** "Seventy kings had their thumbs and big toes chopped off," Adoni-Vezek said, "and were gathering scraps of food beneath my table. Just as I have done, so God has repaid to me." Then they took him to Yerushalem (Jerusalem) and he died there.

The capture of Yerushalem and Hevron

8 The warriors from Yehudah (Judah) attacked Yerushalem (Jerusalem) and captured the city, killing the inhabitants and setting the city on fire. **9** Then they fought against the Kena'anim (Canaanites) who lived in the hill country, in the southern wilderness, and in the western foothills. **10** They also fought the Kena'anim in Kiryat-Arba (now known as Hevron) and killed Sheshay, Ahiman, and Talmay.

Otniel captures Devir[1]

11 From there they fought against Kiryat-Sefer (now known as Devir). **12** Kalev (Caleb) had said, "The one who attacks Kiryat-Sefer and captures it can marry my daughter Aksah." **13** Otniel (son of Kalev's younger brother Kenaz) captured it so Kalev gave his daughter Aksah to him to become his wife. **14** After the wedding, she urged Otniel to ask her father for a field. When she got off her donkey, Kalev asked her, "What can I do for you?" **15** "Give me a blessing," she requested. "Although you've given me land in the southern wilderness, give me some springs of water as well." So Kalev gave her the upper springs and the lower springs.

The victory of descendants of Yehudah and Benyamin

16 The Keynim (descendants of Mosheh's (Moses') father-in-law), left the city of palm trees (Yeriho (Jericho)) and went with Yehudah's (Judah's) descendants to the southern wilderness near Arad and lived with the people there. **17** Then the warriors of Yehudah and Shim'on (Simeon) conquered the Kena'anim (Canaanites) living at Tsefat and destroyed the city. Now it's called Hormah (which means 'complete destruction'). **18** They also captured Azah (Gaza), Ashkelon, and Ekron and all their surrounding territories. **19** Yahweh helped Yehudah and they took possession of the hill country, although they weren't able to conquer the people living down in the plains because they had iron on their chariots. **20** They gave Hevron to Kalev (Caleb) just as Mosheh had directed, and he dispossessed the three sons of the Anak from there.[2] **21** However Benyamin's descendants didn't drive the Yevusim living in Yerushalem (Jerusalem) out, so they have lived among the Benyamites in Yerushalem to this day.[3]

Efrayim and Menasheh conquer Beyt-El

22 Also Yosef's (Joseph's) descendants attacked Beyt-El (Bethel), and Yahweh helped them. **23** They sent spies out to Beyt-El (previously called Luz) **24** and they saw a man coming out of the city and told him, "Please show us an entrance into the city, and we'll be kind to you." **25** So he showed them an entrance, and their warriors attacked and killed the inhabitants, but they let the man and his family go free. **26** The man went to the land of the Hitim and founded a city and called it Luz (which it's still called to this day).

The locals not driven out by the Israelis

27 However Menasheh's (Manasseh's) descendants didn't drive out those living in Beyt-Shean, Ta'anak, Dor, Yivleam, or Megidon, because the Kena'anim (Canaanites) were determined to keep living there.[4] **28** (Later, the Israelis became stronger and they forced the Kena'anim to work for them as their slaves, but they didn't drive them out.) **29** Nor did Efrayim's (Ephraim's) descendants drive the Kena'anim out of Gezer, so they continued to live among them.[5]

30 Zevulun's descendants didn't drive the Kena'anim out of Kitron or Nahalal, so they continued to live among them and were forced to work as slaves.

31 Asher's descendants didn't drive out those who were living in Ako, Tsidon (Sidon), Ahlav, Akziv, Helbah, Afek, or Rehov, **32** So Asher's descendants lived with the Kena'anim who still lived in the region because they didn't drive them out.

33 Naftali's (Naphtali's) descendants didn't drive out those who were living in Beyt-Shemesh (Heliopolis) or Beyt-Anat, so they continued to live among them and were forced to work as slaves.

34 The Amorim forced Dan's descendants to live in the hill country, because they didn't allow them to come down to the plains. **35** The Amorim were determined to live at Mt. Heres, in Ayalon and Sha'alvim (but when Yosef's (Joseph's) descendants became stronger, they forced the Amorim to work as slaves). **36** The Amorim border went

1 **RV 1:11 · Parallel** Josh. 15:13-19

2 **RV 1:20 · Cross-ref.** Josh 15:13-14.

3 **RV 1:21 · Cross-ref.** Josh 15:63; 2Sam 5:6; 1Ch 11:4.

4 **RV 1:27-28 · Cross-ref.** Josh 17:11-13.

5 **RV 1:29 · Cross-ref.** Josh 16:10.

Readers' Version

from the Scorpion Pass through Sela and upward from there.

God's messenger comes to Bokim

2:1 Then Yahweh's messenger went from Gilgal to Bokim and told the Israelis, "I brought you all out of Mitsrayim (Egypt) and led you here to this land that I promised to your ancestors. I had said that I wouldn't ever break my agreement with you all, **2** but that you mustn't form treaties with the peoples who lived here, rather you must tear down their altars.[6] But you all haven't obeyed what I said. What have you gone and done? **3** So I'm telling you that I won't drive your enemies out ahead of you, but they'll be like thorns in your sides and you'll all end up being enslaved to their idols." **4** When Yahweh's messenger finished saying that, the people wept loudly, **5** so they called that place Bokim (which means 'weeping') and they offered sacrifices to Yahweh there.

The death of Yehoshua

6 Then Yehoshua (Joshua) dismissed the people and the tribes went to their various regions to take possession of the land. **7** The people obeyed Yahweh as long as Yehoshua and the elders who had seen the great things that Yahweh had done for Yisrael (Israel) , were alive. **8** Then Yahweh's servant Yehoshua (son of Nun) died at the age of 110 **9** and they buried him in his allocated land at Timnat-Heres, inside Efrayim's (Ephraim's) hill country territory north of Mt. Ga'ash.[7]

Yisrael (Israel) turns from Yahweh

10 When all of that generation had passed away, the next generation didn't know Yahweh or even know about what he'd done for the Israelis. **11** They did things that Yahweh considered evil and worshipped Ba'al idols **12** and abandoned the god of their ancestors, Yahweh, the one who brought them out of Mitsrayim (Egypt). Instead they went after other gods—the gods of the people around them. They worshipped them and that made Yahweh angry. **13** They abandoned Yahweh and worshipped the Ba'al and Ashtarot idols. **14** So Yahweh got angry with Yisrael (Israel) so he caused raiders to come and take their property and he allowed their enemies to become more powerful so they could no longer stand against them. **15** Whenever the Israelis went into battle, Yahweh worked against them just like he'd said he would and they became very distressed.

16 Then Yahweh gave them leaders[8] to save them from the raiders. **17** However they wouldn't listen to those leaders either—continuing to prostitute themselves to other gods and bowing down to idols. They rapidly turned away from their ancestors' ways and showed no interest in obeying Yahweh's instructions. **18** Whenever Yahweh gave them a leader, he would support that leader and would save them from their enemies during that leader's life, because he pitied the people when they groaned from being tormented and oppressed. **19** But then at the death of that leader, they would turn back and behave more corruptly than their ancestors—following other gods and bowing down to idols. They didn't stop any of their evil activities or their shameless behaviour **20** so Yahweh was very angry at Yisrael and said, "This nation has broken the agreement that I made with their ancestors and haven't done what I told them to. **21** I won't keep driving the people groups away that remained when Yehoshua (Joshua) died, **22** so as to use them to test Yisrael to see whether the Israelis will obey my instructions like their ancestors did, or not. **23** So Yahweh allowed those people groups to stay on, and hence they hadn't been handed over to Yehoshua.

The remaining kingdoms in Kena'an

3:1 The following are the kingdoms which Yahweh allowed to remain so as to test the newer generations of Yisrael (Israel) who hadn't experienced the battles in Kena'an (Canaan) **2** (if only for the sake of teaching warfare to those generations who hadn't experienced it): **3** the five Pelishti rulers and the Kena'anim (Canaanites), the Tsidonim (Sidonians), the Hivim that live on Mt. Levanon between Mt. Ba'al-Hermon and Levo-Hamat.[9] **4** They were left to test Yisrael to find out if they would obey Yahweh's instructions that had been given through Mosheh (Moses) to their ancestors, **5** and so the Israelis lived among the Kena'anim, the Hitim, the Amorim, the Perizim, the Hivim, and the Yevusim. **6** They took their daughters as wives, and gave their own daughters to be married to their sons, and they worshipped their gods.

Otniel

7 So the Israelis did things considered evil by Yahweh and they forgot about their god Yahweh, instead serving the Ba'al and Asherot idols. **8** Because of that, Yahweh was very angry with Yisrael (Israel), so he handed them over to King Kushan-Rish'atayim of Aram-Naharayim. The Israelis served him for eight years **9** but when they cried out to Yahweh, he sent them a leader to rescue them: Otniel, son of Kalev's (Caleb's) younger brother Kenaz. **10** Yahweh's spirit empowered him and he led Yisrael. He led them into battle against King Kushan-Rish'atayim of Aram (Syria), and Yahweh helped them defeat him. **11** So the region had peace for forty years, and then Otniel (Kenaz's son) died.

Ehud

12 Once again the Israelis started doing things considered evil by Yahweh, so because of that, he strengthened King Eglon of Moav (Moab) against Yisrael (Israel). **13** King Eglon enlisted warriors from the Amonim and the Amalekim, and they attacked Yisrael and captured Yeriho (Jericho), the city of palm trees, **14** so the Israelis served him for eighteen years.

15 But the Israelis cried out to Yahweh, he sent them a

6 **RV 2:2 · Cross-ref.** Exo 34:12-13; Deu 7:2-5.

7 **RV 2:9 · Cross-ref.** Josh 19:49-50.

8 **RV 2:16 · Note** Traditionally called 'judges' in most English translations, but that modern term doesn't fit their various functions in this account at all well. ('Leaders' isn't perfect either but it's generic enough to cover most of their roles.)

9 **RV 3:3 · Note** Or, 'the entrance to Hamat'.

Readers' Version

leader to rescue them: the left-hander Ehud, son of Gera the Benyamite. The Israelis sent him to carry the tribute payment to King Eglon of Moav. **16** Now Ehud had made himself a double-edged sword—a short one about half a metre long—and he strapped it to his right thigh beneath his clothes. **17** Then he presented the tribute to King Eglon of Moav, who was a very fat man, **18** and after leaving for home, he sent off the people who'd actually carried it all. **19** Then from the stone quarries that they'd reached near Gilgal, he returned and told the king that he had a private message for him. The king told his attendants to be quiet then sent them out of the room.

20 So Ehud approached where the king was sitting alone in the coolness of his upper room and told him, "I have a message for you from God." The king stood up from his seat **21** and then Ehud reached with his left hand and pulled the sword from his right thigh and plunged it into the king's belly. **22** Even the handle went in after the blade and the fat closed up over the handle because Ehud didn't pull the sword out of his belly. Then he went out to the passage[10] **23** and closed and locked the rooms of the upper room and exited through the porch.[11] **24** After he'd left, the servants came and found the doors locked, so they thought the king must be relieving himself in there. **25** They waited until they became worried that he hadn't opened the doors, so they got a key and opened them, only to find their master lying dead on the floor.

26 While the servants had been waiting, Ehud had escaped and passed beyond the quarries, then fleeing to Se'irah. **27** When he got there, he blew a trumpet throughout the Efrati hill country, and so the Israelis assembled under his direction down in the valley. **28** "Follow after me," he told them, "because Yahweh will enable you all to defeat your enemies, the Moavim." So they followed him down to the Yarden (Jordan) river and captured the fords opposite Moav (Moab), thus preventing anyone from crossing. **29** Then they attacked Moav and killed around ten thousand men—all strong and capable yet none of them escaped. **30** So Moav was subdued that day by the Israelis, and there was peace in the region for eighty years.

Shamgar

31 After Ehud came Shamgar (Anat's son), and he rescued Yisrael (Israel) by killing six hundred Pelishtim with a cattle prod.

Deborah and Barak

4:1 After Ehud died, the Israelis again started doing things considered evil by Yahweh, **2** so he handed them over to King Yavin of Kena'an (Canaan) who reigned in Hatsor. Sisera was the commander of his army, and he lived in Haroshet-Hagoyim. **3** The Israelis cried out to Yahweh because Sisera had nine hundred chariots with iron on them, and he cruelly oppressed them for twenty years.

4 Now the prophetess Deborah (Lapidot's wife) was leading Yisrael (Israel) at that time. **5** She would sit under the palm tree between Ramah and Beyt-El (Bethel) (in the Efrati hill country), and people would come to her to have their disputes settled. **6** One day she summoned Barak (Avinoam's son from Kedesh in Naftali (Naphtali)) and told him, "Yisrael's god, Yahweh commands you to draft ten thousand men from Naftali and Zevulun and assemble at Mt. Tavor. **7** Yahweh will lure King Yavin's army commander, Sisera bring his warriors and chariots to the Kishon river, and Yahweh will enable you to defeat them there."

8 "I'll go if you'll come with me," replied Barak, "but if you won't come with me, I won't go."

9 "I'll certainly go with you," she said, "but it won't be you that's honoured afterwards, but rather Yahweh will use a woman to defeat Sisera." So Deborah accompanied Barak to Kedesh. **10** There he summoned warriors from Zevulun and Naftali and ten thousand men came, and they all went together with Deborah to Mt. Tavor.

11 Now Hever had moved with his wife Ya'el and their family away from the other Keynim (and from Mosheh's (Moses') father-in-law Hovav's descendants) and set up his tent by the oak tree at Tsa'ananim near Kedesh.

12 When Sisera was told that Barak (Avinoam's son) had gone to Mt. Tavor, **13** he assembled his warriors and their nine hundred chariots (with iron on them) and went from Haroshet-Hagoyim to the Kishon riverbed.

14 "Get going," Deborah told Barak, "because it's today that Yahweh has gone ahead of you and will help you defeat Sisera." So Barak led his ten thousand warriors down from Mt. Tavor. **15** Then Yahweh caused Sisera and all his warriors and chariots to be confused as Barak advanced, so Sisera jumped down from his chariot and took off on foot. **16** Barak pursued the men and chariots as far as Haroshet-Hagoyim and they killed them all—not a single one survived.

17 But Sisera had fled on foot and ran to Ya'el's tent (Hever the Keyni's wife) because there was peace between King Yavin of Hatsor and the house of Hever the Keyni. **18** Ya'el went out to meet Sisera and told him, "Stop and rest, my master. Stop and rest here. Don't be afraid." So he turned and went into her tent, and she covered him with a blanket.

19 "I'm thirsty," he said. "Could you get me a little water to drink." Ya'el opened a goatskin container and gave him milk to drink, then she covered him again. **20** "Stand at the tent doorway," he said, "and if anyone comes and asks you if you've seen a man, say, 'No.' "

21 Then Hever's wife Ya'el got a hammer and a tent peg and crept in silently, driving the peg through his temple and pounding it into the ground,. He'd been tired and was sleeping soundly, and it killed him. **22** Meanwhile Barak had been searching for Sisera, and Ya'el went out to meet him. "Come in here," she told him, "and I'll show you the man you've been searching for." He followed her into the tent and wow—Sisera was lying there dead with the peg still through his temple.

10 RV 3:22 · Note The meaning of the last word in the Hebrew here is uncertain, so other translations might differ.

11 RV 3:23 · Note Again, the Hebrew meaning of the last word here is uncertain, so other translations might differ.

Readers' Version

23 So that day God defeated Kena'ani (Canaanite) King
Yavin's army in front of the Israelis, 24 and as they became
stronger against him, they destroyed King Yavin of
Kena'an (Canaan).

Deborah and Barak sing together

5:1 That day, Deborah and Barak
sang this song:
2 "When the leaders take the lead in Yisrael (Israel),
when the people offer themselves willingly,
Yahweh be blessed.
3 Listen you kings.
Pay attention you rulers.
I will sing to Yahweh, yes, even me.
I will make music for Yisrael's god Yahweh.
4 Yahweh, you left Se'ir.
You marched out of the Edom region.
The earth quaked.
The heavens also dropped.
And the clouds poured down rain.
5 Mountains melted in Yahweh's presence,
Yes, Mt. Sinay shook in front of Yisrael's god, Yahweh.[12]
6 In the days of Anat's son Shamgar,
in the days of Ya'el,
main roads were abandoned,
and travellers walked twisting trails.
7 Israeli villages were abandoned.
No one lived there until I, Deborah, became their leader.
I became one of Yisrael's (Israel's) mothers.
8 When Yisrael chose new gods,
then enemies attacked the city gates.
No shield or spear could be found
among forty thousand in Yisrael.
9 I'm thankful to Yisrael's commanders
who volunteered to help the people.
Yahweh be blessed.
10 You riders of white donkeys,
you who sit on saddle blankets,
you who are walking on the road,
tell about this.
11 From the sounds of conflict over the watering places
they recount ≈Yahweh's righteousness
and about his righteous warriors in Yisrael (Israel).
Then Yahweh's people went down to the city gates.
12 Wake up, Deborah, wake up.
Wake up, wake up, sing a song.
Barak, get moving and capture your prisoners,
you son of Avinoam.
13 Then the survivor went down to the leading citizens.
Yahweh's people went down to the mighty. ???
14 From Efrayim (Ephraim) their root was with Amalek.
After you, Benyamin, among your people.
From Makir (in Menasheh's (Manasseh's) tribe), the commanders came down.
And from Zevulun, those who march carrying an officer's staff.
15 My princes in Yisakar (Issachar) were with Deborah.
And Yisakar was also with Barak.
He was sent into a valley on his heels.
There was intense heart searching among the clans of Re'uven.
16 Why did you sit between the sheep pens?
To hear the whistling for the flocks?
There was intense heart searching among the clans of Re'uven.
17 Gilead settled east of the Yarden (Jordan).
But, Dan, why does he stay on ships?
Asher stayed at the sea coast
and lives by his jetties.
18 Zevulun were a tribe that devotedly risked losing their lives.
And Naftali (Naphtali) was at their heights on the battlefield.
19 Kings came and made war.
Then the Kena'ani (Canaanite) kings fought at Ta'anak,
at the Megidon springs.
But they weren't able to plunder any silver.
20 From the sky, the stars battled.
From their courses, they fought against Sisera.
21 The Kishon river swept them away.
An ancient river that Kishon river.
March on with strength, my soul.
22 Then the horses' hooves struck.
His galloping stallions charging.
23 'Curse that Meroz place,' said Yahweh's messenger.
'You shall certainly curse its inhabitants
because they didn't come and help Yahweh—
to help Yahweh against the mighty ones.'
24 Ya'el will be an honoured woman.
The wife of Hever the Keyni.
She deserves the most praise out of all women who live in tents.
25 He asked for water—she gave him milk,
Yogurt in a bowl suitable for the leading citizens.
26 Her hands reached out for the tent peg,
and her right hand for the workman's hammer.
She hammered Sisera—shattering his head—
shattering and piercing his temple.
27 He bowed down between her feet—he fell—he lay down.
He bowed down between her feet—where he bowed down, there he fell—destroyed.
28 Sisera's mother looked out the window.
She peered through the lattice, crying out,
'Why is his chariot so slow to return?
Why are the hoofbeats of his chariots delayed?'
29 Her wise ladies answered her.
Indeed, she keeps telling herself
30 'Won't they be gathering and dividing the plunder?
A woman or two for each warrior to bear children.
Finding some colourful material for Sisera.
Taking some embroidered fabrics.

12 **RV 5:5 · Cross-ref.** Exo 19:18.

Readers' Version

Dyed scarves as plunder.'
31 May all your enemies perish like that, Yahweh.
But may those who love you shine like the sun rising in its strength."
Then that region had peace for forty years.

Gid'on

6:1 The Israelis did things that Yahweh considered evil so he handed them over to the Midyan for seven years 2 and the Midyanites oppressed them badly. It was so bad that the Israelis made dens for themselves up in the hills, in caves, and in small, fortified settlements. 3 Whenever the Israelis planted a crop, the Midyanites or the Amalekim, or eastern groups would attack them. 4 They would set up their camps around them and destroy the crops as far away as Azah (Gaza)—they left nothing for the Israelis to eat, and no sheep, cattle, or donkeys. 5 It was like a swarm of locusts when they'd all come with their tents and their livestock—you couldn't even count their camels! They entered the region to totally ravage it. 6 Thus Yisrael (Israel) was severely weakened by Midyan, and the Israelis cried out to Yahweh.
7 When the Israelis cried out to Yahweh concerning Midyan, 8 Yahweh sent a prophet to them and he told them, "Yisrael's god Yahweh says, 'I myself brought you all out of slavery in Mitsrayim (Egypt)— 9 rescuing you from the Mitsrim (Egyptians) who were oppressing you all. I drove them out when you all entered and I've certainly given their land to you. 10 I told you all that I'm your god Yahweh and that when you live in the Amori regions, you all mustn't worship their gods. But you didn't listen to what I said.' "
11 One day Yahweh's messenger came and sat beneath the oak tree in the town of Ofrah. (The tree belonged to the Aviezri, Yoash.) Yoah's son Gid'on was beating wheat down in a wine-pressing pit to hide it from the Midyanites 12 when Yahweh's messenger appeared to him and said, "Yahweh is with you, you powerful warrior."
13 "With me, my master?" Gid'on asked. "If Yahweh is with us, then why's all of this happened to us? Where are all of the miracles that our ancestors told us about, saying, 'Didn't Yahweh bring us up out of Mitsrayim?' But now Yahweh has abandoned us and handed us over to the Midyanites."
14 Then Yahweh turned to him and said, "Use your strength to set Yisrael (Israel) free from the grasp of Midyan. Haven't I sent you to do that?"
15 "Please, my master," Gid'on replied, "how could *I* save Yisrael? Look, my clan is the weakest in Menasheh (Manasseh) and on top of that, I'm the youngest in my family."
16 "I'll help you," said Yahweh, "and you'll strike down all the Midyanites as easily as battling just one man."
17 "If indeed I've found favour in your eyes," Gid'on requested, "then show me a miracle so I'll know that it's God speaking to me. 18 Please wait here while I go and prepare my gift for you and bring it back here for you."
"Okay, I'll stay here until you get back," he said.
19 Then Gid'on went a prepared a young goat and unrisen bread. He put the meat in a basket and the soup in a pot and brought them out to the oak tree and offered them to him. 20 Then God's messenger said, "Take the meat and the flat bread and put them on this rock, then pour the soup out over it." So Gid'on did that 21 and Yahweh's messenger stretched out the staff that he was holding and touched the meat and bread with the end of it. A fire flamed up from the rock and burnt up the meat and bread, then Yahweh's messenger went out of his sight.[13]
22 When Gid'on realised that it really had been Yahweh's messenger, he was upset and said, "Oh no, my master Yahweh, what will happen now that I've seen Yahweh's face to face?" 23 But Yahweh replied to him, "Peace to you. Don't be afraid—you won't die." 24 So Gid'on built an altar there to sacrifice to Yahweh and named it 'Yahweh is peace'. (It still stands there at Ofrah of the Aviezri to this day.)
25 That same night, Yahweh told him, "Take the young bull that belongs to your father, and the second bull seven years old. Break the altar of Ba'al into pieces that belongs to your father, and cut down the Asherah pole that's beside it. 26 Build a regular altar to your god Yahweh on top of this fortress, then take the second bull and offer a whole burnt offering using the Asherah pole that you cut down for firewood." 27 So Gid'on took ten of his servants and did what Yahweh had instructed him to, but he did it at night because he was afraid to do it in the daytime—fearing the anger of his father's household and the men of the city.
28 When the men of the city got up early the next morning, wow, the Ba'al's altar had been torn down, the Asherah pole that was beside it had been cut down, and the second bull had been offered on a new altar that had been built. 29 So people started asking each other, "Who did this?" After some investigation, they said, "Yoash's son Gid'on did it." 30 Then the men of the city told Yoash, "Bring your son out here to be executed, because he tore down the Ba'al's altar and cut down the Asherah pole that was beside it."
31 "Are you all really fighting Ba'al's battle for him?" Yoash replied to those standing against him. "Are you all really helping him? Anyone who fights on his behalf should be put to death while it is still the morning. If Ba'al is a god, then let him stand up for himself when someone tears down his altar." 32 So after that, he called Gid'on 'Yeruba'al' to say 'Let Ba'al defend himself,' because he had torn down Ba'al's altar.
33 Meanwhile all the Midyanite and Amaleki warriors and others from the east, assembled together. Then they crossed the Yarden (Jordan) and set up camp in the Yizre'el (Jezreel) valley. 34 But Yahweh's spirit enabled Gid'on, and he blew a trumpet and called the men of Aviezer to follow him. 35 Then he sent messengers throughout all of the regions of Menasheh (Manasseh), Asher, Zevulun, and Naftali (Naphtali), and summoned their warriors to come and join with them.

13 **RV 6:21 · Note** It's unclear from the text, whether he just got up and walked away, or if he vanished in a more miraculous fashion.

Readers' Version

36 Then Gid'on said to God, "If it's really you rescuing Yisrael (Israel) through me like you said, 37 I'll put this woollen fleece on the threshing floor tonight. If there's dew on the fleece in the morning, but it's dry around it, then I'll know that you'll rescue Yisrael through me just as you said." 38 And that's what happened—he rose early the next morning and squeezed the fleece and wrung out a bowl full of water from the dew. 39 Then Gid'on said to God, "Don't be angry with me, but can I ask one more thing. Let me put the fleece out this time, and let the fleece be dry, but wet all around it with dew." 40 So God did it that night, and the next morning only the fleece was dry, but everywhere around was covered with dew.

Gid'on defeats the Midyanites

7:1 Then Gid'on (also known as Yeruba'al) and the warriors with him got up early and went to Harod spring. The Midyanite camp was north of them in the valley below the Moreh hill.

2 Then Yahweh told Gid'on, "You've got too many warriors with you for me to give victory over the Midyanites, because what if Yisrael (Israel) takes the glory for themselves thinking that their own strength saved them. 3 So tell the men that anyone who's afraid or trembling can leave Mt. Gilead and go back home."[14] Twenty-two thousand of them went back, leaving only ten thousand.

4 "That's still too many," Yahweh told Gid'on. "Bring them down to the spring and I'll short-list them there. Anyone I tell you to go with you, can do so, but anyone that I say won't go with you, won't go." 5 So he took them down to the water and Yahweh told him, "Separate out those who lap up the water with their tongues like a dog would, along with those who kneel down to drink." 6 It turned out that only three hundred men used their hands to bring water to their mouths, and all the rest knelt down to drink the water. 7 "I'll rescue you all from Midyan with the three hundred men who lapped the water from their hands," Yahweh told Gid'on. "Let all the others go back to their homes." 8 Then the three-hundred warriors collected the food and ram's horns from the others before Gid'on sent the others back to their own homes.

The Midyan camp was below them down in the valley 9 and during the night Yahweh told Gid'on, "Get ready and lead them down into the camp, because I have made you victorious. 10 But if you're afraid to attack, take your servant Purah down to their camp 11 and you'll hear what they're saying, then you'll have the courage to go down and attack the camp." So Gid'on and his servant Purah went quietly down to the unit at the edge of the camp.

12 The Midyanites and Amalekim and others from the east covered the valley like a swarm of locusts. Even their camels were as numerous as sand grains on the beach. 13 When Gid'on got close, a man was telling his companion about his dream. "Listen," he said, "I had a dream and wow, a round loaf of barley bread was tumbling into our camp. It came as far as the tent and struck it so that it fell and turned it upside down, and collapsed completely."

14 "That could only be the sword of Yoash's son Gid'on from Yisrael (Israel)," the other man replied. "The true God has caused Midyan and all of the camp to be defeated by him."

15 When Gid'on heard the account of the dream and its interpretation, he thanked God, then they returned to their camp and commanded, "Get ready to go because Yahweh has given you all victory over the Midyanite camp." 16 Then he divided the three hundred men into three units, and gave each of them rams' horns and clay jars with burning torches inside them, 17 and instructed them, "Watch me and do what I do. See, when I get to the edge of their camp, do the same as me. 18 When I blow the ram's horn trumpet, all of you with horns should blow them and everyone will shout, 'For Yahweh and for Gid'on!' "

19 When Gid'on and the hundred men with him got to the edge of the camp, it was the beginning of the middle nightwatch and the fresh guards had just gotten into their places. Gid'on and his unit blew their trumpets and smashed the jars that they were carrying. 20 Then all three units blew the trumpets and smashed their jars. They held the torches in their left hands and the trumpets in their right hands, and they shouted out, "A sword for Yahweh and for Gid'on." 21 Then everyone stood in their place around the camp, but the Midyanite army cried out in alarm and took off. 22 When the three hundred ram's horns sounded, Yahweh caused the Midyanite army to start fighting each other with their swords, and the army fled as far as Beyt-Hashitah (towards Tsererah) and towards the border of Avel-Meholah (towards Tabat).

23 Then the warriors from Naftali (Naphtali), Asher, and from all of Menasheh (Manasseh) were summoned to help with pursuing the Midyanites. 24 Gid'on also sent messengers through Efrayim's (Ephraim's) hill country to tell them, "Go down to the Yarden (Jordan) river opposite Midyan and take control of the crossings to capture them between as far as Beyt-Barah." So all the men of Efrayim were summoned and they commandeered the Yarden crossings as far as Beyt-Barah. 25 They chased after the Midyanites and captured their two princes, Orev and Ze'ev. They killed Orev at the rock now called 'Orev's rock', and they killed Ze'ev in a wine-pressing pit now called 'Ze'ev's wine-press', and they brought their heads back across the Yarden to Gid'on.

The final defeat of the Midyanites

8:1 But then the Efrati men challenged Gid'on, "Why have you side-tracked us? Why didn't you call us when you went to battle against the Midyanites?" And they severely rebuked him.

2 "What have I achieved compared to you guys?" answered Gid'on. "Aren't the seconds of Efrayim's (Ephraim's) grapes better than the whole grape harvest of Aviezer? 3 God helped you all defeat Orev and Ze'ev, the

14 **RV 7:3 · Cross-ref.** Deu 20:8.

Readers' Version

princes of Midyan.[15] What did I do compared to that?" After he said that, they all calmed down again.

4 Then Gid'on and his three hundred warriors crossed the Yarden (Jordan) going east. They were all exhausted, but continued the pursuit. **5** When they arrived at the town of Sukot, Gid'on asked the leaders, "Please give my men some bread to eat because they're exhausted, but we're chasing Zevah and Tsalmuna, the Midyanite kings."

6 However, the Sukot officials asked cautiously, "Do you already have Zevah and Tsalmuna in your grasp that we should give food to *your* army?"

7 "Let me assure you all," Gid'on responded, "that when Yahweh has helped us capture Zevah and Tsalmuna, I will rip off your flesh with the wilderness thorns and briers."

8 From there they climbed up to Penuel, and he asked them for food in a similar manner, and the leaders there responded similarly to the leaders of Sukot. **9** So he said to the men of Penuel as well, "When I return safely, I'll tear down this tower."

10 Now Zevah and Tsalmuna were in Karkor with around fifteen thousand warriors—all that remained out of all of that allied Midyanite camp of eastern people, because one hundred and twenty thousand of their warriors had already been killed. **11** Gid'on approached them unexpectedly via the caravan route east of Novah and Yagebehah, and struck their camp when they were feeling secure. **12** Zevah and Tsalmuna fled, but they chased after those two Midyanite kings and captured them, thus defeating their entire army.

13 The Gid'on (Yoash's son) and his warriors returned from battle, going through the Heres pass. **14** He captured a young man from Sukot and questioned him—writing down the names of the seventy-seven leaders and elders of Sukot. **15** Then he returned to Sukot and told them, "Look here at Zevah and Tsalmuna—the ones you taunted me about when you asked, 'Do you already have Zevah and Tsalmuna in your grasp that we should give food to your weary men.' " **16** He took the city elders and had them punished with wilderness thorns and briers to teach them a lesson, **17** then they went to Penuel and tore down the tower and executed the city leaders.

18 Then Gid'on asked Zevah and Tsalmuna, "What were the men like that you killed at Tavor?"

"They were just like you," they replied. "They seemed like they could have been a king's sons."

19 "They were my brothers—the sons of my mother," he said. "As Yahweh lives, if only you had let them live, I wouldn't have killed you." **20** Then he ordered Yeter, his oldest son, "Go and kill them." But Yeter didn't pull out his sword because he was afraid—he was still a youth.

21 Then Zevah and Tsalmuna said, "Come and kill us yourself—be a man and use your own strength." So Gid'on went over and killed Zevah and Tsalmuna, and then he took the crescent-shaped ornaments that were on their camels' necks.

22 Then a group of Israeli men said to Gid'on, "We want you and your sons and your future descendants to rule over us, because you have saved us from the Midyanites."

23 But Gid'on answered, "No, I won't rule over you myself, nor will my son rule over you. Yahweh will rule over you." **24** However, he continued, "Let me ask you all for something: that each man give me the earrings from his spoil." (The enemies had gold earrings because they were Yishmaelim (Ishmaelites).)

25 "We can certainly do that for you," they replied. So they spread out a garment and each man threw the earrings from his spoil onto it. **26** Now the weight of the gold earrings of gold came to twenty kilograms, and then there were the crescent-shaped ornaments, the pendants, the dyed purple garments that the Midyanite kings had been wearing, as well as the collars that had been around their camels' necks. **27** Then Gid'on made the gold into an idol[16] and placed it in his home city of Ofrah, and the Israelis prostituted themselves to it there, and so it became like a trap for Gid'on and his household.

28 So Midyan was kept under control by the Israelis and they didn't continue to oppress the people, and there was peace in the region for forty years during Gid'on's time.

The death of Gid'on

29 Then Gid'on (Yoash's son, also known as Yeruba'al) went back and lived in his house, **30** and he fathered seventy sons because he had many wives. **31** He also had a mistress in Shekem—she also bore him a son that he named Avimelek. **32** Gid'on died at a good old age and was buried in the tomb of Yoash his father, at Ofrah of the Abiezerites.

33 However after Gid'on had died, the Israelis turned away again from Yahweh and prostituted themselves to the Baals—making Ba'al-Berit for themselves as a god. **34** They forgot about their god Yahweh—the one who had rescued them from the clutch of all of their enemies all around. **35** They didn't show lasting loyalty to Gid'on's family, despite all the good that he'd done within Yisrael (Israel).

Avimelek snatches the kingship

9:1 Now Gid'on's son Avimelek went to Shekem to his mother's brothers and spoke to those uncles and to all the extended family of his mother's father, saying, **2** "Please ask around all the citizens of Shekem: 'What is better for you: Gid'on's seventy sons ruling over you, or having a single man in charge?' Remember that I'm your flesh and bone." **3** So his uncles working on his behalf, passed that onto all the citizens of Shekem, and they became convinced in Avimelek, because they said, "He's our brother." **4** Then they gave him seventy silver coins from the temple of Ba'al-Berit, and Avimelek used them to entice some rough lay-abouts to work for him. **5** Then they went to his father's house at Ofrah, and he killed his seventy half-brothers (Gid'on's sons) there on one stone. But Gid'on's youngest son Yotam (Jotham) sur-

15 **RV 8:3-5 · Cross-ref.** Psa 83:11.

16 **RV 8:27 · Note** We don't really know what 'efod' means in this context. (It was also used to refer to priestly clothing.)

Readers' Version

vived because he had hidden from them. 6 Then all of the prominent citizens of Shekem and all of Beyt-Milo assembled themselves, and they went and installed Avimelek as king beside an oak tree near the standing pillar[17] that was in Shekem.

Yotam's tree parable

7 When they told Yotam (Jotham), he went and stood on the top of Mt. Gerizim and shouted out to them all in a loud voice, "Listen to me, citizens of Shekem, so God will listen to all of you. 8 Once the trees went about in order to appoint a king for themselves, So they said to the *olive tree*, 'Reign over us.' 9 But the olive tree replied to them, 'Have I stopped producing my valuable oil used to honour gods and men, that I should go to sway above the other trees?' 10 So the trees said to the *fig tree*, 'You come and reign over us.' 11 But the fig tree answered them, 'Have I stopped producing my sweetness and my good fruit, that I should go to sway above the other trees?' 12 Then the trees said to the grapevine, 'You come and reign over us.' 13 But the vine replied, 'Have I stopped producing my new wine, which cheers gods and man, that I should go to sway over the other trees?' 14 Then all the trees said to the thornbush, '*You* come and reign over us!' 15 The thornbush told the trees, 'If you all are really wanted to anoint me as king over you, come and take refuge in *my* shade. But if you all don't, may the thornbush send out fire to burn up Levanon's cedar forests.'

16 "Therefore did you all act with honesty and integrity when you installed Avimelek as king? Did you all treat Gid'on's family well, and did you all repay him appropriately for what he did for you all? 17 My father fought on your behalf, and even risked his life out front when he rescued you all from the Midyanites, 18 but today you've all risen up against my father's family and killed his sons—seventy men on one stone. Then you've installed Avimelek, the son of his female servant, as king over the citizens of Shekem because he's your brother. 19 Now if you've all acted with honesty and integrity with towards Gid'on and his family today, be happy with Avimelek, and he'll also be happy with all of you, 20 but if not, then fire will come out of Avimelek and destroy the citizens of Shekem and Beyt-Milo. Fire will also come out from the Shekem's citizens and from Beyt-Milo, and it'll destroy Avimelek." 21 Then Yotam (Jotham) fled away and escaped and went to Be'er and settled there away from the presence of his half-brother Avimelek.

22 Avimelek ruled over Yisrael (Israel) for three years, 23 then God sent an evil spirit between him and the citizens of Shekem, so the citizens there dealt treacherously with Avimelek. 24 The violent treatment of Gid'on's seventy sons kept getting brought up, and by it was all blamed on their brother Avimelek who had killed them, and on those of Shekem's citizens who assisted him in the killing of his brothers. 25 So the Shekem citizens placed men in ambush along the tops of the hills to get him, but they robbed everyone who went passed them along the road, and so it was reported to Avimelek.

26 Then Ga'al (Eved's son) came along with his brothers and moved into Shekem, and the citizens there began to trust them. 27 They went out into the field, and they picked grapes from their vineyards and pressed them. They celebrated harvest festivals and they went into the house of their gods, then they ate and drank, and they cursed Avimelek. 28 Then Ga'al (Eved's son) said, "Who's Avimelek, and who's Shekem, that we should serve him? Isn't Avimelek Gid'on's son, and Zevul is his deputy? Serve the descendants of Shekem's father Hamor, but why should we serve Avimelek? 29 Who will fight with me to defeat those people and depose Avimelek? Then he said to Avimelek, 'Gather your army and come and fight.' "

30 When Zevul, the prince of the city, heard what Ga'al (Eved's son) had said, he got very angry 31 and he sent messengers to Avimelek in secret, saying, "Listen, Eved's son Ga'al and his brothers are coming to Shekem, and wow, they're inciting the city against you. 32 You and the people who are with you should go out at night and lie in ambush in the countryside. 33 Then when the sun rises in the morning, you all should set out early and spread out in an attack against the city. Keep watch, then when Ga'al and the people with him are coming out toward you to fight, then you can overpower them and treat him however you think fit."

34 So Avimelek and all the people with him went out in the night and they set up four units in an ambush against Shekem. 35 In the morning, Ga'al (Eved's son) went out and he stood at the entrance of the city gate. Then Avimelek and his men stood up from their hiding places. 36 When Ga'al saw the people, he said to Zevul, "Look, a group of people is coming down from the tops of the hills!"

"You are seeing the shadow of the hills as men," Zevul responded.

37 But Ga'al said again, "Look, groups of people are coming down from beside the top of the hill, and another group is coming from the way of the 'oak of the diviners'."

38 Then Zevul said to him, "Well, you were the one who said, 'Who is Avimelek that we should serve him?' Aren't these the people who you were scorning? Indeed now, go out and fight against them." 39 So Ga'al went out in front of Shekem's citizens and fought against Avimelek.
40 Avimelek pursued him, and he had to flee away from him. Many of their men fell fatally wounded as far as the entrance of the city gate. 41 Then Avimelek settled in Arumah, but Zevul drove Ga'al and his brothers away from living in Shekem.

42 Now it so happened that the next day, the people of Shekem went out into the countryside, and it was reported to Avimelek. 43 So he took his men and split them into three units. Then he waited in ambush in the countryside. When he saw and wow, the people were going out of the city, then he attacked and killed them. 44 Avimelek and the units that were with him had spread out and they stood at

17 **RV 9:6 · Note** Likely connected with idol worship.

Readers' Version

the entrance of the city gate, and two units spread out against everyone who was in the field and killed them.
45 Avimelek spent that whole day attacking Shekem. He captured the city and they killed the people who were in it. Then he tore it down, and scattered salt on the land.
46 When all the lords of the tower of Shekem heard, they went into the citadel of the temple for El-Berit, 47 but it was reported to Avimelek that all the lords of the Shekem tower had gathered there. 48 So Avimelek and all the people with him, went up to Mt. Tsalmon. He took axes and cut a branch down from the trees, then lifted it onto his shoulder and said to the people who were with him, "What I just did, you all quickly do the same." 49 So all the people also each cut off a branch and then followed Avimelek. They piled them on top of the underground chamber, and that's how they burnt out the underground chamber. As a result, all the distinguished people in the tower of Shekem also died—about a thousand men and women.
50 Then Avimelek went to Tevets and set up camp around the city and captured it. 51 But there was a strong tower in the middle of the city, so all of the men and the women and all the prominent citizens fled to it. Once they were all in, they barricaded it up and they went up onto the tower roof. 52 Then Avimelek and his men approached the tower and fought against it, and he came in as close as the tower entrance in order to set fire to it, 53 but a woman threw an upper millstone down onto Avimelek's head and it crushed his skull.[18] 54 Then he cried out hurriedly to the young man bearing his armour, "Draw out your sword and put me to death, because I don't want it to be said afterwards that I was killed by a woman." So his young man stabbed him so that he died. 55 When the Israeli warriors saw that Avimelek was dead, they all returned to their own homes.
56 Thus God avenged the evil of Avimelek that he had done to his father Gid'on by killing his seventy brothers, 57 and God caused all the evil done by Shekem's men to return back onto their own heads, and the curse of Gid'on's youngest son Yotam (Jotham), came true on them.

Tola

10:1 Now after Avimelek, Tola (the son of Puah, the son of Dodo, from the tribe of Yisakar (Issachar)) came on the scene to rescue Yisrael (Israel). He settled in Shamir, in the hill country of Efrayim (Ephraim). 2 He led Yisrael for twenty-three years, then he died and was buried in Shamir.

Yair

3 After him, Yair the Giladi led Yisrael (Israel) for twenty-two years. 4 He had thirty sons that rode on thirty donkeys. There were thirty cities for them in the Gilead region which they call Yair's villages to this day. 5 Then Yair died and he was buried in Kamon.

The making again of bad of Israelis

6 The Israelis continued to do what Yahweh considered evil: they worshipped the Ba'als, the Ashtarot, the gods of Aram (Syria), the gods of Tsidon (Sidon), the gods of Moav (Moab), the gods of the sons of Amon, and the gods of the Pelishtim. They forsook Yahweh and didn't serve him. 7 Yahweh was very angry with Yisrael (Israel), so he allowed the Pelishtim and the Amonim to harass them. 8 They shattered and oppressed the Israelis that year, but it went on for eighteen years for all the Israelis who were on the opposite side of the Yarden (Jordan) in the land of the Amorim, which is in the Gilead. 9 Then the Amonim also crossed over the Yarden to fight against Yehudah (Judah), against Benyamin, and against the half-tribe of Efrayim (Ephraim).
This caused incredible distress for the Israelis 10 so they cried out to Yahweh, "We have sinned against you, because we have abandoned our god and we have served the Ba'als."
11 "Wasn't it from the Mitsrim (Egyptians)," Yahweh responded, "from the Amorim, from the Amonim, from the Pelishtim, 12 the Tsidonim (Sidonians) and Amalek and Maeon, when they oppressed you that you cried out to me, and I rescued you all from them? 13 Yet you've all abandoned me and served other gods. Therefore, I won't not continue to rescue you. 14 Go and cry out to the gods that you've all chosen for yourselves. They should deliver you all at the time of your distress."
15 Then the Israelis said to Yahweh, "We've sinned. You do to us according to all that is good in your eyes. Only please rescue us today." 16 They removed the foreign gods from among them, and they worshipped Yahweh and so he became concerned with Yisrael's (Israel's) suffering.
17 Now the Amonim had assembled and were camped in Gilead. So the Israelis gathered together and they camped at Mitspah. 18 Then the princes of Gilead said to each other, "Who will lead us to fight against the Amonim? He can become the leader over all of us who live in Gilead."

Yiftah

11:1 Now Yiftah (Jephthah) the Giladi was a fierce warrior, but he was a prostitute's son and his father was Gilead. 2 Gilead's wife also gave birth to sons for him, and when those sons of the wife grew up, they drove Yiftah out and told him, "You won't get any inheritance from our father's estate because you're a son of another woman." 3 So Yiftah fled from the presence of his half-brothers and he settled in the Tov region. Unprincipled men associated around Yiftah and went around with him.
4 Some time later, the Amonim battled against Yisrael (Israel). 5 and that was when the elders of Gilead went to summon Yiftah from the Tov region. 6 Then requested Yiftah, "Come and be our commander so we can fight against the Amonim."
7 "Don't you all hate me? Yiftah asked them. "Didn't you yourselves drive me out of my father's house? So why have you all come to me now when you have troubles?"
8 "Well, true," the Gilead elders replied, "But now we've turned back to you. So join with us and fight against the Amonim, and you'll become commander over all of who lives in Gilead."
9 "If you bring me back to fight against the Amonim," Yiftah asked them, "and if Yahweh helps me defeat them, is it

18 RV 9:53 · Cross-ref. 2Sam 11:21.

Readers' Version

correct that I'll actually become your leader?"
10 "Yahweh will be a witness between us," the Gilead elders responded, "that we'll most certainly do what you just said." 11 So Yiftah went with the Gilead elders, and the people set him as commander and leader over themselves. (Yiftah had spoken all those words before Yahweh at Mitspah.)
12 Then Yiftah sent messengers to the Amoni king, demanding, "What's happened with respect to me and to you, that you've come against me to fight over my land?"
13 The Amoni king responded to Yiftah's messengers, "Because the Israelis seized my land when they came out of Mitsrayim (Egypt). It went from the Arnon river up to the Yabok river, and over to the Yarden (Jordan) river. Now return the land peaceably."
14 Then Yiftah sent messengers back to the Amoni king 15 to tell him, "Yiftah wants you to know that Yisrael (Israel) didn't take land from Moav (Moab) nor from you Amonim. 16 However in their coming up from Mitsrayim, Yisrael went through the wilderness as far as the Red Sea until arriving at Kadesh. 17 When Yisrael sent messengers to the king of Edom, saying, 'Please may we pass through your land,' the king of Edom wouldn't listen.[19] Yisrael likewise sent to the king of Moav, but he wasn't willing either, so Yisrael stayed at Kadesh. 18 Then we went through the wilderness and turned away from the land of Edom[20] and the land of Moav, then went the long way around the eastern border of Moav. They camped on the other side of the Arnon river, but they didn't go within Moav's borders, because the Arnon was the border of Moav. 19 Yisrael sent messengers to the Amori King Sihon, the king of Heshbon and asked him, 'Please, let us pass through your land as far as our place.'[21] 20 But King Sihon didn't trust Yisrael passing through within his border, so he assembled all of his people together and they camped at Yahats, and he battled with Yisrael. 21 Then Yisrael's god, Yahweh, handed King Sihon and all his people over to Yisrael and we defeated them. Thus Yisrael took possession of all of the land of the Amorim inhabiting that region— 22 everything within the Amori territory from the Arnon river to the Yabok, and from the wilderness as far as the Yarden (Jordan). 23 So since it was Yisrael's god Yahweh that expelled the Amorim out of the presence of his people Yisrael, do you actually think that you can take it now? 24 Wouldn't you take possession if your god Kemosh, allowed you to? So too all that our god Yahweh has dispossessed ahead of us, we'll possess that. 25 Are you really better now than Tsipor's son, King Balak of Moav?[22] Did he dare contend with Yisrael or did he ever wage war against them? 26 Yisrael lived in Heshbon and in its villages for three hundred years, and in Aroer and in its villages, and in all the cities that are along the banks of the Arnon—so why didn't you repossess them during that time? 27 I haven't done anything wrong to you, but you're doing wrong in dealing with me by fighting against me. Yahweh, the judge, will decide today between the Israelis and the Amonim." 28 But the Amoni king didn't take any notice of Yiftah's message to him.
29 Then Yahweh's spirit empowered Yiftah (Jephthah), and he passed through the Gilead and Menasheh (Manasseh), and through Mitspah of Gilead, and from there he passed through the Amoni region, 30 and he made a promise to Yahweh, "If you really give me victory over the Amonim, 31 then whoever's the first person to come out of my house to meet me when I return in peace from the battle against the Amonim, that person will belong to Yahweh, and I will offer him up as a whole burnt offering." 32 So Yiftah went to the Amoni territory to fight against them, and Yahweh enabled them to defeat them. 33 Then he attacked them from Aroer and as far as the entrance to Minit, twenty cities, and then up to Avel-Keramim, slaughtering a huge number. So the Amonim were subdued by the presence of the Israelis.

Yiftah's daughter

34 When Yiftah (Jephthah) got back to his house in the Mitspah area, look, his daughter was coming out to meet him with tambourines and with dancing. She was their only child—he didn't have any son or daughter apart from her. 35 When he saw her, he tore his clothes and said, "Oh no! My daughter! Indeed, you've made me bow in grief, and you're among those who cause me pain, because I made a vow to Yahweh and I can't go back on it."
36 Then she said to him, "My father, you've made a vow to Yahweh. Do to me whatever you promised, after what Yahweh has done for you—total vengeance against your Amoni enemies." 37 But she asked her father, "Just do this one thing for me: release me for two months, so I can go away and take some companions. I'll fall prostrate on the hills and I'll weep because I'll never have a chance to marry." 38 He agreed and then sent her away for two months. She went with some companions, and she wept on the hills because she'd never be a mother. 39 Then at the end of the two months, she returned to her father and he carried out his vow with respect to her so indeed she never had a chance to marry.
After that, it became a custom in Yisrael (Israel) 40 that the young women of Yisrael go to commemorate the daughter of Yiftah the Giladi for four days during the year.

Yiftah and the Efrayimim

12:1 Now the men of Efrayim (Ephraim) were summoned and they passed northward and they said to Yiftah (Jephthah), "Why did you pass through in order to fight against the Amonim, but you didn't call us to go with you? We're going to burn your house down over you!"
2 "I've been involved in very intense disputes—my people

19 **RV 11:17 · Cross-ref.** Num 20:14-21.
20 **RV 11:18 · Cross-ref.** Num 21:4.
21 **RV 11:19-22 · Cross-ref.** Num 21:21-24.
22 **RV 11:25 · Cross-ref.** Num 22:1-6.

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against the Amonim," Yiftah told them. "When I summoned you all, you didn't come and rescue me from them. 3 When I could see that you weren't coming to assist, I took my life into my own hands. I advanced against the Amonim, and Yahweh gave me victory over them. So why then have you all come here to fight against me today?" 4 Then Yiftah assembled all of the men of Gilead and they battled against Efrayim. The men of Gilead struck Efrayim because they had said, "You Gilead people are just fugitives from Efrayim—living here in the middle of Efrayim, in the middle of Menasheh (Manasseh)." 5 The Giladim captured the crossing places of the Yarden (Jordan) along Efrayim. Then when any of the survivors from Efrayim would say, "May I cross over," the men of Gilead would ask, "Are you an Efrati?" If he said, "No," 6 then they'd demand, "Now say: Shibboleth." But if he said "Sibboleth" because he didn't have time to think to pronounce it correctly, they would seize him and would slaughter him at those crossing places of the Yarden. Forty-two thousand from Efrayim fell at that time.

7 Yiftah the Giladi led Yisrael (Israel) for six years, then he died and was buried among the cities of Gilead.

Ivtsan, Eylon, and Avdon

8 Then after him, Ivtsan of Beyt-Lehem (Bethlehem) led Yisrael (Israel). 9 Now he had thirty sons. He gave away thirty daughters to be married to outsiders, and he brought in thirty daughters for his sons from the outside. Ivtsan led Yisrael for seven years, 10 and when he died, he was buried in Beyt-Lehem.

11 After him, Eylon the Zevuluni led Yisrael for ten years. 12 When he died, he was buried in Ayalon in the land of Zevulun. 13 After him, Avdon, the son of Hilel the Pireatoni led Yisrael. 14 He had forty sons and thirty grandsons, who rode on seventy young male donkeys. He led Yisrael for eight years. 15 Then Avdon (the son of Hilel the Pireatoni) died, and he was buried in Pireaton in the land of Efrayim (Ephraim), in the hill country of the Amalekim.

Shimshon's birth

13:1 The Israelis continued to do what Yahweh considered as evil, so he allowed the Pelishtim to oppress them for forty years. 2 Now there was a man named Manoah from Tsor'ah, of the families of the Danim. His wife was barren so they had no children. 3 One day, Yahweh's messenger appeared to the wife and told her, "Listen, please, you are barren and have never given birth, but you will conceive and have a son. 4 Now take care that you surely don't drink wine or strong drink, and that you don't eat anything prohibited by our rules, 5 because you'll definitely become pregnant and will give birth to a son. His hair must never be cut because he'll be a Nazirite to God from his conception.[23] He will begin to rescue Yisrael (Israel) from the oppression of the Pelishtim."

6 Then the woman went and explained to her husband, "A man of God came to me. He looked like one of God's messengers—extremely terrifying—so I didn't like to ask him where he'd come from, and he didn't tell me his name. 7 Then he told me, 'You're definitely pregnant and you'll give birth to a son. So now, you mustn't drink wine or strong drink, and you mustn't eat anything prohibited by our rules, because the boy will be a Nazirite to God from conception until the day of his death.' "

8 Then Manoah prayed to Yahweh, "Oh please, my master, please let the man of God that you sent before, come back to us again so he can instruct us about what we must do for this boy who's going to be born." 9 The true God listened to Manoah's request, and God's messenger came to the woman again when she was sitting out in the field, but her husband Manoah wasn't with her, 10 so she quickly ran and told her husband, "Look. The man has appeared again who came to me that day." 11 So Manoah followed his wife, and when he came to the man, he asked him, "Are you the man who spoke to my wife before?"

"Yes, it was me," he replied.

12 "Now may your words come true," said Manoah. "How should we bring up the boy, and what will his work be?"

13 "Your wife must carefully follow everything I told her," Yahweh's messenger replied. 14 "She mustn't eat or drink anything that comes from the grapevine. She mustn't drink wine or strong drink, and she mustn't eat anything prohibited by our rules. She must do everything that I've instructed her."

15 "Please stay a little longer," Manoah asked Yahweh's messenger, "so that we can prepare a meal of tender goat meat to honour your presence."

16 "Even if I stayed longer, I wouldn't eat your food," Yahweh's messenger replied. "But if you wanted to prepare a burnt offering for Yahweh, you may offer it." (Because Manoah didn't know that the messenger had come from Yahweh.) 17 "What's your name," Manoah asked, "so that we can honour you when your words come true?"

18 "Why are you asking about my name," Yahweh's messenger replied. "You simply couldn't understand."

19 Then Manoah got their young goat and the other requirements for the offering, and he presented a sacrifice to Yahweh on the rock. Then an amazing thing happened[24] while Manoah and his wife watched— 20 when the flames went up into the sky from the altar, Yahweh's messenger went up in the flames while Manoah and his wife were watching. When they saw that, they quickly bowed right down to the ground. 21 After that, Manoah and his wife never saw him again, but now Manoah knew that he was Yahweh's messenger.

22 Manoah said to his wife, "We'll definitely die now because we've seen God!"

23 But his wife replied to him, "If Yahweh had wanted to kill us, he wouldn't have accepted the entire burnt offering and the grain offering. He wouldn't have shown us all

23 **RV 13:5 · Cross-ref.** Num 6:1-5.

24 **RV 13:19 · Note** We've changed this to a passive construction here, because it's not specified whether it was Yahweh himself or his messenger who did the miracle.

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those things, and he wouldn't have given us those instructions."

24 In due course, the woman gave birth to a son and she named him Shimshon (Samson). The boy grew up and Yahweh blessed him, **25** and then Yahweh's spirit began to stir him when he was in Mahaneh Dan—between Tsor'ah and between Eshtaol.

Shimshon and the woman from Timnah

14:1 One time when Shimshon (Samson) went to Timnah, he noticed a young, Pelishti woman there, **2** and he went back home and he reported to his parents, "I saw a Pelishti woman in Timnah that I'd like you to get for me as my wife."

3 "Isn't there a woman among your relatives?" his parents asked him, "Or among all of our people? Why take a wife from the uncircumcised Pelishtim?"

"Get her for me," Shimshon said to his father, "because I feel she's right for me."

4 Now his parents didn't know that Yahweh was arranging this, because he was seeking an opportunity against the Pelishtim who were oppressing Yisrael (Israel) at that time.

5 Then Shimshon went to Timnah with his parents and when they got to the vineyards there, wow, a young lion roared when it saw him. **6** Yahweh's spirit rose up in Shimshon, and he tore the lion to pieces with his bare hands like butchering a young goat, but he didn't mention to his parents what he'd done.

7 Then he continued on and talked with the woman, and he really liked her. **8** Some time later when he returned for the wedding, he turned off the path to look for the lion's carcass, and to his surprise, a swarm of bees had nested in the carcass and there was honey there. **9** He filled his cupped hands with honey, and continued along—walking and eating as he went to where his parents were. He even gave some to them to try, but he didn't tell them that he had scooped it out of the carcass of a dead lion. **10** Then his father went to visit the woman, and in the custom of the young men of the time, Shimshon held a party there.

11 When they saw him, they brought thirty close friends to join him.[25] **12** Shimshon said to them, "Let me suggest a riddle for you all. If you're able to explain it to me during the seven days of the party and you've worked it out correctly, I'll give you all thirty linen coats and thirty sets of clothes. **13** But if you all can't explain it to me, then you yourselves must give me thirty linen coats and thirty sets of clothes."

"Okay, we're listening. Tell us the riddle." they answered.

14 So he said,

"Food came out of the eater,
and sweetness came out of the strong one."

But three days later, they still couldn't solve his riddle.

15 Then on the seventh day,[26] they pressured Shimshon's wife, "Get your husband to tell you the answer of the riddle, otherwise we'll burn down your father' house and you as well. Did you invite us to the party just to impoverish us?"

16 Then Shimshon's wife put on a crying act and said, "You must hate me—you don't love me because you've created a riddle for my relatives, yet you haven't even told me the answer."

"Listen," he replied, "I haven't even told my own parents. Should I tell you?" **17** She continued to cry beside him throughout the seven-day party, and then finally on the seventh day, he gave in and told her because she kept nagging him, so in the end she was able to reveal the answer to her relatives. **18** Then the men of the city said to Shimshon before the sun went down on the seventh day,

"What is sweeter than honey?
And what's stronger than a lion?"

So he said to them,

"If you all hadn't ploughed with my heifer,
you wouldn't have been able to solve my riddle."

19 Then Yahweh's spirit rose up in him, and he went to Ashkelon and killed thirty men there. He took their possessions, and he gave the changes of clothes for the riddle. But he was very angry, so he went back to his parent's home. **20** Then (unknown to Shimshon), his wife was given to the man who'd been his close friend and companion.

15:1 Some days later during the wheat harvest, Shimshon visited his wife with a young goat as a present for the family, because he said, "I'll go into the bedroom with my wife." But her father wouldn't allow him to go in, **2** and pleaded, "Truly, I thought that you must hate her, so I gave her to your close friend. But wouldn't her younger sister be better anyway? Please, would you take her instead."

3 Shimshon responded, "This time I'm blameless concerning the Pelishtim when I cause trouble for them."

4 Then he went and captured three hundred foxes and tied them in pairs—tail to tail. He took torches, and tied one torch between the tails of each pair. **5** He lit the torches and let the foxes loose into the grain crops of the Pelishtim. As a result, he burnt both the standing grain plants and also the harvested stacks of sheaves, and even a vineyard and an olive orchard. **6** So the Pelishtim asked, "Who did this?"

"Shimshon," they replied, "the son-in-law of the man from Timnah, because he took Shimshon's wife and gave her to his close friend." As a result, the Pelishtim went to Timnah and they burnt both the woman and her father.

7 Then Shimshon told them, "Since you actually did that horrible thing, I certainly won't stop until I've avenged myself against you all." **8** Then he attacked the Pelishtim and crippled many of them, before going to Eytam's rock

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25 RV 14:11 · Note Although we can understand the words here, we're not certain of the implications, or perhaps the cultural traditions. Did Shimshon appear too alone? Too intimidating? Or was it just bringing more friends for good food and drink?

26 RV 14:15 · Note The Greek Septuagint translation says 'the *fourth* day', which perhaps might fit better into the narrative, but 'seventh' is in the Hebrew that we have and not necessarily incorrect.

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where he lived in a cave.

Shimshon defeats the Pelishtim

9 However, the Pelishti warriors went and camped in Yehudah (Judah), and spread out around the town of Lehi. **10** But the men of Yehudah asked them, "Why have you all come here to attack us?"

"We've come to capture Shimshon (Samson)," they replied. "To give him some of his own back." **11** Then three thousand men from Yehudah went down to the crevice in Eytam's rock, and told Shimshon, "Don't you realise that the Pelishtim are ruling over us? Why are you causing more trouble for us?"

"Just as they've done to me," he replied, "so I've done to them."

12 "We've come here to tie you up so we can hand you over to the Pelishtim," they said.

"Okay," Shimshon responded. "But promise me that you all won't injure me yourselves."

13 "No, however, we'll certainly tie you up," they replied, "and we'll hand you over to them. But truly we won't kill you." Then they tied him up with two new ropes and brought him up from the rocks.

14 When they'd taken him as far as Lehi, the Pelishtim shouted triumphantly when they saw him. Then Yahweh's spirit rose in Shimshon and the ropes around his arms just seemed as weak as burnt flax stalks when he simply snapped them off him. **15** He saw a fresh donkey's jawbone lying on the ground, and he reached out his hand and grabbed it, and he slaughtered a thousand Pelishti men with it. **16** Then Shimshon declared,

"With a donkey's jawbone, one heap, two heaps,
with a donkey's jawbone, I've slaughtered a thousand men."

17 When he finished reciting that, he hurled the jawbone away, and he called that place 'Ramat-Lehi' (which means 'jawbone hill').

18 Then he was very thirsty and cried out to Yahweh, "You yourself have given your servant this great victory, but now must I die with this thirst and get captured by those uncircumcised Pelishtim?" **19** So God split open the little hollow that's at Lehi, and water came out of it. When he drank, his strength returned and he revived. Because of that, he called it 'Eyn-Hakore' (which means 'the fountain of the one who called out'), which is in Lehi to this day. **20** And so Shimshon led Yisrael (Israel) for twenty years at the time of the Pelishti oppression.

Shimshon carries away the gates

16:1 Shimshon (Samson) went to Azah (Gaza) city and he saw a prostitute woman there so he went in to spend the night with her. **2** But the Gazim passed around the news, "Shimshon's in town." So they encircled the city gate and they laid in wait for him all night. They stayed quiet the whole night, saying, "We'll kill him when it gets light." **3** Shimshon stayed with her until the middle of the night, then he got up. He picked up both the gates including the cross-bar and their posts, and hoisted them up onto his shoulders, and he carried them up to the top of the hill which is in front of Hevron.

Shimshon and Dililah

4 Sometime after that, Shimshon (Samson) fell in love with a Pelishti woman named Dililah who lived in the Sorek valley. **5** The Pelishti leaders came to her and requested, "Make him open up. Find out what makes him strong, and how we can beat him, so that we can tie him up to keep him in our power. Then we'll each give you one thousand one hundred silver coins."

6 So Dililah asked Shimshon, "Please, tell me what makes you so strong, and how could someone tie you up to keep you in their power?"

7 "If they'd tie me up with seven green cords that haven't been dried," he replied, "then I'd become weak and be just like any other man."

8 So the Pelishti leaders brought her seven green cords that hadn't been dried, and she tied him up with them. **9** Now she had an ambush group ready in the next room when she said to him, "The Pelishtim are here to get you, Shimshon!" But he tore the cords to shreds just like a strip of flax fiber is torn to shreds when the fire reaches it, thus they didn't find out the secret of his strength. **10** Then Dililah said to him, "Listen, you deceived me and lied to me. Now tell me, please, how could someone tie you up?"

11 "Actually, if they would tie me with new ropes which have never been used," he replied, "I'd become weak and be just like any other man."

12 So Dililah took new cords and tied him up with them. She said to him, "The Pelishtim are here to get you, Shimshon!" with the ambush group staying in the next room. But he flicked them off his arms like they were just thread.

13 Then Dililah said to Shimshon, "So far you've just been deceitful to me and told me lies. Now Tell me how you can be tied up."

So he told her, "It's if you just weave seven locks of my hair into the loom."

14 So she did it and fastened it with the pin, and called out, "The Pelishtim are here to get you, Shimshon!" Then he woke up and ripped out the pin, the loom, and his hair from the fabric.

15 Then she said to him, "How can you say, 'I love you,' when your heart isn't with me? You've been deceitful to me three times now, and you haven't revealed to me the secret of your amazing strength." **16** Day after day she nagged and pestered him until he was sick to death of hearing it. **17** So finally he told her his secret, "My hair has never been cut because I've been a Nazirite to God since my birth. If my head would be shaved, then my strength would leave me, and I'd become weak—I'd be just like any other man."

18 When Dililah perceived that he'd told her his deepest secret, she summoned the Pelishti leaders, "Come here one more time, because he's told me his secret." So the Pelishti leaders came, bringing the silver coins with them. **19** Then she made him fall asleep on her knees, and she called in a man to shave off his seven locks of hair, causing him to

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start to weaken, and his additional strength left him.
20 Then she said, "The Pelishtim are here to get you,
Shimshon!" He woke up and thought to himself, "I'll es-
cape like all the other times and I'll shake myself loose."
But he didn't know that Yahweh had left him. 21 So the Pel-
ishtim seized him, and they gouged out his eyes. They
brought him to Azah (Gaza) and chained him with a pair of
bronze shackles, then they put him to work in prison
grinding grain. 22 However, over time his hair began to
grow back again.

Shimshon's death

23 Some time later, the Pelishti leaders gathered together for a celebration and to offer a large sacrifice to their god Dagon, saying, "Our god has helped us capture our terrible enemy, Shimshon (Samson)." 24 When the people saw him, they praised their god, saying, "Our god has helped us capture our enemy—the devastator of our region who killed so many of us." 25 Later in the celebration when the drink had liberated their thinking, they said, "Call for Shimshon so he can entertain us." So they brought Shimshon in from the prison and taunted him to get them all laughing. They made him stand among the pillars of the building 26 and he asked the servant who was guiding him by the hand, "Place my hands against the two pillars holding up the building so I can lean on them." 27 The building was full of the men and the women, including the Pelishti leaders. On the roof there were about three thousand men and women watching the entertainment with Shimshon.

28 Then Shimshon called out to Yahweh, "My master Yahweh, please remember me. Strengthen me please, just this time, oh God, so that I can avenge myself by one last act of vengeance on the Pelishtim to make them pay for my two eyes." 29 Then he took hold of the two centre pillars on which the building depended, and pressed out against them—one in his right hand and one in his left. 30 Then he exclaimed, "Let me die with the Pelishtim!" He stretched out with his strength and the building fell on their leaders and all of the people in it. So he killed more people at his death than he had killed during his life.

31 Then his brothers and all his father's household went to Azah (Gaza) and carried his body back. They buried him between Tsor'ah and Eshtaol in the burial place of his father Manoah. He had helped Yisrael (Israel) for twenty years.

The false gods of Mikiyas

17:1 Now there was a man named Mikah from the hill country of Efrayim (Ephraim) 2 who admitted to his mother, "Those eleven hundred silver coins that were taken from you—when you made a curse, and even said it when I was listening, well listen, I've got it all—I took it myself."

His mother said, "May Yahweh bless you, my son." 3 Then he brought back the eleven hundred silver coins to his mother and she declared, "I will certainly consecrate the money to Yahweh for my son's benefit. Take it and we'll use it to have one statue carved and another cast." 4 So after the money had been returned, his mother gave two hundred silver coins to a silversmith. He made a carved figure and one cast from a mould, and they were placed in Mikah's house.

5 Now that Mikah had a shrine with gods in it, he made some priestly robes and some household gods, and consecrated one of his sons as his priest. 6 In those days, Yisrael (Israel) didn't have a king—each person would do whatever seemed right to them.

7 Now there was a young Levite man from the family of Yehudah (Judah)[27] who'd been staying in Beyt-Lehem (Bethlehem) (in Yehudah). 8 He left Beyt-Lehem to find another place to say, and on his way, he ended up arriving at Mikah's place in the Efrati hill country. 9 "Where have you come from?" Mikah asked him.

"I'm a Levite from Beyt-Lehem in Yehudah," he replied, "and I'm trying to find a good place to stay a while."

10 "Stay with me," said Mikah, "and be like a father and a priest to me. I'll give you ten silver coins a year as well as board and clothing." So the Levite man went in 11 and agreed to stay with Mikah, eventually becoming like one of Mikah's own sons. 12 Mikah ordained the Levite, and the young man became like a priest to him, and lived in his house. 13 "Now I know that Yahweh will make everything go well for me," Mikah said, "because I have this Levite as a priest."

The Danim settle in Layish

18:1 In those days, Yisrael (Israel) didn't have a king. The tribe of Dan was looking for land to settle in, because up until then, they hadn't been able to claim their allocated region among the Israeli tribes. 2 So the Danim sent out five capable men (from Tsor'ah and from Eshtaol) to scout out the region and explore it. They had told them, "Go and explore the area." They came to the Efrati hill country, as far as Mikah's house, and spent the night there. 3 They'd been near Mikah's house when they recognized the voice of the young Levite man. So they'd gone in there and they asked him, "Who brought you here? What are you doing in this place? What do you get here?"

4 Then he told them what Mikah had done for him, and how he'd hired him to be like his priest.

5 So they asked him, "Please find out from God if we'll have success on this expedition we're on."

6 "Continue on in peace," the priest said. "Yahweh has prepared everything ahead of you all."

7 Then the five men left and went on to Layish. They saw that the people there were living in confidence just like the Tsidonim (Sidonians) were—peacefully and feeling secure. No one in the region was causing trouble for them and they were very settled. They were far away from the Tsidonim and didn't interact with others. 8 Then they went back to their relatives in Tsor'ah and Eshtaol, who asked them, "How did it go?" 9 "Get ready immediately," they said, "so that we can go to battle against them! Because we've seen the land and listen, it's incredibly good.

27 **RV 17:7 · Note** Maybe one parent was from the tribe of Levi and one from Yehudah?

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Don't just stay still here—you all need to take action to go in to take possession of the land.
10 When you go, you'll all come to a people living without suspicion of attack, and the land is spacious in all directions, because God will hand it over to you—a place where there's no lack of anything that's on the earth."
11 So six hundred Dani warriors left Tsor'ah and Eshtaol, carrying their weapons. 12 They set off and camped at Kiryat-Yearim in Yehudah (Judah). That's why they call that place Mahaneh-Dan (meaning 'Dan's camp') to this day—it's back behind Kiryat-Yearim. 13 From there, they crossed over into the Efrati hill country, eventually arriving near Mikah's house.
14 Then the five men who had been here previously scouting out the land said to their group, "Do you know that there's a house here with a gear for priests, family idols, a carved image, and a cast image? So now, consider what you should do." 15 So they turned off the main path and they came to the place with the young Levite man in Mikah's house, and they asked about his welfare. 16 The six hundred Dani men stayed outside at the gate, holding their weapons.
17 The five men who'd gone to scout out the land went in around the back. They took the carved image, the priest's gear, the family idols, and the cast image, while the priest was standing at the entrance of the gate along with the six hundred armed men. 18 When the priest saw them bringing out all the religious objects, he demanded, "What's going on?"
19 "Stay quiet," they told him. "Put your hand over your mouth and come with us, and be like a father and a priest for us. Is it better to be a priest for only one household, or to be a priest for a whole related tribe in Yisrael (Israel)?" 20 The priest liked that idea, so he went along with them—taking the priestly gear and the household idols, and the carved image.
21 Then they went back to the main path and continued on their way with the children, animals, and those carrying the valuable property going in front. 22 When they'd already gone quite some distance from Mikah's house, Mikah and his neighbours gathered together, then the men ran in a group and caught up with the Danim. 23 They called out to the Danim who turned around to face them and asked Mikah, "What's the matter? Why has this group come together?" 24 "You all took my gods that I made," Mikah replied, "And the priest. Then you disappeared and I had nothing left. So how can you all ask me what the matter is!"
25 "I wouldn't say too much if I was you," he was told. "Otherwise some of our more fiery men might start to get a bit hostile, then you'd bring about your own death, and that of your companions!" 26 Then Mikah realised that they were too strong for them, so they turned back around and went home.
So the Danim continued onward, 27 taking with them the things that Mikah had made, as well as his priest. They came to Layish where the unsuspecting people were living peaceably, and they slaughtered them with their swords and burnt down the city. 28 No one came to rescue them because it was a long way from Tsidon (Sidon) and they did have much involvement with them anyway. (Layish was in the valley near Beyt-Rehov.) They rebuilt the city and then moved into it. 29 They named the rebuilt city Dan (instead of Layish) in honour of their ancestor Dan who was one of Yisrael's (Israel's) sons. 30 The Danim mounted the carved image for themselves to worship. Yonatan (Jonathan) (Gereshom's son from Menasheh (Manasseh)) became the priest for the Danim (and then his descendants until when the people were eventually exiled from the region). 31 So they set up the carved image that Mikah had made and worshipped it the whole time that God's tent was at Shiloh.

The Levite and his slave-wife

19:1 In those days when there was no king over Yisrael (Israel), there was a Levite man who was staying in the remotest parts of the hill country of Efrayim (Ephraim). He took a slave-wife for himself from Beyt-Lehem (Bethlehem) in Yehudah (Judah). 2 However, she started sleeping around, and then she left him and went to her father's house in Beyt-Lehem where she ended up staying for four months. 3 Then her husband got organised and went after her—to sweet-talk her and persuade her to return with him. He took a young servant man and a team of donkeys. She invited her husband into her father's house, and when her father saw him, he was glad to meet him. 4 His father-in-law (her father) insisted on offering hospitality, so they ate and drank, and he stayed the night, and ended up staying for three days. 5 Then on the fourth day, they got up early and the Levite prepared to leave, but his father-in-law urged him to eat before they left.
6 So the two of them ate and drank together, and then the woman's father said, "Please stay another night. Relax and have a good time."
7 The man got ready to leave, however his father-in-law persisted, so he stayed another night there. 8 He got up early in the morning on the fifth day to get ready to leave, but the father of the young woman said, "Get some energy first." So they waited until later in the day, and then the two of them ate.
9 When the man stood up to go with his slave-wife and his young man, his father-in-law said, "Listen, the day's coming to an end soon. Please stay the night. See, it'll be getting dark soon. Spend the night here and be happy. Then make an early start tomorrow for your journey home."
10 But the man from the tribe of Levi didn't want to stay another night. He put saddles on his two donkeys, and started to go with his slave-wife and his servant toward Yevus city (now called Yerushalem (Jerusalem)).
11 They got close to Yevus and the daylight had mostly gone, so the young man said to his master, "Come, please, we should turn aside into this city of the Yevusim so we can spend the night there." 12 "We won't go into a city of foreigners," his master replied. "There's no Israelis there.

Readers' Version

Better to keep going until we reach Giveah." 13 Then he added, "Yes, let's keep going to reach either Giveah or Ramah to spend the night in." 14 So they passed Yevus and went on, but the sun went down as they neared Giveah (in Benyamite territory) 15 so they went into Giveah to spend the night there. They went and sat in the open plaza of the city, but no one invited them into their home for the night.

16 But then in late evening, an old man came in from his work in the field. He was from the Efrati hill country but currently staying in the Giveah area where the residents were Benyamites. 17 He looked up and noticed them in the open plaza of the city and asked the man, "Where are you going, and where have you come from?"

18 "We're passing through from Beyt-Lehem (Bethlehem) in Yehudah (Judah)," the Levite replied. "Going to the remote parts of the Efrati hill country where I'm from. I went to Beyt-Lehem, and I'm going to Shiloh where Yahweh's house is. However, no one here has invited us into their home. 19 We have our own food and straw for our donkeys, and enough food and wine for the three of us so we don't need anything else.

20 "Peace to you all," said the old man. "Let me supply everything you need—only don't spend the night here in the square." 21 Then he took them to his house and fed their donkeys. They washed their feet, and they all ate and drank. 22 They were having a good time, but suddenly the men of the city—wicked men—had surrounded the house—pounding repeatedly on the door. They called out to the old man who owned the house, "Hey, bring out the man who came to your place, so we can have fun with him."[28][29] 23 The man who owned the house went out to them and said to them, "No, my brothers, please you mustn't act wickedly. That man is a guest in my house—you all mustn't do this disgraceful thing. 24 My virgin daughter and his slave-wife are here. Please let me bring *them* out so you can ravish them and do whatever you want to them. But don't do that wicked thing to that man." 25 But the men weren't willing to listen to him, so the man pushed his slave-wife out to them and they raped her and abused her the whole night until the morning, when they discarded her as it began to dawn.

26 The woman managed to get herself back to the house where her master was, and collapsed at the entrance until it got light. 27 When her master got up and he opened the door to go and continue on his trip, look, his slave-wife had fallen at the entrance and her hands were on the threshold. 28 "Get up," he told her. "Let's go." But she didn't answer, so he put her on his donkey and headed home. 29 When he arrived, he got a knife and hacked his wife's body into twelve pieces (including the bones), and he sent them to various places spread across all of Yisrael's (Israel's) territory. 30 Then everyone who saw a piece said, "Nothing has ever happened like this before—we've never seen anything like this from the time that the Israelis left Mitsrayim (Egypt) until now. What do we need to do about it? Speak up and make a plan."

The preparation of Israelis of war

20:1 Then all the Israelis from Dan in the north to Be'er-Sheva (Beersheba) in the south, and even from Gilead across the Yarden (Jordan), came and assembled before Yahweh at Mitspah with one single, united purpose. 2 The leaders of all the Israeli tribes also came out to show their agreement with the assembly of the people of the true God: four hundred thousand warriors all carrying swords.

3 Meanwhile, the Benyamites had heard that the Israelis had gathered at Mitspah, and everyone asked, "Explain how this wicked thing came to happen."

4 So the Levite man (the husband of the woman who had been murdered) answered, "I went to the Giveah region (in Benyamin) with my slave-wife to spend the night. 5 The citizens of Giveah conspired together against me. They surrounded the house at night because of me, intending to kill me. Instead, they assaulted and abused my slave-wife so that she died. 6 I took my slave-wife's body back home and cut her in pieces, and I sent them out into every section of the territory that God gave Yisrael (Israel), because they've committed a heinous crime, and a disgrace to Yisrael. 7 Listen, all of you Israelis, what's your advice? What should we do about it?"

8 All the people agreed together and started saying, "We won't go back to our families. We won't return to our houses. 9 rather this is what we must do to Giveah: choose by lot who will fight against them. 10 Choose a tenth of our men to go and get supplies for the other warriors to travel to Giveah in Benyamin after what they did that outraged Yisrael. 11 So all Yisrael was united together against that city.

12 Then the Israeli tribes sent men across the Benyamite region to ask, "What's this evil thing that's been done among you? 13 So now, hand over those worthless men from the Giveah region so that we can put them to death and purge Yisrael of that evil." But the Benyamites weren't willing to take the advice of their Israeli relatives. 14 They came out of their cities and assembled at Giveah to the battle against the Israelis. 15 The Benyamites mobilised together twenty-six thousand men from their cities on that day, all carrying swords. In addition, seven hundred chosen men had been mobilised from the Giveah region. 16 Among all of those people were seven hundred chosen left-handers, each of whom could sling a stone at a hair without missing. 17 The Israelis (excluding Benyamites) mustered up for themselves four hundred thousand men—all expert warriors and all carrying swords.

The war to punish the Benyamites

18 The Israelis got ready and went to Beyt-El (Bethel) and asked God, "Who should lead us into battle with the Benyamites?"

"It should be Yehudah (Judah) out front," Yahweh responded.

28 RV 19:22 · Note Of course, everyone understood that their aim was to sodomise him.

29 RV 19:22-24 · Cross-ref. Gen 19:5-8.

Readers' Version

19 So the Israelis set out in the morning and made camp
near Giveah. 20 Then they went out to battle against the
Benyamites—setting themselves up for the battle against
them at Giveah.
21 But the Benyamites led a surprise attack out of Giveah
and killed twenty-two thousand of the Israeli warriors.
22 However the Israelis strengthened themselves and they
continued to set up for battle the next day at the same
place.
23 Then the Israelis assembled and wept before Yahweh
until evening. They asked him, "Should we continue to at-
tack and battle against our cousins the Benyamites?"
"Go back against them," Yahweh replied. 24 So the Israelis
went back to battle against the Benyamites again on the
second day. 25 Again the Benyamites came out from
Giveah, and this time they killed eighteen thousand Israeli
swordsmen. 26 Then the Israeli warriors and all the people
went back to Beyt-El (Bethel). They wept, and they sat
there before Yahweh. They fasted that day until the
evening, then they offered burnt offerings and peace offer-
ings to Yahweh. 27 They asked Yahweh (because the box
containing the agreement with the true God was there in
those days 28 and Pinhas (son of Aharon's (Aaron's) son
Eleazar) was serving before it in those days), "Should we
continue to go to the battle once more against the our
cousins the Benyamites, or should we stop?"
"Go back again, because tomorrow I'll give you victory
over them," Yahweh responded.
29 So the Israelis placed groups of warriors in ambush all
around Giveah. 30 Then they took their positions now for
the third day against the Benyamites in Giveah. 31 When
the Benyamites came out from the city, they were lured
away as they began to strike down their enemies like the
time before. Around thirty Israelis were killed on the two
roads—one going to Beyt-El and the other to Giveah
through the countryside. 32 Then the Benyamites said,
"We're starting to defeat them, just like before."
But the Israelis had said, "Let's flee so that we can draw
them away from the city and onto the roads." 33 Then the
main group of Israelis retreated and set up battle lines at
Ba'al-Tamar, as the ones hiding in ambush made a surprise
attack from their places in Ma'areh-Geva. 34 Ten thousand
chosen Israeli warriors came out in the sight of the Giveah
region, and the battle was fierce, but the Benyamites
hadn't yet realised that disaster was about to hit them.
35 Yahweh helped the Israelis to defeat the Benyamites
that day, and over twenty-five thousand Benyamite
swordsmen were killed 36 and they saw that they were de-
feated.
The Israelis had given ground to the Benyamites because
they had relied on the ambush placed around Giveah.
37 Then the group hiding in ambush had rushed out and
spread out around Giveah, then had gone in and attacked
the entire city with their swords. 38 Then they started a
fire as the prearranged signal was to be the rising column
of smoke up out of the city.
39 Meanwhile the main Israeli force had retreated, and
the Benyamites had attacked and killed around thirty men,
thinking that they were winning like they'd done twice be-
fore. 40 But when the pillar of smoke began to rise from the
city, the Benyamites looked behind them and were shocked
to see their city going up in smoke. 41 Then the main Is-
raeli force stopped retreating and turned back to attack
again. The Benyamites were horrified because they now
saw that disaster had struck them. 42 They retreated away
from the Israelis into the wilderness, but the battle over-
took them, plus the Israelis were coming back out of the
cities getting right in amongst them to fight. 43 They sur-
rounded the Benyamites as they tried to flee, and easily
ran them down as they tried to escape from the Giveah re-
gion towards the east. 44 Eighteen thousand strong
Benyamite warriors were killed, 45 and the rest turned and
fled into the wilderness towards the Rimon rock. Another
five thousand men were killed along the trails. They
chased them all the way to Gideom, and killed another two
thousand men, 46 so the total number of Benyamite
swordsmen who were killed came to twenty-five thou-
sand—all strong warriors.
47 But six hundred men made it to Rimon rock, and they
stayed there for four months. 48 Meanwhile, the Israelis
went back to the Benyamite region and killed the people
with their swords—entire cities including cattle and every-
thing else—then the cities were set on fire.

Wives for the Benyamites

21:1 Now back in Mitspah, the Is-
raeli men had promised never to al-
low their daughters to marry a Benyamite man. 2 But now
the Israelis went to Beyt-El (Bethel) and sat there before
God until evening—calling out and crying loudly, 3 asking,
"Oh Yahweh, God of Yisrael (Israel), why has this happened
to Yisrael—for one tribe to be missing from Yisrael now?"
4 The next day, the people got up early and built an altar
there, and they offered up burnt offerings and peace offer-
ings. 5 Then the Israelis asked, "Among all the Israeli tribes
serving Yahweh, was there any group who didn't join the
battle?" (They asked that because they had previously de-
cided that anyone who didn't go to Mitspah to fight for
Yahweh would be put to death.) 6 Now the Israelis felt
sorry for their Benyamite cousins, saying, "An entire tribe
has been hacked off Yisrael today. 7 How can we find wives
for any Benyamite men that are left because we've
promised to Yahweh not to give our daughters to them to
marry?
8 So they asked, "Is there any from our tribes who didn't
show up for Yahweh at Mitspah?" Then listen, no one from
Yavesh-Gilead had joined their assembly there. 9 (When
the people had checked around themselves, they'd realised
that no one from Yavesh-Gilead was there.) 10 So the Is-
raelis sent twelve thousand warriors there, commanding
them to use their swords to kill the inhabitants of
Yavesh-Gilead, including married women and children—
11 specifically they had to kill every male, and every
woman who's slept with a male. 12 That way they discov-
ered four hundred young virgin women among the inhabi-
tants of Yavesh-Gilead, and brought them back to their

Readers' Version

camp at Shiloh (in the Kena'an (Canaan) region).
13 Then the entire assembly sent a message to the Benyamites at Rimon rock, saying that they were now ready for peace. **14** So the Benyamites returned and were given the young women from Yavesh-Gilead, but there wasn't enough of them.
15 The people still felt sorry for the Benyamites, because Yahweh had caused a gap among Yisrael's (Israel's) tribes, **16** so the leaders asked, "How can we provide wives for the remaining Benyamite men since the other Benyamite women were wiped out?" **17** Because they said, "They must be able to procreate so that an entire Israeli tribe isn't blotted out. **18** But we can't be the ones to give our daughters to them to marry because we made an oath that anyone who did that would be cursed."
19 They said, "Listen, there's a celebration for Yahweh from time to time at Shiloh, which is on the north of Beyt-El (Bethel), east of the road that goes from Beyt-El uphill to Shekem, and on the south of Levonah." **20** So they told the Benyamites, "Go and hide in those vineyards **21** and watch. When the Shiloh girls come out to perform in the dances, come out of the vineyards and you can each catch a wife for yourselves, then go back home to Benyamin. **22** When their fathers or brothers complain to us, we'll tell them, "Let them have them since we didn't find you for them. And you all won't be guilty of giving them to the Benyamites because they stole them.
23 So that's what the Benyamites did—they grabbed enough dancing girls to be their wives, then they returned to their allocated land and rebuilt their cities and lived in them. **24** The other Israelis went back to their tribes and their families in the areas that had been allocated to them.
25 In those days, there was no king in Yisrael (Israel)—everyone would just do what seemed right to them.[30]

30 RV 21:25 · Cross-ref. Jdg 17:6.

Ruth

Introduction

This account tells us about what happened back in the time when the tribal leaders (misleadingly called 'Judges' in most older English translations) were still ruling Yisrael (Israel), i.e., before their first king. At that time, a long drought caused a famine in Yisrael, which in turned caused Elimelek to move his family to the neighbouring country of Moav (Moab). After a time, Elimelek died there in Moav, but eventually their two sons married, and this account focuses on Ruth who was one of those wives. When Ruth's husband also died, she displayed amazing love and dedication towards her mother-in-law, No'omi (Naomi, whose name means 'pleasant'). When God blessed Yisrael again with good crops, No'omi returned back to her roots in Yisrael and Ruth accompanied her. According to Jewish customs, Ruth needed to marry a relative of her husband, so that Elimelek's name could continue through the generations. Boaz turned out to be that man, and the son they bore became an ancestor of the future King David, and eventually through time, of Yeshua (Jesus) the messiah.
The previous *Accounts of the Heroes and Guides/Leaders* tells about how much the Jewish people suffered because they had turned away from God. So this account reveals how Ruth, a non-Jew, is blessed after she begins to follow Yisrael's god.
Note that the Hebrew name of the main character in this account is 'תּוּר' which might be transliterated as 'Rūt' (and pronounced as 'root' with no 'th' at the end). However in weighing up the pros and cons, we have elected to use the traditional spelling of 'Ruth' (rather than 'Rut' which might would be more accurate in one sense, yet would most likely also be pronounced wrongly by most English speakers).

Main components of this account

Ruth accompanies No'omi when she returns home to Beyt-Lehem *1:1-22*
Ruth gets to know Boaz *2:1–3:18*
The marriage of Ruth and Boaz *4:1-22*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Elimelek goes to Moav during a famine

1:1 Back in the time when the tribal leaders ruled Yisrael (Israel), there was a drought which caused a shortage of food, so a man from the town of Beyt-Lehem (Bethlehem) in the Yehudah (Judah) region went to live in the country of Moav (Moab) for a while, taking his wife and their two sons. **2** The man's name was Elimelek and he was married to No'omi (Naomi), and their sons' names were Mahlon and Kilyon. (They were part of the Efratah clan from Beyt-Lehem in Yehudah.) They travelled to the Moav countryside and lived there. **3** Then No'omi's husband Elimelek died, and she was left with her two sons. **4** Eventually they married women from there in Moav—Orpah and Ruth. But after No'omi and her sons had lived in Moav for about then years, **5** Mahlon and Kilyon both also died, and No'omi was left without her husband or her two sons.

Ruth accompanies No'omi back to Beyt-Lehem

6 One day No'omi (Naomi) was in the countryside there in Moav (Moab) when she heard someone telling about how Yahweh had helped his people in Yisrael (Israel) and that now they had plenty of food, so she got ready to return to Beyt-Lehem (Bethlehem) with her two daughters-in-law. **7** The three of them left the place where they'd been living in Moav and started walking along the road back to Yehudah (Judah). **8** Then No'omi said to her two daughters-in-law, "Both of you should go back to your parents' homes. I pray that Yahweh will treat you with the same faithfulness that you showed to your now-deceased husbands and to me. **9** May Yahweh enable both of you to find new husbands and find peace and happiness in your new homes with them."

Then she kissed them as they all wept aloud. **10** But they both said, "No, we'll go with you as you return to your relatives."

11 But No'omi responded, "No, go back to your homes my daughters. Why would you bother coming with me? It's not like I could still give birth to more sons to become your husbands. **12** Go on back, my daughters, because I'm too old to remarry. Even if I did hope for that and got married tonight and had some sons, **13** could you wait for them to grow up so you could be remarried? No, my daughters, what's hard for me, even more than your hardships, is that Yahweh is using his power against me."

14 Then they wailed and cried again, and Orpah kissed her mother-in-law goodbye and left, but Ruth stayed and clung to No'omi. **15** No'omi said, "Look, your sister-in-law is going back to her parents and to her religion. Go back with her."

16 But Ruth replied, "Please don't insist that I leave you and go back, because wherever you go, I'll go with you and wherever you live, I'll live there too. Your people are my people, and your god is my god. **17** Wherever you die, I'll die there too and be buried there. May Yahweh punish me severely if anything other than death separates the two of us."

18 When No'omi saw that Ruth was determined to go with her, she didn't say any more.

19 So the two of them travelled on until they reached Beyt-Lehem (Bethlehem). When they entered Beyt-Lehem, the whole town was curious about them, and the women began asking, "Is that No'omi?"

20 But No'omi told them not to call her 'No'omi' (which means 'pleasant') but to call her 'Mara' (meaning 'miserable') because she said, "The almighty God has made my life very miserable. **21** I went away content with a family, but Yahweh has brought me back with a void. So why call me 'No'omi'? You see, Yahweh has testified against me—the powerful God has brought misfortune on me."

Ruth collects grain in Boaz' field

22 And so No'omi (Naomi) had returned to Yisrael (Israel), along with her daughter-in-law, Ruth the Moavit, and they arrived there in Beyt-Lehem (Bethlehem) at the start of the barley harvest.

2:1 Now there was a relative there of No'omi's deceased husband. His name was Boaz and he was a very wealthy man from the same clan as Elimelek had been.

2 Ruth the Moavit said to No'omi, "Allow me to go to the countryside and pick up any heads of grain that the harvesters drop.[1] I'll follow any harvester who seems kind."

"Go ahead, my daughter," No'omi replied.

3 So Ruth left and went to the countryside where she picked up heads of grain after the harvesters, and it just so happened that that part of the countryside belonged to Boaz who was Elimelek's relative.

4 Just then, Boaz arrived from the town and greeted the harvesters, "May Yahweh be with you," to which they replied, "May Yahweh bless you also."

5 Then he asked the foreman of the harvesters, "Whose daughter is that young woman over there?"

6 "She's a young Moavit," the man replied. "The one who came with No'omi when she returned from Moav (Moab). **7** She asked me for permission to follow the harvesters and pick up any heads of grain that drop, and she's been doing it since early morning until just recently she's taking a break now in the shelter.

8 So Boaz approached Ruth, "Young woman," he said, "listen here. Don't leave this place or go to any other field to pick up grain, but just stay close by these young female workers of mine. **9** Watch where the men are harvesting and follow along behind them. I've told them not to bother you. And whenever you're thirsty, help yourself from the water jars that the men keep filled."

10 Then she knelt down on the ground and bowed her head low to the ground and said, "Why are you being so kind to me when I'm a foreigner? I wasn't expecting your attention."

11 "People have told me," Boaz replied, "about everything you've done for your mother-in-law since your husband died—how you left your parents and your homeland behind and came here to live with people that you hadn't

1 **RV 2:2 · Cross-ref.** Lev 19:9-10; Deu 24:19.

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even met before. 12 May Yahweh reward your hard work. Since you've come here for protection under Yisrael's (Israel's) god Yahweh, may he reward you in full."

13 "My lord," she replied, "I trust that I'll continue to please you because you've comforted me by speaking so kindly to me, your servant, even though I'm not like your servant girls."

14 Then when it was time to eat, Boaz told Ruth, "Come and join us. Take some bread and dip it in the sauce and eat." So she sat beside the harvesters, and he also offered her some roasted grain. She ate until she was full and even had some left over. 15 Then she went back to picking up heads and Boaz ordered his men, "Let her gather grain even among the bundles and don't shame her. 16 Even pull some stalks out from the bundles and drop them for her to pick up, and don't tell her off."

17 So Ruth picked up grain in the countryside until evening and when she beat the heads and collected the grains, she had a large basket of barley. 18 So she picked up the basket and headed back into town and showed her mother-in-law how much she had collected. Ruth also gave No'omi (Naomi) the roasted grain left-over from her lunch.

19 "Where did you pick up grain today and where did you work?" asked No'omi. "May the man who took notice of you be blessed."

So she told her mother-in-law where she had worked, "The name of the man I worked with today is Boaz."

20 "May he be blessed by Yahweh," responded No'omi. "Yahweh *hasn't* forgotten his kindness towards us who are still living and to our husbands who've died." And then she added, "That man is a close relative of Elimelek. In fact, he's one of those responsible for taking care of our family."[2]

21 "He also told me," said Ruth the Moavit, "to stay with his workers until they finish the harvesting."

22 "It's good, my daughter," said No'omi to her daughter-in-law, "for you to stay near his servant girls because you don't know how people might treat you in another field."

23 So Ruth stayed near Boaz' servant girls and picked up heads of grain until the end of the barley harvest and then the wheat harvest, and she lived with her mother-in-law.

Ruth requests Boaz to assume his responsibilities

3:1 One day Ruth's mother-in-law No'omi (Naomi) said to her, "My daughter, I think I need to be finding a secure living situation for you? 2 Now, Boaz whose servant girls you've been working with, he's a relative of ours. In fact, he'll be on the threshing floor winnowing barley tonight. 3 So wash yourself and put on some perfume. Wear your cloak and go out to the threshing floor, but don't let him know you're there until he's finished eating and drinking. 4 Then when he lies down to sleep, pay attention to where he lies down. Once he's asleep, go and lift the blanket near his feet and lie down. Then he'll tell you what to do next."

5 "I'll do everything you say," Ruth answered, 6 then she went out to the threshing floor and did everything her mother-in-law had instructed.

7 When Boaz had finished eating and drinking and was feeling cheery, he went off to lie down at the end of the pile of grain. Then Ruth quietly followed him, and uncovered his feet and lay down there. 8 But Boaz was startled in the middle of the night, and when he turned over he was stunned to find a woman lying at his feet. 9 "Who are you?" he asked.

"I'm your servant Ruth," she replied, "Spread your cloak over me[3] because you have a responsibility as our close relative."

10 "My dear girl, may Yahweh bless you." Boaz replied, "You have shown more kindness now that before,[4] because you haven't chased after the young men, whether rich or poor. 11 So now dear girl, don't be afraid. I'll do what you've asked for, because the whole town knows that you're an honourable woman. 12 It is true that I have a responsibility towards your family,[5] but there's another man who's more closely related to you all than me. 13 Stay here for the rest of the night, and then in the morning, if he'll accept then he can marry you. But if he's not willing to take care of you, then as Yahweh lives, I'll do it myself. Now lie down here until morning."

14 So Ruth lay there near his feet until morning, but she got up before it was light enough to be recognised as Boaz had said, "It's best if no one knows that a woman visited the threshing floor." 15 Then Boaz said, "Bring your cloak here and hold it out." So she held it while he poured a generous amount of barley into it, and lifted it onto her shoulder. Then he or she[6] went into the town. 16 When Ruth got home, her mother-in-law asked her, "My daughter, how did everything go?"

So Ruth told her everything that Boaz had said and done for her 17 and she also said, "He gave me all this barley because he told me that he didn't want me to return to my mother-in-law empty-handed."

18 "Okay my daughter," No'omi (Naomi) responded. "Wait now until we see what happens, because that man won't rest today until the matter gets settled."

Boaz takes over the land and gets Ruth as a wife

4:1 Meanwhile, Boaz went to the place inside the town gate (where people conducted their official business) and sat down there. Just as he had hoped, the man

2 **RV 2:20 · Cross-ref.** Lev 25:25.

3 **RV 3:9 · Note** This was the cultural way for Ruth to request Boaz to take her as his wife.

4 **RV 3:10 · Note** Probably referring to Ruth's faithfulness to her mother-in-law.

5 **RV 3:12 · Cross-ref.** Ruth 2:20.

6 **RV 3:15 · Note** TC: There's no separate Hebrew word for 'he' or 'she' here—it's part of the verb 'he/she_went' but it's unclear if this original verb was marked *masculine* or *feminine*, hence you'll find both alternatives in various Bible translations.

responsible for No'omi's (Naomi's) family came along—the man whom Boaz had mentioned earlier—and Boaz called out to him by name and said, "Come over here and sit down." So the man came over and sat down. **2** Then Boaz called over ten of the older, well-respected men from the town and asked them to sit and witness their discussion, so they sat down with them. **3** Then Boaz asked the other relative, "The part of the countryside that belonged to our relative Elimelek is for sale. No'omi, who recently returned from Moav (Moab), is selling it. **4** I thought that I should tell you about it and in case you buy the land while the people sitting here are listening, including these leaders of our people. If you want to buy it back into the family, then do so. But if you do not want to buy it back, then let me know, because you are the closest relative to Elimelek, and I am next after you."

"I'll buy it," the man replied.

5 "When you buy the land from No'omi," Boaz continued, "you will also need to marry Ruth, our deceased relative's widow from Moav, so that she'll have a son who will inherit the property and continue Elimelek's family line."

6 "I can't buy it back myself, then," the closer relative answered. "If I did that, I would ruin my own son's inheritance. You can have the land and the woman instead of me, because I simply can't take it."

7 (At that time in Yisrael (Israel), people had a different way of buying land or exchanging goods between them. In order to make these matters legally binding, one man would take off one of his sandals and give it to the other party.[7] That was the way people in Yisrael confirmed what they had agreed to do.)

8 "You buy it yourself," the relative said and he took off one of his sandals and gave it to Boaz. **9** Then Boaz said to the respected men and to all the other people who were there, "Today you have all witnessed that I've bought from No'omi all the property that belonged to Elimelek, Kilyon, and Mahlon. **10** I am also taking Ruth, Mahlon's widow from Moav, to be my wife so that she can have a son. Everyone will consider that son to be Elimelek's descendant and he will inherit the property and carry on Elimelek's family name among his relatives and here in his hometown.[8] You've seen and heard that today and can tell anyone who asks about it."

11 All the respected men, and the others who were sitting at the town gate, agreed, and they said, "Yes, we are your. We pray that Yahweh will allow this woman who will be coming into your home, to be like Rahel (Rachel) and Le'ah, the two who gave birth to our ancestors and started our people, Yisrael.[9] May you become great in the clan of Efratah and famous here in Beyt-Lehem (Bethlehem)!
12 We pray that your family will be like the family of your ancestor Perets, son of Yehudah (Judah) and Tamar,[10] because of the many descendants that Yahweh will give to you and this young woman."

Boaz' descendants

13 So Boaz married Ruth, and when he slept with her, Yahweh enabled her to become pregnant and she gave birth to a son. **14** The women in Beyt-Lehem (Bethlehem) said to No'omi (Naomi), "Praise Yahweh for giving you a male descendant to preserve your family today. We pray to Yahweh that people throughout Yisrael (Israel) will greatly respect him. **15** Your daughter-in-law, who loves you and who's been better to you than if you had seven sons, has given birth to him. Now he'll make you feel young again and he'll take care of you when you get old." **16** Then No'omi picked up the baby and held him closely and became like second mother to him.

17 The women who were living nearby said, "It is as if No'omi now has a son!" They named him Oved.

Eventually Oved went on to become the father of Yishay (Jesse), who became the father of King David.[11] **18** Here is a list of the descendants of Perets: Perets's son was Hetsron. **19** Hetsron's son was Ram and Ram's son was Aminadav. **20** Aminadav's son was Nahshon and Nahshon's son was Salmon. **21** Salmon's son was Boaz and Boaz's son was Oved. **22** Oved's son was Yishay and Yishay's son was King David.

7 **RV 4:7-8 · Cross-ref.** Deu 25:9.

8 **RV 4:10 · Cross-ref.** Deu 25:5-6.

9 **RV 4:11 · Cross-ref.** Gen 29:31.

10 **RV 4:12 · Cross-ref.** Gen 38:27-30.

11 **RV 4:17 · Cross-ref.** Mat 1:5-6.

1 Shmuel

Introduction

This document tells about the people of the nation of Yisrael (called 'Israel' in older Bibles) at the time when Shmuel (commonly, but wrongly known as 'Samuel') was still their teacher through to when Sha'ul (commonly, but wrongly known as 'Saul') led them as their first king. It also reveals the reasons why Sha'ul lost his position as king and why God promised to replace him with David.
Long ago before Yisrael had a king, the people regarded their god as their ruler, but eventually they came to the point of asking God to give them a king to lead them. Both the king and the people were subject to God's leading and expected to obey God's laws.
The main theme of this document is showing how peace and prosperity came when the people obeyed God, and if not, it could lead to destruction. And then sometimes God used his people to apply his discipline to other people groups. It pays to note what's written in 2:30 that goes, "I will honour those who honour me, but those who despise me will be side-lined."

Main components of this account

Shmuel as Yisrael's judge *1:1–7:17*
Sha'ul becomes king *8:1–10:27*
The first years of Sha'ul's reign *11:1–15:35*
David and Sha'ul *16:1–30:31*
The death of Sha'ul and his sons *31:1-13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Elkanah and family at Shiloh

1:1 There was a man named Elkanah from Ramatayim-Tsofim who lived in the Efrati hill country. (He was an Efrati—the son of Yeroham, son of Elihu, son of Tohu, son of Tsuf.)[1] **2** He had two wives: Hannah (who had no children) and Peninah (who had several children).

3 Every year he would take his family to Shiloh to offer sacrifices to Commander-in-chief Yahweh. Eli was Yahweh's priest there, and his two sons Hofni and Pinhas also served there.

4 on the day that Elkanah made his sacrifice, he would give portions of the cooked meat to Peninah and to all her sons and daughters, **5** but he'd give a double portion to Hannah because he loved her, even though Yahweh had not enabled her to have children. **6** Then her rival would provoke her and try to make her angry, because Yahweh hadn't given her children. **7** And so it happened every year. Every time they went to Yahweh's tent, Peninah ridiculed him, and Hannah would weep and wouldn't eat. **8** Then Elkanah would ask her, "Hannah, why are you crying? And why aren't you eating? And why are you so upset? Isn't it better having me than having ten sons?"

Hannah and Eli

9 One time Hannah got up after eating and drinking at Shiloh. (Eli the priest was sitting on the seat near the entrance of Yahweh's tent.) **10** Hannah was very upset, and she prayed to Yahweh and wept uncontrollably. **11** Then she made a vow, saying, "Commander Yahweh, if you would only notice the misery of your female servant and remember me. Don't ignore me. Help your female servant to give birth to a son, then I'll give him to you for his entire life, and he'll never have his hair cut."[2]

12 As she continued praying to Yahweh, Eli was watching her mouth. **13** Now Hannah was praying from her heart, and her lips were moving but she wasn't speaking aloud. Eli thought she must be drunk, **14** and scolded her, "You shouldn't be getting drunk. Get rid of your wine."

15 "No, my master," Hannah replied, "I'm a woman who's suffering deep down. I haven't drunk any wine or intoxicating drink, but rather I've been sharing my inner issues with Yahweh. **16** Don't think that your female servant is just a worthless woman, because just now I was praying as a result of my terrible anguish and frustration."

17 "Then go in peace," Eli replied. "And may Yisrael's (Israel's) god grant your request that you presented to him."

18 "Please assume the best of your female servant," said Hannah, then she went on her way and had something to eat, and something had changed in her demeanor.

Shmuel's birth and dedication

19 They all gut up early the next morning and worshipped Yahweh again, then they returned to their home at Ramah. Then Elkanah slept with his wife Hannah, and Yahweh answered her prayer. **20** Hannah got pregnant, and in due course, she gave birth to a son. She named him 'Shmuel' (Samuel) (meaning 'heard by God', usually changed to 'Shmuel' in English) because she had requested him from Yahweh.

21 At the usual time, Elkanah and all his household went to Shiloh to offer their sacrifices and fulfill their vows to Yahweh. **22** But Hannah didn't accompany them because she'd told her husband, "I'll come and bring him when he's weaned. Then he can be taken in to Yahweh and permanently remain there." **23** "Do what you think's best," her husband replied. "Stay until you've weaned him. May Yahweh do whatever he said to you." So she stayed behind and breastfed her son until she eventually weaned him.

24 The next year, after she'd weaned him, she took the young boy with them, along with three bulls, a sack of flour, and a container of wine. Then she brought him to Yahweh's tent in Shiloh, **25** and after slaughtering the bull, they took the boy in to Eli. **26** "Please, my master," Hannah said. "As your spirit lives, my master, I'm the woman who was standing with you here to pray to Yahweh. **27** I prayed that Yahweh would give me a son, and he did, and this is him. **28** Also, I dedicated him to Yahweh all his life, so he's now given to Yahweh."

Then they worshipped Yahweh there.

Hannah's praise

2:1 Then Hannah prayed, saying,
"I'm so happy with Yahweh.
My strength comes from Yahweh.
I can loudly refute my enemies.
Because I'm so pleased that you rescued me.[3]
2 No one else is holy like Yahweh.
There's certainly no one else who's like you.
No one else is like a rock to me like our god is.
3 You all shouldn't speak so proudly.
Don't let arrogance come out of your mouths.
Because Yahweh is a god of knowledge,
and all actions are weighed by him.
4 Warriors have their bows shattered,
but those who stumbled are given extra strength.
5 Those who had been satisfied now hire themselves out for food,
but the hungry people no longer lack.
The woman who'd been childless, gives birth to seven,
but the woman with many sons is depressed.
6 Yahweh puts to death and he makes alive.
He sends down to the grave and brings up.
7 Yahweh makes poor and makes rich.
He humbles, and he also honours.
8 He lifts the poor up from the dust,
and lifts up the needy from the ash heap
so they can sit with influential people
and be given the seat of honour.
The earth's foundations belong to Yahweh—
he was the one who placed the world on top of them.
9 He watches over those who are loyal to him,

1 **RV 1:1 · Cross-ref.** 1Ch 6:27,34.

2 **RV 1:11 · Cross-ref.** Num 6:5.

3 **RV 2:1-10 · Cross-ref.** Luk 1:46-55.

Readers' Version

but wicked people will die in the darkness,
because we don't succeed through our own strength.
10 It's Yahweh who shatters our enemies.
He thunders against them from the heavens.
Yahweh will judge the entire earth,
and will give strength to the king,
and will give victory to his chosen one."
11 Then Elkanah and his family returned to their home in Ramah, but young Shmuel (Samuel) stayed to help Eli the priest serve Yahweh.

Eli's greedy sons

12 Now Eli's sons were worthless scoundrels who didn't obey Yahweh. 13 It was the custom of those priests that when anyone was offering a sacrifice and as soon as the meat was boiling, the priest's servant would come along holding a three-pronged fork 14 and stick it into the pot or pan. The priest would then claim whatever the fork brought up. That's what they did to all the Israelis who came to Shiloh to offer sacrifices. 15 Also, before the fat was removed to burn, the priest's servant would say to the person sacrificing, "Give some meat to the priest—he doesn't want just boiled meat all the time—he'll take some raw meat as well to roast."
16 But if the person tried to say, "Once the fat has all been burnt, then take whatever you want for yourself," then he'd assert, "No, you'd better give it right now or I'll take it by force." 17 And so the actions of those young men were very wicked in Yahweh's mind because they just treated sacrifices to Yahweh with contempt.

Young Shmuel starts serving at Shiloh

18 By now Shmuel (Samuel) was serving Yahweh, dressed in a priestly uniform made from linen. 19 Each year his mother would make a small robe for him and bring it when she came with her husband to offer their sacrifices. 20 Eli would bless Elkanah and his wife and say, "May Yahweh give more children for you through this woman in place of the boy dedicated to Yahweh." Then they'd return home.
21 So Yahweh visited Hannah and she went on to give birth to three other sons and two daughters. Meanwhile, young Shmuel grew up serving Yahweh.

Eli and his children

22 Now Eli was very old and he had heard all about what his sons were doing to the Israeli people, and also that they were sleeping around with the women who worked at the sacred tent entrance. 23 "Why are you two doing all these things that I keep hearing about—these evil things affecting all those people?" he asked them. 24 "No, my sons. The reports that I keep hearing Yahweh's people passing on aren't good! 25 If someone sins against a person, then God will mediate for him, but if someone sins against Yahweh, who will speak up for that person?" But they wouldn't listen to their father's advice because Yahweh wanted to put them to death.
26 Meanwhile the boy Shmuel (Samuel) was growing up, and his good behaviour pleased both Yahweh and the people.[4]

The prophecy against Eli's family

27 One day one of God's prophets came to Eli and told him, "This is what Yahweh says, 'Didn't I clearly reveal myself to your ancestors when they were Par'oh's (Pharaoh's) slaves in Mitsrayim (Egypt)? 28 And out of all the Israeli tribes, I chose your ancestor to be a priest to me, to go up on my altar, to burn incense, and to wear the sacred apron in front of me.[5] Plus I gave your ancestors the rights to all the burnt offerings made by the Israelis.[6] 29 Why do you disrespect sacrifices and offerings that I commanded the people to bring to me at my residence. And why do you honour your sons more than me by fattening yourselves from the best of every offering of my people Yisrael (Israel)?'
30 "Therefore, this is what Yahweh the god of Yisrael declares: 'I indeed said your ancestors and then your descendants would serve me forever.' But now I declare this instead: 'This cannot continue because I will honour those who honour me, but those who despise me will be side-lined. 31 Listen, the time is coming when I'll bring you and your relatives to an end—none of your men will die of old age 32 and you'll see distress in my residence. I'll do good for the rest of Yisrael, but there'll never be another old man in your home. 33 I won't finish them off near my altar. Your eyes will fail and you'll grieve inside, but your adult sons will die. 34 This will be the sign: it'll turn out that your two sons Hofni and Pinhas will both die on the same day.[7] 35 Then I'll select another man to be a faithful priest to me—he'll follow my desires and do what's in my mind. I'll make him and his faithful descendants to continue and to always serve me. 36 Any of your descendants who remain alive will have to go to him to request food and money and beg for some priestly work to earn something to eat.' "

Yahweh calls Shmuel

3:1 Meanwhile young Shmuel (Samuel) was serving Yahweh under Eli. In those days, Yahweh rarely spoke to the people or sent visions.
2 By that time, Eli's sight was very poor—he could barely see. One night when he was sleeping in his place,[8] 3 and Shmuel was lying down in Yahweh's tent (where the box was that contained the stone slabs), but God's lamp was still burning. 4 Yahweh called out to Shmuel, and he called back, "I'm here. Coming." 5 Then he ran to Eli and said, "Here I am, because you called me."
"I didn't call," he said. "Go back and lie down." So he went back and laid down.
6 Yahweh called again, "Shmuel."
Shmuel got up and went to Eli and said, "Here I am, be-

4 **RV 2:26 · Cross-ref.** Luk 2:52.
5 **RV 2:28 · Cross-ref.** Exo 28:1-4.
6 **RV 2:28 · Cross-ref.** Lev 7:35-36.
7 **RV 2:34 · Cross-ref.** 1Sam 4:11.
8 **RV 3:2 · Note** Some translations use 'room' here instead of 'place', but it could easily be that he had a small bed in a corner somewhere.

cause you called me."

"I didn't call, my son," he said, "Go back and lie down."

7 (At this point, Shmuel didn't really know Yahweh, because Yahweh hadn't revealed himself to him before.)
8 Then Yahweh called Shmuel a third time. He got up and went to Eli and said, "Here I am, because you called me."

Then Eli realised that it was Yahweh who was calling the boy **9** and he told Shmuel, "Go and lie down. Then if he calls to you again, just answer, 'Speak, Yahweh, because your servant is listening.' " So Shmuel went and laid down again in his place.

10 Then Yahweh came and stood nearby and called like he'd done the other times, "Shmuel, Shmuel."

"Speak," Shmuel said, "because your servant is listening."

11 "Listen," Yahweh told him, "I'm about to do something in Yisrael (Israel) that will make everyone's ears tingle when they hear it. **12** When it happens, I'll do everything that I've said about Eli and his family, from the beginning to the end. **13** I've told him already that I'm about to eternally judge his household because he knew about the evil that was being done, because his sons were bringing curses on themselves and he didn't scold them. **14** That's why I've promised Eli's family that their disobedience can never be forgiven by means of sacrifices or offerings.

Shmuel tells Eli what Yahweh said

15 Then Shmuel (Samuel) lay down again until the morning when he opened the doors of Yahweh's house as usual, but he was scared to tell Eli about the vision. **16** But Eli called him, "Shmuel, my son."

"Here I am," he answered.

17 "What did he tell you?" Eli asked. "Don't hide it from me. May God punish you severely if you hide a single word from everything he told you." **18** So Shmuel told him everything without hiding anything. Then Eli answered, "It's Yahweh. May he do whatever he thinks best."

19 As Shmuel grew up, Yahweh was with him and nothing he said failed to happen, **20** so all Yisrael (Israel) from Dan in the north and as far as Be'er-Sheva (Beersheba) in the south knew that Shmuel was a faithful prophet of Yahweh. **21** Over time, Yahweh continued to appear in Shiloh and to reveal his plans through Shmuel
4:1 and Shmuel's messages went to all Yisrael.

The capture of the box with the agreement

At that time, Yisrael (Israel) went to war against the Pelishtim. They camped at Even-Ha'ezer (Ebenezer), and the Pelishtim camped at Afek. **2** Then the Pelishtim lined up to meet Yisrael and the battle spread. Yisrael was defeated by the Pelishtim and they killed about 4,000 warriors in the battle line in the countryside. **3** As the people[9] came into the camp, the Israeli elders asked themselves, "Why did Yahweh allow the Pelishtim to slaughter us today? Let's get the box from Shiloh that contains the stone slabs with Yahweh's agreement on them. Once it's amongst us, surely it'll save us from defeat by our enemies." **4** So the people sent men to Shiloh and from there they lifted the box containing Yahweh's agreement and the sacred platform with the winged creatures.[10][11] Eli's two sons, Hofni and Pinhas, were there with the box containing God's agreement.

5 As the box with Yahweh's agreement was carried into the camp, all the Israelis shouted so loud that the ground shook. **6** When the Pelishtim heard the noise, they said, "What's that loud shout in the Ivrim' (Hebrews') camp?" Then they realised that the box with Yahweh's covenant had come into their camp **7** and they were afraid saying, "A god has come into the Israeli camp." Then they said, "This means trouble, because it wasn't like this yesterday or the previous days. **8** Oh dear! Who will rescue us from these mighty gods? Those are the gods who struck the Mitsrim (Egyptians) with every plague in the wilderness. **9** Now we Pelishtim really need to fight with passion, because if we don't, we'll ending up serving the Ivrim just like they've had to serve us. Now, gather your courage and fight for your lives."

10 So the Pelishtim fought hard, and Yisrael (Israel) was defeated. Many warriors fled back to their tents and it was a terrible slaughter—30,000 foot soldiers from Yisrael were killed. **11** As well as that, the box with God's agreement was taken, and Eli's two sons Hofni and Pinhas were killed.

The death of Eli

12 A Benyamite man ran from the battle line back to Shiloh that day. His clothes were torn and he was covered in dirt. **13** When he arrived there, Eli was sitting on a roadside seat watching, because he was very concerned about the sacred chest. As the man entered the city with the news, all the people started wailing loudly. **14** As Eli heard the wailing, he asked, "What's that big commotion?" So the man ran over to Eli to tell him the news. **15** At that time, Eli was ninety-eight years old, and he stared straight ahead because he couldn't see. **16** The man told him, "I'm the one who's just come from the battle line. I had to fled from the battle line today."

"What was the issue, my son?" Eli asked.

17 "Yisrael (Israel) fled defeated from the Pelishtim," said the messenger. "And also, there has been a terrible slaughter of our people. What's more, your two sons, Hofni and Pinhas, were killed, and the sacred chest has been captured."

18 The moment he mentioned the capturing of God's box, Eli fell backwards off the seat beside the city gate. Because he was old and very heavy, his neck broke and he died. Eli had led Yisrael for forty years.

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9 **RV 4:3 · Note** It seems that most translations assume that this is referring to the remainder of the warriors staggering back into the camp (which is certainly a possibility), but we've interpreted it as the people coming together (with their elders as it says), to try to figure out why they were defeated. (Similarly for v4.)

10 **RV 4:4 · Note** And with Commander Yahweh sitting on, above, or between them.

11 **RV 4:4 · Cross-ref.** Exo 25:22.

Readers' Version

The death of Pinhas' widow

19 Now Pinhas' wife (Eli's daughter-in-law) was pregnant—about to give birth—when she heard the news about the sacred chest being taken, and that both her father-in-law and her husband had died. At that moment, she knelt down and gave birth because the birth pains suddenly started. 20 But she was dying, and the women who stood over her said, "Don't be afraid, because you've given birth to a son." But she didn't answer or pay any attention. 21 She named the boy 'I-Kavod' (which means 'no glory'), saying, "The glory has departed from Yisrael (Israel)," about the sacred chest being taken, and about the deaths of her father-in-law and her husband. 22 Then she said, "The glory has departed from Yisrael, because the sacred chest has been taken."

The sacred chest gets carried to Ashdod

5:1 Now the Pelishtim had taken the sacred chest, and they took it from Even-Ha'ezer (Ebenezer) to Ashdod 2 where they carried it into the temple of their god Dagon and placed it beside a statue of Dagon. 3 Early the next day when the Ashdodim got up, to their horror Dagon had fallen to the ground on its face in front of Yahweh's box. So they stood it up and returned it to its place. 4 But then the next morning, more shock: Dagon had fallen to the ground on its face in front of Yahweh's box but now its hands and head were cut off, and were lying on the threshold. Only its body remained intact. 5 (Because of that, until this day Dagon's priests and everyone who enters Dagon's temple in Ashdod won't tread on the threshold.)

God punishes the Pelishti cities

6 Yahweh caused a lot of trouble for the people of Ashdod and he terrified them. He caused them and the people in the region to get lumpy growths on their skin. 7 When the leaders in Ashdod saw what was happening, they said, "The god of Yisrael's (Israel's) box mustn't stay with us because he's punishing both us and our god Dagon." 8 So they sent for all the Pelishti rulers, and when they'd assembled they asked, "What should we do with the god of Yisrael's box?"

"Let the god of Yisrael's box be taken around to Gat," they decided. So they moved it there. 9 After it arrived, Yahweh started punishing Gat and both young and old men in the city started getting growths on their skin, and it caused a huge panic. 10 So they sent God's box to Ekron, but as soon as it entered the city, the Ekronim cried out, "Hey! They've brought the god of Yisrael's box here to kill us and our people." 11 So they sent for the Pelishti rulers, and when they'd assembled they said, "Send the god of Yisrael's box away. Send it back to its place so it won't cause us and our people to die." Because there was a deadly panic all over the city as God's punishment there was severe 12 and the men who didn't die suffered with the growths. So the people's cry went up to the heavens.

Sending the chest back to Yisrael

6:1 So it was that Yahweh's box was held in Pelishti territory for seven months, 2 then the Pelishtim called their priests and diviners and asked, "What should we do with Yahweh's box? Show us how we can get it back away to its place."

3 "If you're going to send the god of Yisrael's (Israel's) box back," they responded, "don't send it back by itself, but definitely return it to him with a guilt offering. Then you'll all be healed, and you'll all understand why you've been suffering."

4 "What guilt offering should we send with it?" they asked.

"Five gold replicas of the tumours, and five gold mice," they said. "That's the number of our rulers, because the same plague affected both them and the people. 5 Make replicas of the tumours and replicas of the mice that have been destroying the land, and it will honour Yisrael's god. Then perhaps he will less his punishment that's been on you and on your gods and on your land. 6 Why have you all been so stubborn just like the Mitsrim (Egyptians) when Par'oh (Pharaoh) made them stubborn? When Yisrael's god dealt severely with them, didn't the Mitsrim send the Israelis away and they went? 7 So now, get a brand new cart with two nursing cows which have never had a yoke on their necks. Hitch the cows to the cart but take their calves back to their pen. 8 Then pick up Yahweh's box and put it into the cart along with the gold objects that you are sending with it as a guilt offering put in another container beside the box. Finally, send the cart away and off it will go. 9 Then watch it. If it heads towards Beyt-Shemesh (Heliopolis) in Israeli territory, then it's their god that caused this terrible calamity. But if not, then we'll know that it wasn't the Israeli god, and that it all happened to us by chance."

10 So they followed those instructions: they took two cows that had been feeding calves and hitched them to the new cart, but they shut their calves away in the stall. 11 Then they put Yahweh's box into the cart with the other container with the gold mice and the replicas of their tumours. 12 Amazingly, the cows went straight down the road going to Beyt-Shemesh. They stayed on that one highway, walking and mooing, and they never once deviated to the left or the right, and the Pelishti rulers followed them as far as the border of Beyt-Shemesh.

13 Meanwhile in Beyt-Shemesh, the people were harvesting wheat in the valley, and when they looked up and saw the box, they were very happy. 14 The cart came into the field belonging to Yehoshua (Joshua) and then the cows just stood there. There was a large stone there, and the people split the sides of the wooden cart into pieces to start a fire, then offered the cows as a burnt sacrifice to Yahweh. 15 Then the Levites lifted down Yahweh's box and the other container that was with it with the gold objects in it, and they placed them on the large stone. Then the men of Beyt-Shemesh offered up more burnt offerings and sacrificed sacrifices to Yahweh on that day. 16 The five Pelishti rulers watched all this from a distance before returning to Ekron that same day.

The gold replicas

17 The gold replicas of tumours that the Pelishtim sent back as a guilt offering to Yahweh were for the five cities: Ashdod, Azah (Gaza), Ashkelon, Gat, and Ekron. 18 And the gold mice were from the number of all the Pelishti cities under the five rulers, including

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fortified cities as well as the villages in the open country, and as far as the large stone that they sat Yahweh's box on. (It's still in Yehoshua's (Joshua's) field in Beyt-Shemesh (Heliopolis) until this day.)

19 But some Beyt-Shemesh men looked into Yahweh's box, and he killed seventy[12] of them. The people mourned because Yahweh had caused such devastation among the people.

The sacred chest is taken to Kiryat-Yearim

20 The Beyt-Shemesh (Heliopolis) men said, "Who can stand in front of the face of Yahweh, this holy God? And where should we send the box to from here?" **21** So they sent messengers to those living in Kiryat-Yearim, saying, "The Pelishtim have returned Yahweh's box. Come over here and get it."

7:1 So the men from Kiryat-Yearim came and lifted up Yahweh's box and brought it into Avinadav's house on the hill.[13] They consecrated his son Eleazar to take care of it.

Shmuel guides Yisrael

2 The sacred chest ended up staying in Kiryat-Yearim for twenty years but the Israelis longed sadly for Yahweh.

3 Then Shmuel (Samuel) told all the Israelis, "If you all really want to return to Yahweh, remove the foreign gods and the Ashtarot from among you. Then decide firmly to serve Yahweh and no other, then he'll rescue you from the Pelishtim' oppression." **4** So the Israelis removed the Ba'al and Ashtoret idols, and began to serve Yahweh only.

5 Then Shmuel called, "Gather all Yisrael (Israel) to Mitspah, and I'll pray to Yahweh for you all." **6** So they gathered at Mitspah, and drew water and poured it out in front of Yahweh, and they fasted on that day and said there, "We have sinned against Yahweh." And Shmuel guided the Israelis at Mitspah.

7 When the Pelishtim heard that the Israelis had gathered at Mitspah, the Pelishti rulers decided to attack Yisrael. When the Israelis heard that, they were afraid of the Pelishtim **8** and begged Shmuel, "Don't stop crying out to our god Yahweh, so that he'll rescue us from the Pelishtim." **9** So Shmuel got a young lamb and offered it up—a whole burnt up offering to Yahweh. And he cried out to Yahweh for Yisrael, and Yahweh answered him. **10** While Shmuel was offering up that burnt offering, the Pelishtim approached to battle against Yisrael. But that day Yahweh made an intense sound like thunder that confused the Pelishtim and the Israelis were able to defeat them. **11** The Israeli men ran out from Mitspah and chased the Pelishtim—killing them all the way to Beyt-Kar.

12 Shmuel took a single rock and stood it between Mitspah and Shen. He named it 'Even-Ha'ezer' (Ebenezer) (which means 'stone of help'), saying, "Yahweh helped us all the way up to here." **13** So the Pelishtim ended up being subdued and didn't invade Yisrael's border again, and Yahweh worked against the Pelishtim as long as Shmuel lived. **14** The cities that the Pelishtim had taken from Ekron and as far as Gat were returned to Yisrael. And so Yisrael rescued their territory from the Pelishtim, and there was peace between Yisrael and the Amorim.

15 So Shmuel guided Yisrael while he lived. **16** Every year he did the circuit around Beyt-El (Bethel), Gilgal, and Mitspah, and he helped settled disputes for the people in all those places, **17** but he always returned to Ramah because his home was there. He would judge disputes there, and built an altar to Yahweh there.

The Israelis request a king · Full kingdom

8:1 As Shmuel (Samuel) grew older, he appointed his two sons as judges over Yisrael (Israel). **2** The eldest was Yoel (Joel) and his brother was Aviyah. They were based in Be'er-Sheva (Beersheba). **3** However, they didn't take after time, but rather chased dishonest gain—accepting bribes and perverting justice.

4 Eventually, the Israeli elders met together with Shmuel at Ramah **5** and requested, "Listen, you're old now, and your sons don't follow your example. So appoint a king for us now to lead us like all the other nations."[14] **6** But Shmuel thought that their request for a king was an evil request, so he prayed to Yahweh **7** who replied, "Listen to everything that the people are saying, because they're not rejecting *you*, but they're rejecting me from reigning over them. **8** They're doing to you just what they've done to me every since I rescued them out of Mitsrayim (Egypt) and right up until today: deserting me and serving other gods. **9** So listen to what they're saying now, but certainly warn them about what kings require of their subjects."

Advance warnings about having a king · Full kingdom

10 Then Shmuel (Samuel) passed on everything that Yahweh had said to the people who were requesting a king from him, **11** telling them, "If you all have a king reigning over you, this is what he'll demand: he will conscript your sons and appoint them as his cavalry or charioteers, or they'll run as foot-soldiers in front, of his chariot. **12** Others he'll appoint a commander of various units. Some will end up ploughing his fields or harvesting his crops, or manufacturing his weapons and chariots. **13** He'll take your daughters to manufacture perfumes, or to be cooks and bakers. **14** He'll confiscate your best fields and vineyards and olive orchards, and give to his servants to control. **15** Then he'll demand a tenth of your seeds and grape harvests for his officials and his servants. **16** He'll commandeer some of your best male and female servants and young men, and he'll impound some of your donkeys, then he'll use them all for his projects. **17** He'll expect a tenth of your sheep and goats, and you yourselves will end

12 RV 6:19 · Note TC: The oldest Hebrew text has 50,070 men being killed here, making it hard to imagine how that many men kept clambering over dead bodies to look into the sacred chest. (But possibly we're not understanding the situation correctly?) We have followed later manuscripts here.

13 RV 7:1 · Cross-ref. 2Sam 6:2-4; 1Ch 13:5-7.

14 RV 8:5 · Cross-ref. Deu 17:14.

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up being his slaves. 18 When that all happens, you'll all cry out in front of the king who you chose for yourselves, but Yahweh won't be answering you at that time."

19 However, the people refused to consider Shmuel's (Samuel's) advice and they argued, "No, we want a king over us 20 so we'll be like all the other nations. Our king will judge us, and will lead out our warriors in battle." 21 Shmuel listened to everything the people said, and passed it on to Yahweh, 22 and Yahweh told him, "Do what they're asking and get them a king." So Shmuel told the people and then sent them all back to their homes.

Sha'ul is chosen as king · Full kingdom

9:1 Now there was a Benyamite man named Kish (son of Aviel, son of Tseror, son of Bekorat, son of Afiah, the son of a Yemini man) who was strong and wealthy. 2 Kish had a son named Sha'ul (Saul) who was a handsome young man and good—in fact there wasn't any Israeli man better than him, and he was head and shoulders taller than anyone else.

3 One time, the female donkeys of Sha'ul's father Kish had gone missing, and Kish told his son, "Take one of the servants with you, and pack up and go and find those donkeys." 4 So they passed through the Efrati hill country, then through the Shalishah region, but they didn't find them. Then they went through the Sha'alim region, but there was nothing, so they continued on through the land of the Benyamites, but they didn't find them. 5 Finally, they entered the Tsuf area, and eventually Sha'ul said to his servant, "Come on. Let's go back home in case my father stops worrying about the donkeys and starts worrying about us."

6 But he replied, "Listen, please. There's an honoured man of God in this city. Everything he says comes true. Let's go there now. Perhaps he'll tell us which way we should have gone."

7 "Okay, then. We can go there," Sha'ul responded, "but what can we give the man? We don't have any more food in our bags, and we never brought along a gift. What else do we have?"

8 "Look," answered the servant, "I've got a small silver coin. We can give that to the man and he'll tell us where to go." 9 (In Yisrael (Israel) before then, when people wanted an answer from God, they'd say, "Come and let us go to the 'seer'," because the prophet of today was called the 'seer' before.)

10 "Good idea," Sha'ul told his servant. "Let's go then." So they went to the city there where the man of God was. 11 They were climbing up the rise towards the city when they met some young women going out to draw water, and they asked them, "Is the seer in town?" 12 "Yes he is," they answered. "Hurry though, because he's come to the city today to offer the sacrifice for the people at the high place. 13 You'll find him as soon as you enter the city, before he goes up to the high place to eat. The people won't eat until he gets there, because he himself will bless the sacrifice. Afterwards, those who've been invited will eat together there. So go up there now and you'll soon find him." 14 So they went on up into the city, and as they were entering, wow, there was Shmuel (Samuel) coming out towards them to go up to the high place.

15 On the previous day, Yahweh had quietly told Shmuel, 16 "About this time tomorrow, I'll send a Benyamite man to you, and you should anoint him to be ruler over my people Yisrael. He will rescue my people from the Pelishtim, because I've noticed my people because I heard their cries."

17 Then Shmuel saw Sha'ul, and Yahweh told him, "Look, that's the man that I you about. He will help control my people." 18 As Sha'ul approached Shmuel right there in the middle of the city gateway, he asked, "Please tell me, where's the seer's house?"

19 "I am the seer," Shmuel answered, "Now, Go up to the high place ahead of me, and you'll eat with me today. In the morning, I'll tell you what you want to know, then I'll send you off. 20 As for your donkeys that were lost three days ago, don't worry anymore about them because they've been found. Now, all of Yisrael is wanting your father's household, and wanting you in particular." 21 "But I'm a Benyamite," Sha'ul responded, "That's the smallest tribe in Yisrael, and my clan's the lowliest of all the Benyamite clans. So why did you talk to me like that?"

22 Then Shmuel took Sha'ul and his servant to the room where the meal had been prepared, and he gave them a place at the head of table—even above the invited guests. (There were about thirty men.) 23 And Shmuel told the cook, "Give the special piece of meat that I showed you and said to keep aside." 24 So the cook lifted the cooked leg and placed it in front of Sha'ul. Then Shmuel told Sha'ul, "Look, this has been reserved for you. Eat it, because it's been kept until the appointed time when I could call these people together."

Shmuel anoints Sha'ul with oil · Full kingdom

So Sha'ul (Saul) ate with Shmuel (Samuel) that day, 25 and then they went back from the high place down into the city, and Shmuel spoke with Sha'ul on his house roof.

26 They rose early the next day. At dawn, Shmuel had called to Sha'ul on the roof, saying, "Get up and I will send you off." So Sha'ul got up, and the two of them went outside. 27 When they reached the edge of the city, Shmuel said to Sha'ul, "Tell your servant to go on ahead," and so he went on ahead. "But you stand here, and I'll give you the message from God."

10:1 Then Shmuel took a flask of oil, and poured it on Sha'ul's head and kissed him, and told him, "It's Yahweh who has anointed you to be ruler over his chosen people. 2 After you leave me today and get back to Benyamite territory, then you'll see two men near Rahel's (Rachel's) tomb in Tseltsah, and they'll say to you, 'The donkeys that you went to look for have been found. But, wow, your father has stopped worrying about the donkeys and now he's worried about *you* and trying to figure out what he should do.' 3 Then further on from there, as you approach the oak tree at Tavor, you'll find three men going to Beyt-El (Bethel) to worship God. One will be taking three young goats, one will be carrying three rounds loaves of bread, and one will be carrying a wine in a container. 4 They'll ask

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about how you're doing and give you two loaves of bread which you should accept. 5 After that, you'll come to the hill of God (where there's a camp of Pelishti warriors). When you enter the town, you'll meet a group of prophets descending from the altar area, 6 and Yahweh's spirit will rush onto you. Then you'll join them in prophesying, and you'll be transformed into a different person. 7 When this all comes true, do whatever you think is correct because God will be helping you. 8 Then go ahead of me to Gilgal and wait there for seven days, until I get there and tell you what to do. I'll join you to offer burnt offerings and to sacrifice peace offerings.

9 Then as Sha'ul (Saul) started to leave Shmuel (Samuel), God changed his thinking. Then all Shmuel's predictions came true that day, 10 so when Sha'ul and his servant came to the hill, a group of prophets met them and God's spirit rushed onto Sha'ul and he joined them in prophesying. 11 Then everyone who had known Sha'ul previously heard him prophesying with the prophets, they asked each other, "What's happened to Kish's son? Is Sha'ul really a prophet now?" 12 A man from there answered, "And who is *their* father?" So after that it became a common saying, "Has Sha'ul also become a prophet?"[15] 13 When he had finished prophesying, he ascended to the altar area.

14 Later, Sha'ul's uncle asked him and his servant, "Where did you two take off to?"

"To look for the donkeys," Sha'ul replied. "But we couldn't find them, so we went to Shmuel."

15 "And what did he tell you?" the uncle asked.

16 "He assured us that the donkeys had been found," Sha'ul replied. But he didn't tell him anything that Shmuel had said about becoming king.

Sha'ul is selected as king · Full kingdom

17 Then Shmuel (Samuel) summoned the people to come before Yahweh at Mitspah, 18 and he told them, "Yahweh, the god of Yisrael (Israel), says, 'I myself brought Yisrael out of Mitsrayim (Egypt). I rescued you from Mitsri (Egyptian) control, and from all the kingdoms that oppressed you.' 19 But since then, you all have rejected your god—the one who saves you from all your calamities and distresses. And you've all said to him, 'We'd rather have a king over us.' So station yourselves now in front of Yahweh by your tribes and clans."

20 Then Shmuel had all the Israeli tribes approach, and the tribe of Benyamin was selected. 21 Then he had all the Benyamite clans approach, and the Matri clan was selected. Then Kish's son, Sha'ul (Saul) was selected and they tried to find him, but they couldn't find him anywhere 22 so they asked Yahweh again, "Is that man around here anywhere?"

"Look, he's hiding among the supplies," Yahweh replied.

23 So they ran and got him from there, and when he took his place among the people, he was head and shoulders taller than anyone else. 24 Then Shmuel announced to everyone, "Can you see the one that Yahweh has chosen? Certainly there's no one else like him among all the people."

All the people saw that and responded, "Long live the king."

25 Then Shmuel explained how the kingship would work, and wrote it in a book and placed it in front of Yahweh. Then he sent everyone home. 26 Shmuel also went home to Giveah, accompanied by some of the powerful warriors whose hearts God had touched. 27 But some worthless men asked, "How can that one save us?" and they despised Sha'ul (Saul) and didn't bring him any gifts, but he made no comment.

Sha'ul rescues Yavesh from the Amonim · Full kingdom

11:1 About a month later,[16] Nahash the Amoni took his men and camped around Yavesh-Gilead, and the leaders of Yavesh told him, "Make a treaty with us, and we'll serve you."

2 "Yes, I'll make an treaty with you," Nahash replied, "by gouging out all of your right eyes in order to shame all Yisrael (Israel)."

3 "Oh! Then leave us alone for seven days," the Yavesh elders responded, "so that we can send messengers through all the territory of Yisrael. If no one will come to rescue us, then we'll surrender to you."

4 When the messengers arrived where Sha'ul (Saul) lived at Giveah and passed the news onto the people, everyone started wailing loudly. 5 At that time, Sha'ul was walking home behind the cattle and he asked, "What's with all the people wailing?" Then they told him what the messengers from Yavesh had said. 6 God's spirit rushed on Sha'ul as he heard the message, and he became very angry. 7 Then he took a pair of cattle and chopped them into pieces, and sent messengers to take them throughout Yisrael and announce, "This is what will be done to the cattle of anyone who doesn't join Sha'ul and Shmuel (Samuel) in battle."

Then Yahweh caused the people to be afraid of him, and they united together. 8 When Sha'ul assembled them at Bezek, there were three hundred thousand warriors from Yisrael and thirty thousand from Yehudah (Judah), 9 and they told the original messengers, "Go and tell the leaders of Yavesh-Gilead, 'Tomorrow you'll all be rescued by the time that the sun's at its hottest.' " 10 So the Yavesh leaders told Nahash, "We'll surrender to you all tomorrow, then you can do to us whatever seems good to you all."

11 The next day, Sha'ul divided his warriors into three divisions, and they attacked the Amoni camp before the sun rose. Then they slaughtered the Amonim until the hottest part of the day. Their remaining warriors were scattered so completely that no two of them were able to stay together.

Sha'ul reaffirmed as king · Full kingdom

12 Then the people asked Shmuel (Samuel), "Who were the ones saying that Sha'ul (Saul) wasn't fit to reign over us? Bring them here and we'll execute them."

15 **RV 10:12 · Cross-ref.** 1Sam 19:23-24.

16 **RV 11:1 · Note** This appears only in a few ancient documents.

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13 "No one's going to be executed today," Sha'ul said, "because today Yahweh has rescued Yisrael (Israel)."
14 "Come on then," said Shmuel. "Let's go to Gilgal and renew the kingship there." 15 So all the people when to Gilgal and in front of Yahweh they reaffirmed Sha'ul as king. Then they offered sacrifices as peace offerings to Yahweh, then Sha'ul and the people celebrated together.

Shmuel's farewell speech · Full kingdom

12:1 Then Shmuel (Samuel) said to all Yisrael (Israel), "Listen to me now. I've listened to your voices and taken notice of everything that you all said to me. And I've appointed a king to reign over you all. 2 So look now and you can see your king walking here in front of you all. But as for me, I'm old and grey, and my sons are among you all. I've served you all openly from my youth right up to the present time, 3 and here I am now. Now with Yahweh listening, answer this truthfully: Have I ever taken anyone's ox or donkey? Did I cheat anyone? Have I oppressed anyone or taken a bribe to not see something? I'll pay back anything I owe anyone."
4 "No, you haven't cheated us," they answered. "And you haven't oppressed us or taken any payments."
5 "Yahweh is a your witness," he said. "And his anointed king is a witness today, that you have never found me taking anything that wasn't mine."
"We witness that," they agreed.
6 "It was Yahweh who appointed Mosheh (Moses) and Aharon (Aaron)," Shmuel continued, "and who brought your ancestors out of Mitsrayim (Egypt).[17] 7 Now present yourselves to Yahweh as I confront you all in front of him by telling you about his righteousness that he displayed to you all as well as to your ancestors before you: 8 After Ya'akov (Jacob) went to Mitsrayim and your ancestors cried out to Yahweh,[18] then Yahweh sent Mosheh and Aharon, and they brought your ancestors out of Mitsrayim and settled them into this place. 9 Then they forgot their god Yahweh, and he allowed them to be oppressed by Sisera (the commander of the army from Hatsor),[19] and the Pelishtim,[20] and the king of Moav (Moab).[21] Then they fought against them 10 and cried out to Yahweh, 'We have sinned, because we've abandoned Yahweh and have served the Baals and the Ashtarot. But if you rescue us now from our enemies, we will serve you.'[22] 11 Then Yahweh sent Gid'on,[23] Bedan,[24] Yiftah (Jephthah),[25] and Shimshon (Samson)[26] to rescue you all from your enemies all around you, and so you all have had times of living securely.[27] 12 But then you all saw Amoni King Nahash coming against you, and you demanded that you all wanted a king to reign over you rather than having your god Yahweh as your king.[28]
13 So now, look, here's the king that you all chose to have. Yes, Yahweh has given you all a king. 14 If you all honour Yahweh and listen to his instructions and don't rebel against his commands, then both you and your king will indeed be following your god Yahweh. 15 But if you all don't listen to Yahweh, and you rebel against his commands, then he will work against you all just like he worked against your ancestors.[29] 16 So now stay there and you'll all see the incredible sign that Yahweh is about to do in front of you. 17 Now, isn't it the time of the wheat harvest right now? I'll call to Yahweh, and he'll send unseasonal thunder and rain, and then you'll all see and realise that in Yahweh's view, asking for a king was very evil."
18 So Shmuel (Samuel) called to Yahweh and he sent thunder and rain that day, and all the people became very afraid of Yahweh and Shmuel 19 and begged Shmuel, "Pray to your god Yahweh for your servants, so that we won't die, because we've added more evil onto all our previous sins by requesting a king for ourselves."
20 "Don't be afraid," Shmuel responded. "You yourselves have indeed done all this evil. However, don't make it worse by turning away from Yahweh, but rather, serve him with all your being. 21 And don't turn away from Yahweh and worship useless idols because they can't benefit you or rescue you, because they're empty of life. 22 Yahweh won't abandon his people because he has an excellent reputation to uphold, especially since he's declared you all to be his people. 23 Also, far be it from me to sin against Yahweh by not praying for you all, as well as instructing you all in the good and proper way. 24 Just honour Yahweh and serve him faithfully and sincerely—always remembering the incredible things he's done for you all. 25 But if you all continue to do evil, both you and your king will get swept away."

17 **RV 12:6 · Cross-ref.** Exo 6:26.
18 **RV 12:8 · Cross-ref.** Exo 2:23.
19 **RV 12:9 · Cross-ref.** Jdg 4:2.
20 **RV 12:9 · Cross-ref.** Jdg 13:1.
21 **RV 12:9 · Cross-ref.** Jdg 3:12.
22 **RV 12:10 · Cross-ref.** Jdg 10:10-15.
23 **RV 12:11 · Cross-ref.** Jdg 7:1.
24 **RV 12:11 · Cross-ref.** Jdg 4:6.
25 **RV 12:11 · Cross-ref.** Jdg 11:29.
26 **RV 12:11 · Note** TC: This list of four names varies between different ancient manuscripts so you might find variation in other translations.
27 **RV 12:11 · Cross-ref.** 1Sam 3:20.
28 **RV 12:12 · Cross-ref.** 1Sam 8:19.
29 **RV 12:15 · Note** TC: or (in the ancient Septuagint translation), ...against you all **and your king**.

Readers' Version

Shmuel scolds Sha'ul · Full kingdom

13:1 Sha'ul (Saul) was thirty[30] years old when he began to reign over Yisrael (Israel), and when he'd reigned for two years, **2** he chose three thousand Israeli warriors for himself: two thousand were stationed with him in Mikmas, and one thousand were with his son Yonatan (Jonathan) in Benyamite Giveah. All the others, he sent back to their homes.

3 Then Yonatan attacked and defeated the Pelishti unit that was at Geva, and the Pelishtim heard about it. So Sha'ul had a trumpet blown throughout the country, with the message, "Listen all you Ivrim (Hebrews)." **4** All of Yisrael heard the news that Sha'ul had wiped out a Pelishti outpost, and realised that Yisrael had become repulsive to the Pelishtim. So the people were summoned to join Sha'ul at Gilgal.

5 The Pelishtim assembled themselves to fight Yisrael with thirty thousand chariots, six thousand mounted cavalry, and warriors as numerous as the sand on the beach. They went to Mikmas and camped there, east of Beyt-Aven. **6** But the Israeli warriors were very anxious because their troops were so outnumbered, so they hid in caves and thickets, among rocks, and in tombs and wells. **7** Some of them crossed the Yarden (Jordan) River to the Gad and Gilead regions.

Sha'ul stayed at Gilgal, but the people with him were trembling. **8** He waited seven days until the time when Shmuel (Samuel) had said that he'd get there,[31] but he didn't appear so Sha'ul's men began to desert him. **9** "Bring me the burnt offering and the peace offerings," Sha'ul commanded, then he offered up the burnt offering. **10** Just as he'd finished, wow, Shmuel arrived at last, and Sha'ul went over to greet him. **11** "What have you done?" Shmuel asked.

"When I saw the people leaving me," Sha'ul replied "and you, you didn't get here when you said you would, and the Pelishtim were gathering at Mikmas, **12** then I thought, 'The Pelishtim are about to attack us at Gilgal, and I haven't offered any gift to Yahweh.' So I forced myself, and offered up the burnt up offering."

13 "That was stupid of you," Shmuel responded. "You haven't obeyed what your god Yahweh instructed, because if you had, then Yahweh would have established your reign over Yisrael (Israel) forever. **14** But now your kingdom won't survive. Yahweh has found a man who's loyal to him and he's commanded that man to lead his people,[32] because you haven't obeyed him.

15 Then Shmuel left Gilgal and went to Giveah in Benyamite territory. Meanwhile, Sha'ul counted up the warriors with him—around six hundred of them. **16** Sha'ul and his son Yonatan (Jonathan) and the people with them, were staying in Geva, whereas the Pelishtim were camped at Mikmas, **17** and they sent out three raiding parties—one went north to Ofrah in the Shual region, **18** one went west to Beyt-Horon, and one went towards the wilderness where the border overlooks the Tsevoeim valley.

19 At that time, there were no blacksmiths in Yisrael (Israel) because the Pelishtim didn't want the Israelis to be able to make swords or spears, **20** so all the Israelis had to go to the Pelishtim to get their axes and plough blades, etc., sharpened. **21** (They were charged two-thirds of a shekel for larger things like plough blades, and one-third for picks and axes, and for straightening ox goads.) **22** So on the day of battle, Sha'ul and his son Yonatan had a sword and spear each, but none of their warriors had any.

23 Now one Pelishti unit had been sent out to guard the pass at Mikmas.

Yonatan's bravery · Full kingdom

14:1 Then one day, Sha'ul's (Saul's) son Yonatan (Jonathan) said to the young man who carried his equipment, "Come on, let's cross over to the Pelishti unit that's over on the opposite side." But he didn't tell his father. **2** Meanwhile, Sha'ul was still waiting under the pomegranate tree in Migron on the outskirts of Geva with around six-hundred warriors. **3** Ahiyah the priest was also there wearing a sacred apron. (He was son of Ahituv the brother of I-Kavod, son of Pinhas, son of Eli, Yahweh's priest at Shiloh.) But the people didn't know that Yonatan had gone.

4 Meanwhile, for Yonatan to get to the Pelishti garrison, they had to go through a narrow pass between two cliffs. (The cliff on one side was named Botsets, and the other was named Seneh. **5** One cliff faced north toward Mikmas, and the other side faced south toward Geva.)

6 Yonatan said to his servant carrying his equipment, "Come on. Let's pass over to that group of these uncircumcised ones. Perhaps Yahweh will help us, because it doesn't matter to him whether he saves using many people or just a few."

7 "Do everything that you feel is right," he responded. "Go on ahead and be confident that I'll be there supporting you."

8 "Now listen," Yonatan said. "We'll cross over and then reveal ourselves to them. **9** Then if they tell us, 'Stay there until we get down to you,' then we'll stay where we are and not go up to them. **10** But if they say, 'Come on up to us,' then we'll go up, because that'll be the sign to us that Yahweh will help us overpower them."

11 So the two of them revealed themselves to the Pelishti unit, and the soldiers said, "Hey, look! The Ivrim (Hebrews) are coming out from the holes there where they've hidden themselves." **12** Then some of the men called to Yonatan and his servant, "Come on up here to us and we'll teach you a thing or two."

"Come on up behind me," Yonatan told his servant, "because Yahweh has already declared Yisrael (Israel) to be the victor." **13** So Yonatan climbed up on his hands and

30 RV 13:1 · Note TC: There's some confusion around the numbers in this verse in the original manuscripts, so other translations might differ.

31 RV 13:8 · Cross-ref. 1Sam 10:8.

32 RV 13:14 · Cross-ref. Acts 13:22.

Readers' Version

feet, with his servant following behind him. Then at the top, Yonatan struck them down with his sword while his servant followed behind and killed them. **14** In that first offensive, Yonatan and his servant killed about twenty men in an area of around 30m square. **15** At that time, Pelishtim in the camp started getting the jitters, then all the people, and even raiding parties. Then the ground shook, and it turned into a god-given panic.

Yisrael defeats the Pelishtim · Full kingdom

16 Sha'ul's (Saul's) lookouts in Giveah (in Benyamite territory) saw to their surprise that their opponents were starting to scatter in every direction. **17** "Count our people and see who's missing," Sha'ul commanded, so they called the roll and wow, it was Yonatan (Jonathan) and his servant who weren't accounted for. **18** "Bring the sacred chest here," Sha'ul told Ahiyah the priest, because the Israelis had control of it again at that time. **19** But even as Sha'ul was speaking to him, the confusion in the Pelishti camp was continually increasing, and Sha'ul told him, "Oh, don't worry about it." **20** Then he called his warriors together and they went forward to battle. To their surprise, the Pelishtim were fighting each other in total confusion. **21** Now before that time, some Ivrim (Hebrews) had joined the Pelishti camp, but now they switched alliance back to Yisrael (Israel) with Sha'ul and Yonatan. **22** Also, there had been some Israeli deserters who'd hidden in the Efrati hill country heard that the Pelishtim were fleeing, and so they too also chased and attacked them. **23** So Yahweh saved Yisrael that day, and the fighting went as far as Beyt-Aven.

Yonatan eats honey · Full kingdom

24 Now the Israeli warriors were getting exhausted that day, but Sha'ul (Saul) had made the them promise, "We need to avenge our enemies. Anyone who eats food before the evening is cursed." **25** But when they reached the forest, there was honeycomb on the ground. **26** Although the warriors entered the forest and saw the honey, none of them tasted any because they were afraid of the curse. **27** But Yonatan (Jonathan) hadn't heard his father's oath, so he dipped his staff into the honeycomb and ate some honey and felt rejuvenated. **28** However, someone noticed it and mentioned, "Your father made the people promise, 'Anyone who eats food today will be cursed.' So the people are faint."

29 "My father's caused trouble for us," Yonatan responded. "See how much better I feel now because I tasted a little bit of this honey. **30** Actually, if the troops had eaten what they'd found from the plunder of their enemies today, how much better it would have been because we might have had an even more decisive victory over the Pelishtim."

31 That day they killed Pelishtim from Mikmas to Ayalon, but the fighters were totally exhausted. **32** They rushed greedily at the plunder, grabbing sheep, cattle, and calves which they slaughtered right there and ate with the blood still in them. **33** Then King Sha'ul (Saul) was told, "Look, the people are sinning against Yahweh by eating meat with the blood still in it."[33]

"You've all acted treacherously," he responded, "Now, roll a big stone over to me." **34** Then he said, "Go out among the warriors and tell them to bring their animals over here to slaughter and to eat, so they don't sin against Yahweh by eating meat with the blood still in it." So the people brought their animals over and slaughtered them there. **35** Then Sha'ul built an altar to Yahweh—it was the first one he built.

36 Then Sha'ul said, "Let's go after the Pelishtim tonight and plunder them until the light of morning. Let's not leave any of them alive."

"Do what you feel is right," they responded.

But the priest said, "Let's ask God here first."

37 So Sha'ul asked God, "Should we go after the Pelishtim? Will you give Yisrael (Israel) victory over them?" But Yahweh didn't answer him that day. **38** Then Sha'ul commanded, "All you leaders of the warriors. Gather here so we can find out what sin was committed today. **39** As Yahweh who saves Yisrael lives, even if it's my own son Yonatan (Jonathan), whoever sinned today will certainly die." But the people didn't volunteer any information. **40** "You all can be on one side, and my son Yonatan and I will be on the other side," Sha'ul said.

"Do whatever feels right to you," the people replied.

41 Then Sha'ul asked Yisrael's god Yahweh, "Show us the truth." And Sha'ul and Yonatan were selected—not the people.[34] **42** Then Sha'ul asked again, "Choose between me and my son Yonatan." And Yonatan was selected. **43** Sha'ul demanded from Yonatan, "Tell me what you've done."

"Actually," Yonatan answered, "I did taste some honey from the end of my staff, so take me—I'm ready to die."

44 "May God do to me whatever he wants," Sha'ul said. "because you will certainly die, Yonatan."

45 But the people stood up to Sha'ul, "Should Yonatan die? Wasn't it him who saved Yisrael today? We won't stand for it. As Yahweh lives, not even a hair on his head will be touched because he worked with God today." And so the people rescued Yonatan and he wasn't executed.

46 Then Sha'ul stopped chasing the Pelishtim and went home, and the Pelishtim also returned to their place.

Sha'ul's kingdom, and his family details · Full kingdom

47 After Sha'ul (Saul) had taken on the kingship of Yisrael (Israel), he fought against their enemies from all around: against the Moavim, the Amonim, the Edomim, the kings of Tsovah, and against the Pelishtim. Wherever he turned, he punished his enemies. **48** He acted bravely and defeated even the Amalekim, always rescuing Yisrael from those who came in to plunder it.

49 Sha'ul's sons were Yonatan (Jonathan), Yishvi, and Malkishua. His oldest daughter was Merav, and the

33 RV 14:33 · Cross-ref. Gen 9:4; Lev 7:26-27; 17:10-14; 19:26; Deu 12:16,23; 15:23.

34 RV 14:41 · Cross-ref. Num 27:21; 1Sam 28:6.

Readers' Version

younger one was Mikal. 50 His wife's name was Ahinoam
(daughter of Ahima'ats). His army commander was Avner
(son of Sha'ul's uncle Ner— 51 Kish was Sha'ul's father, and
Avner's father Ner was Aviel's son).

52 The conflict with the Pelishtim was intensive for all of
Sha'ul's life, so whenever he saw a good warrior or any
strong, young man, then he would conscript them.

Sha'ul destroys the Amalekim · Full kingdom

15:1 One day Shmuel (Samuel) said
to Sha'ul (Saul), "It was Yahweh who
sent me to anoint you as king over
his people Yisrael (Israel) back then,[35] so now, listen to
what he has to say. 2 Commander Yahweh says, 'I've no-
ticed what the Amalekim did to Yisrael when they came
out of Mitsrayim (Egypt)—they attacked them as they
passed by.[36] 3 So go now and attack Amalek and destroy
them completely without compassion, putting men and
women, children and infants to death, along with their
cattle and sheep, camels and donkeys.' "

4 So Sha'ul summoned the people to Telaim and counted
them: two hundred thousand foot soldiers as well as ten
thousand warriors from Yehudah (Judah). 5 Then Sha'ul
took them to Amalek city, and they lay in wait in the valley.
6 Then he warned the Keynim, "You all need to move out
from among the Amalekim, so that you all won't be at-
tacked along with them. That's because you all were kind
to our ancestors when they came out of Mitsrayim." So the
Keynim moved out from among the Amalekim.

7 Then Sha'ul slaughtered the Amalekim from Havilah to
Shur (near Mitsrayim), 8 and they captured King Agag alive
but killed everyone else with swords. 9 However, as well as
sparing Agag, they took the best sheep and cattle

God rejects Sha'ul · Full kingdom

10 Then Yahweh told Shmuel
(Samuel), 11 "I regret that I've ap-
pointed Sha'ul (Saul) as king because he's turned away
from following me and hasn't obeyed my instructions."
That really upset Shmuel and he cried out to Yahweh all
night. 12 Early the next morning, Shmuel got up to meet
Sha'ul, but someone told him, "Sha'ul went to Karmel, and
wow, he set up a monument to himself. Then he turned
around and went to Gilgal." 13 When Shmuel caught up
with Sha'ul, Sha'ul told him, "May Yahweh bless you. I've
followed Yahweh's instructions."

14 "Then what's that bleating of sheep that I can hear?"
asked Shmuel. "And I'm sure I can hear cattle sounds too?"

15 "Ah, the warriors took them from the Amalekim,"
Sha'ul answered. "They wanted to save the best of the
sheep and the cattle in order to sacrifice to your god Yah-
weh. But we completely destroyed the rest."

16 "Stop," said Shmuel, "and let me tell you what Yahweh
told me last night."

"Go ahead," Sha'ul responded.

17 So Shmuel told him, "Although you consider yourself
insignificant, aren't you the head of the tribes of Yisrael
(Israel)? Yahweh anointed you as king over Yisrael, 18 then
sent you off with the task of completely destroying the sin-
ful Amalekim—fighting until they were all destroyed. 19 So
why didn't you obey Yahweh's command? Instead, you
headed straight for the plunder and disobeyed Yahweh."

20 "I did listen to Yahweh's instructions," Sha'ul insisted.
"and I did what he asked. So now I've brought Amaleki
King Agag here and I've completely destroyed the
Amalekim. 21 Yes, the people kept some of the best sheep
and cattle to sacrifice to your god Yahweh here at Gilgal."

22 But Shmuel asked,

"Is Yahweh happier with burnt offerings and sacrifices
than with those who follow his instructions?
Listen, obedience is better than sacrifice—
paying attention is worth more than the fat of rams.
23 Rebellion is as sinful as doing sorcery,
and being stubborn is as sinful as worshipping idols.
Because you have rejected Yahweh's instructions,
he has rejected you as king."

24 "Yes, I've sinned," Sha'ul (Saul) responded. "I can see
that I've disobeyed Yahweh's instruction, and yours too,
because I feared the people and did what they were re-
questing. 25 But now, please forgive my sin and come back
with me so I can worship Yahweh."

26 "No, I won't return with you." Shmuel (Samuel)
replied. "You've rejected Yahweh's instructions, and Yah-
weh has already rejected you as Yisrael's (Israel's) king."

27 As Shmuel turned around to go, Sha'ul grabbed the
edge of his robe and it tore.[37] 28 "Today, Yahweh has torn
the kingdom of Yisrael away from you," Shmuel told him.
"And he's given it to another man who's better than you.
29 And by the way, Yisrael's powerful God doesn't go back
on his word, and doesn't change his mind like people tend
to do.

30 "It's true that I've sinned," Sha'ul said, "but please
honour me now in front of the Israeli people and their el-
ders. And then return with me, so I can worship your god
Yahweh." 31 So Shmuel followed Sha'ul back, and Sha'ul
worshipped Yahweh.

32 Then Shmuel commanded, "Bring the Amaleki King
Agag over here to me."

So they brought him over, and trembling,[38] he said, "I've
faced up to death now."[39]

33 Then Shmuel told him,

"Just as your sword has made women childless,
so too will your mother be made childless among
women."

35 **RV 15:1 · Cross-ref.** 1Sam 10:1.

36 **RV 15:2 · Cross-ref.** Exo 17:8-14; Deu 25:17-19.

37 **RV 15:27-28 · Cross-ref.** 1Sam 28:17; 1Ki 11:30-31.

38 **RV 15:32 · Note** The meaning of the original word here is unclear and so there'll be different interpretations.

39 **RV 15:32 · Note** Some translations interpret the original words as Agag thinking (or saying to himself) that he was going to be spared, but he surely knew Shmuel.

Readers' Version

And Shmuel hacked Agag to pieces in front of Yahweh there at Gilgal.

34 Then Shmuel went home to Ramah, and Sha'ul (Saul) returned to his house in Giveah. **35** After that, Shmuel never saw Sha'ul again, but he mourned for him, and Yahweh regretted that he'd made Sha'ul king over Yisrael (Israel).

Shmuel anoints David as King · Full kingdom

16:1 Then Yahweh spoke to Shmuel (Samuel), "How long are you going to keep mourning for Sha'ul (Saul) for, when I myself have rejected him as king over Yisrael (Israel)? Fill your horn with oil and go. I'll send you to Yishay (Jesse) from Beyt-Lehem (Bethlehem), because I've seen one of his sons who'd make a good king for me."

2 "How can I do that?" asked Shmuel. "Sha'ul would kill me if he heard about it."

"Take a heifer with you," Yahweh said, "and say, 'I've come to sacrifice to Yahweh.' **3** Invite Yishay to the sacrifice, and I'll show you what do to from there, and you should anoint the one I tell you to."

4 So Shmuel did what Yahweh had told him, and went to Beyt-Lehem. The town elders trembled when they met him, and asked, "Do you come in peace?"

5 "Yes, in peace," he answered "I've come to sacrifice to Yahweh. Purify yourselves and come with me to the sacrifice." Then he purified Yishay and his sons and called them to the sacrifice.

6 When they arrived, Shmuel saw Eliav and thought, "Surely this man's the one that Yahweh wants to anoint." **7** But Yahweh told him, "Don't look at his height or outward appearance, because I've rejected him. Because it isn't what a person sees with their eyes, but Yahweh sees their motives and values."

8 Then Yishay called for Avinadav to walk across in front of Shmuel, but he said again, "Yahweh hasn't chosen that one." **9** Then Yishay made Shamah walk across in front, but again he said, "Yahweh hasn't chosen that one." **10** So all up, Yishay made seven of his sons walk across in front of Shmuel, but Shmuel told him, "Yahweh hasn't chosen any of them." **11** Then Shmuel asked Yishay, "Is this all your sons?"

"Well, there's just the youngest," he answered "but you see, he's out looking after the flock."[40]

"Send for him," Shmuel instructed him, "because we won't do anything else until he gets here." **12** So he sent for him and brought him in. He was a good-looker with beautiful eyes and red colouring, and Yahweh said, "Stand up and anoint him, because he's the one." **13** So Shmuel took the horn full of olive oil and anointed him right there with his brothers, and Yahweh's spirit rushed onto David from that day onwards. Then Shmuel left and went home to Ramah.

Sha'ul employs David · Full kingdom

14 Meanwhile, Yahweh's spirit left Sha'ul (Saul), and instead an evil spirit from Yahweh tormented him, **15** and his servants told him, "Look, an evil spirit from God is tormenting you. **16** Let our master please get your servants to find a man who knows how to play the harp. Then, whenever the evil spirit from God is on you, then he'll play it and it'll be good for you."

17 "Okay," Sha'ul responded, "Find a man for me who's good at playing it, and bring him to me."

18 Then one of his servants spoke up, "Listen, I've noticed one of the sons of Yishay (Jesse) in Beyt-Lehem (Bethlehem) who knows how to play. He's also a very powerful warrior, as well as being good looking and wise in what he says. And Yahweh is with him."

19 So Sha'ul sent messengers to Yishay to tell him, "Your son David who looks after your flock, send him to me." **20** So Yishay loaded a donkey with bread, a skin of wine, and a young goat, and sent them to King Sha'ul with his son David. **21** When David got to the king, he became his servant, and he was liked so much that he was appointed as the one who carried the king's equipment. **22** Sha'ul sent a message back to Yishay, saying, "Let David remain in my service, because I really like him." **23** Then whenever the spirit from God tormented Sha'ul, David would take the harp and play it. That would bring relief to Sha'ul and make him feel better, and the evil spirit would leave him.

Galyat Challenges the Israelis · Full kingdom

17:1 At that time, the Pelishtim gathered their army divisions together ready for battle. They assembled at Sokoh in Yehudah (Judah), and camped between Sokoh and Azekah in Efes-Damim. **2** Sha'ul (Saul) and the Israeli warriors gathered and camped in the Elah valley, then they arranged themselves for battle against the Pelishtim. **3** So the Pelishtim stood on one hill and the Israelis on the opposite hill, with the valley between them.

4 Then the Pelishtim sent a champion out from their camp to represent them. His name was Galyat (Goliath) and he came from Gat, and he was almost three metres[41] tall. **5** He wore a bronze helmet, and his body armour had overlapping plates weighing a total of some fifty-five kilograms. **6** He had bronze armour on his legs, and a bronze plate[42] between his shoulders. **7** The wooden shaft of his spear was like a weaver's beam and his spear time weighed around seven kilograms. His shield-bearer walked in front of him. **8** Galyat stood there and called out to the Israeli warriors, "Why have you all come out to line up for battle? Now, I'm down here as a Pelishti, and all of you are Sha'ul's slaves, so choose a man for yourselves and let him come down here to fight me. **9** If he's able to fight with me and kill me, then we'll become your slaves. But if I'm the winner and kill him, then you'll all become our slaves and

40 RV 16:11 · Note We deliberately left the word 'flock' here (rather than 'sheep'), because although young David is always thought of as 'the shepherd boy' in English culture, in the middle-East, **goats** are probably a more important part of the flock than sheep.

41 RV 17:4 · Note Some Greek sources have a height closer to two metres.

42 RV 17:6b · Note It's not totally clear what's being described in the second part of this sentence, so other interpretations might differ.

Readers' Version

work for us." 10 Then he said, "I personally scoff at Yisrael's (Israel's) lines today. Give me a man so we can fight together." 11 When Sha'ul and the Israelis heard all that, they were discouraged and very afraid.

David and Galyat · Full kingdom

12 [43]Now David was the son of Yishay (Jesse) (from the Efrat clan, he lived in Beyt-Lehem (Bethlehem) in Yehudah (Judah)) who had eight sons, and by Sha'ul's (Saul's) time, was quite old compared to other men.[44] 13 Yishay's three oldest sons (Eliav, Avinadav, and Shamah) had gone to the battle with Sha'ul, 14 but David was the youngest. While the three oldest were with Sha'ul, 15 David went back and forth between Sha'ul's camp and looking after his father's flock at Beyt-Lehem.

16 For forty days, the Pelishti champion came out and presented himself in the early morning and again in the evening.

17 One day Yishay said to his son David, "Here's a sack of roasted grain and ten loaves of bread. Take them straight away to your brothers at the camp. 18 And take these ten cuts of cheese to the commander of their unit. Find out how your brothers are doing and bring back anything they want to send to me. 19 Sha'ul and them and the other warriors are in the Elah valley, fighting against the Pelishtim."

20 So David got up early in the morning and left the flock with a shepherd, and set out just like Yishay had told him to. When he got to the battleground and the camp, the warriors were just going out to the battle line and they were shouting the battle cry. 21 The Israelis and the Pelishtim arranged themselves—battle line to battle line.

22 David left what he'd brought with a guard, and ran into the battle line. Then he caught up with his brothers and asked them how they were doing. 23 While he was talking with them, look, the Pelishti champion from Gat was coming out with his challenge. Galyat (Goliath) spoke like he had before and David heard it all. 24 But when the Israelis saw the champion, they were terrified and fled away from him. 25 saying to each other, "Have you seen this man who's coming out? He's certainly coming to mock Yisrael (Israel)! Any man who can defeat him will be made very wealthy by the king, and he'll give his daughter to him, plus his extended family will be exempt from paying taxes."

26 "What was it that'll be done for the man who kills this Pelishti and take's Yisrael's disgrace away?" David asked some of the men standing around him. "Because who does that uncircumcised Pelishti think he is that he would taunt the army of the living God?" 27 Then the men told him again what would be given to the man who defeats him.

28 But when David's oldest brother Eliav heard him talking to the men, he got very angry and scolded him, "Why have you come down here? Who's looking after those few sheep that you left in the desert? I know you have a big head and you're just a troublemaker—you just want to watch the battle."

29 "What have I done now?" David asked. "Wasn't it just a question?" 30 Then he went over to another group and asked the same question and got the same answer.

31 So it got around what David was saying, and when Sha'ul (Saul) heard about it, he sent for him.[45] 32 David told the king, "Don't be discouraged. Your servant will go and fight against this Pelishti."

33 "You can't go against this Pelishti and fight him," Sha'ul told David. "You're still a lad, but he's been a professional warrior since he was young."

34 "Your servant has been working for his father tending the flock," David replied. "Sometimes a lion or a bear has come and taken a sheep from the flock 35 and I would go after it and beat it and rescue the sheep from its mouth. If it went to attack me, then I'd grasp it by the jaw and beat it and kill it. 36 Your servant has killed both a lion and a bear, and that uncircumcised Pelishti will end up just like them, because he's insulted the army of the living God." 37 Then he added, "Yahweh who has saved me from the lion and from the bear, *he* will be the one to save me from that Pelishti."

"Go then, and Yahweh be with you." Sha'ul assented. 38 Then Sha'ul had David dressed in his own battle attire, and then in body armour with a bronze helmet. 39 David strapped his sword over the top and then tried to walk because he hadn't been trained in wearing it. But he told Sha'ul, "I couldn't walk in all that without practice," so he took it all off. 40 Then he picked up his staff, and selected five smooth stones from the riverbed. He placed them in the pouch of his shepherd's bag, and picked up his sling and headed towards the Pelishti champion.

David fronts up to Galyat · Full kingdom

41 Then Galyat (Goliath) came closer and closer to David, with his shield-bearer walking in front of him. 42 When he looked and realised that David was a reddish, good-looking lad, he despised him 43 and asked him, "Are you coming to me with a stick because you think I'm a dog?" Then the Pelishti cursed David by his gods. 44 "Come over here," he told David, "and let me give your flesh to the vultures and wild animals."

45 "You're coming to me with a sword and spear and dagger," David shouted back. "But I'm coming to you in the name of Commander-in-chief Yahweh, the god of Yisrael's (Israel's) army that you've been taunting. 46 Today, Yahweh will help me defeat you and I'll knock you down and cut off your head. What's more, I'll give the Pelishti army corpses to the vultures and wild animals today, then everyone will know that there's a god in Yisrael. 47 Everyone here will learn that Yahweh doesn't save with swords or spears, be-

43 **RV 17:12 · Note** Verses 12–31 aren't included in every ancient Greek translation.

44 **RV 17:12 · Note** There's a small variation in the original manuscripts at the end of the verse, but it has minimal effect on the essential story-line.

45 **RV 17:31 · Note** Verses 12–31 aren't included in every ancient Greek translation.

Readers' Version

cause he's in charge of the battle and will help us defeat you all."

48 Then as Galyat went closer to meet David, David ran quickly towards him at the battle line. 49 He slipped his hand into his bag and took out a single stone and slung it towards the Pelishti—striking him on the forehead. The stone sank into his forehead and he collapsed forwards onto the ground, 50 and so David defeated the Pelishti with a sling and a stone—knocking him down and killing him.[46] Not having a sword with him, 51 David ran and stood over the Pelishti—drawing Galyat's sword out of its sheath to kill him and cut off his head.[47]

When the Pelishtim saw that their powerful champion was dead, they fled 52 and the Israeli warriors started yelling and they chased the Pelishtim into the valley and as far as the gates of Ekron. The dead bodies of the Pelishtim could be seen on the road all the way from Sha'arayim to Gat and Ekron. 53 When the Israelis returned from chasing the Pelishtim, they raided the valuables from their camp. 54 David put Galyat's equipment into his own tent, then he carried his head to Yerushalem (Jerusalem).

Sha'ul asks about David · Full kingdom

55 When Sha'ul (Saul) had seen David going out to meet Galyat (Goliath), he'd asked Avner, the army commander, "Whose son is this lad, Avner?"

"As surely as you live, your majesty," replied Avner, "I don't know."

56 "Find out whose son he is," the king had commanded.

57 Then when David had returned from killing the Pelishti, Avner brought him to stand in front of Sha'ul, and he was holding Galyat's head. 58 "Whose son are you, lad?" Sha'ul asked.

"I'm the son of your servant Yishay (Jesse), who lives in Beyt-Lehem (Bethlehem)," replied David.

David's friendship with Yonatan · Full kingdom

18:1 After David had finished speaking to the king, him and Yonatan (Jonathan) became close friends, in fact Yonatan really loved him. 2 From that day, Sha'ul (Saul) kept David with him, and wouldn't allow him to return home. 3 Then Yonatan and David made an agreement together, because Yonatan loved him as much as he loved himself. 4 Yonatan took off the cloak that he was wearing and gave it to David, along with his armour, his sword and bow, and even his belt. 5 David went on missions wherever Sha'ul sent him and always succeeded. Sha'ul put him in charge of the warriors, and that pleased all the people, as well as Sha'ul's servants.

Sha'ul becomes envious of David · Full kingdom

6 When they'd all come back after killing the Pelishti, the women from the Israeli cities had come out to meet King Sha'ul (Saul) with singing and dancing—playing tambourines and other instruments with great happiness. 7 However, as they danced they sang,

"Sha'ul has killed his thousands,
and David his tens of thousands."[48]

8 Sha'ul found that offensive and it made him very angry. "They've attributed tens of thousands to David," he complained, "but only thousands to me. Next thing he'll end up as king." 9 So from that day onwards, Sha'ul remained wary of David and kept an eye on him.

10 Then the next day, an evil spirit from God rushed on Sha'ul and even in the middle of the house he started prophesying. As David was playing near him (as he did every day), Sha'ul was holding a spear 11 and he suddenly hurled it, saying, "I'll pin that David to the wall." But twice when he did that, David managed to elude him.

12 So Sha'ul ended up afraid of David because Yahweh was with him, but was no longer with the king. 13 Then Sha'ul sent him out of the room and appointed him as the commander of a thousand warriors, so he came and went in front of the people.[49] 14 Yahweh was with David and he was succeeding in everything he did. 15 Sha'ul knew about his successes and couldn't stand looking at him, 16 but all the people of Yisrael (Israel) and Yehudah (Judah) loved David because they observed his comings and goings.

David wins Mikal as his wife · Full kingdom

17 One day Sha'ul (Saul) told David, "Look, here's my oldest daughter Merav—I'll give her to you for a wife. The only condition is that you become a powerful warrior for me and fight Yahweh's battles." (Sha'ul had said to himself, "I don't need to hurt him physically—I'll let the Pelishtim do that for me.") 18 "Who am I," David asked, "and who are my relatives in my father's clan in Yisrael (Israel), that I should become the king's son-in-law?"

19 However, when it was the time for Sha'ul to give his daughter Merav to David, she was given to Adriel the Meholati to marry.

20 Now Sha'ul's other daughter Mikal loved David, and when they told the king, he was pleased about it, 21 saying to himself, "I'll give her to him so she can become a trap for him so the Pelishtim could be the ones to attack him." So he said a second time, "You'll become a son-in-law of mine today." 22 Then Sha'ul commanded his servants, "Tell David privately, 'Listen, the king is pleased with you, and all of us his servants love you. So now we think that you should become the king's son-in-law.' "

23 So they told David privately, but he responded, "Something that significant isn't likely to happen. I'm hard up and without much honour."

24 When Sha'ul's servants told him what David had said, 25 he replied, "Pass this onto David, 'The king doesn't want an expensive bride price—only a hundred Pelishti fore-

46 RV 17:50 · Cross-ref. 2Sam 21:19.

47 RV 17:51 · Cross-ref. 2Sam 21:19.

48 RV 18:7 · Cross-ref. 1Sam 21:11; 29:5.

49 RV 18:13 · Note It's not entirely clear what the implications of this coming and going were (and similarly at the end of v16). It could easily refer to him returning successfully from military excursions.

Readers' Version

skins taken from the king's enemies.' " But Sha'ul was still wanting the Pelishtim to be the ones to kill David. 26 Now when David heard this from the servants, he decided that he could indeed marry the king's daughter within the time period that had been given, 27 so he and his men got ready and went and killed *two* hundred Pelishti men. He brought them to the king and had them counted to fulfill the pledge, and so Sha'ul had to give his daughter Mikal to become his wife.

28 But when Sha'ul realised that Yahweh was helping David, and that his daughter loved him, 29 he became more afraid of David, so he remained hostile to David from then on.

30 Whenever the Pelishti commanders decided to attack, David was more successful than any other of Sha'ul's commanders, so he became very famous.

Sha'ul persecutes David · Full kingdom

19:1 Then Sha'ul (Saul) urged his son Yonatan (Jonathan) and all his servants to kill David, but Yonatan really liked David 2 and told him, "My father Sha'ul wants to get rid of you, so please watch out in the morning. Find a hiding place and stay there. 3 And what I'll do, I'll go out and stand by my father in the countryside where you're hiding, and I'll bring you into the conversation to see what he'll say about you."

4 So the next morning, Yonatan spoke well of David to his father Sha'ul, saying, "Don't let the king sin against his servant, against David, because he hasn't sinned against you, and actually, he's been a big help to you. 5 He took his life into his hands when he fought against Galyat (Goliath), and Yahweh used it to save all Yisrael (Israel). So why would you sin against innocent blood by putting David to death for no reason."

6 Sha'ul listened to Yonatan, then he promised, "As surely as Yahweh lives, he won't be put to death." 7 Afterwards, Yonatan called David and told him what had been said. Then he brought David back to work for Sha'ul and things carried on as before.

8 Then war broke out again, and David went out and battled against the Pelishtim and defeated them so badly that they fled away from him.

9 One day as Sha'ul was sitting in his house, an evil spirit from Yahweh came on him. He had his spear in his hand, and David was playing the harp. 10 Sha'ul tried to hit David with the spear, but David eluded him and the spear went into the wall. Then David slipped away and fled that night.

11 Sha'ul sent messengers to watch David's house to kill him in the morning,[50] but his wife Mikal told him, "If you don't do something to save your life tonight, you'll be dead by tomorrow." 12 So Mikal lowered David out through the window, and he was able to slip out and take off. 13 Then she took a household idol and put it in the bed, putting a goats' hair quilt where the head should be and covering it with the bed-clothes. 14 When Sha'ul sent messengers to arrest David, she told them, "He's sick." 15 Sha'ul sent the messengers back, telling them, "Bring him up to me bed and all so I can kill him." 16 But when the messengers returned, look, it was a household idol in the bed with a goats' hair quilt as its head. 17 Sha'ul had Mikal brought in and questioned, "Why did you deceive me like that and sent my enemy off, so that he slipped away?"

"He told me that he'd kill me," Mikal answered Sha'ul, "if I didn't help him escape."

18 After David had slipped away, he went to Shmuel (Samuel) in Ramah and told him everything that Sha'ul had done to him, then the two of them went and stayed in Navit. 19 But Sha'ul was told that David was in Navit near Ramah, 20 so he sent messengers to capture David. When they saw a group of prophets prophesying and Shmuel standing as head over them, God's spirit came onto Sha'ul's messengers and they also prophesied. 21 They told Sha'ul and he sent more messengers and they also prophesied. He sent messengers a third time, and they started prophesying as well. 22 Finally Sha'ul himself headed towards Ramah and got as far as the large water cistern in Seku. He asked around about Shmuel and David, and was told that they were in Navit near Ramah. 23 So he went to Navit, and God's spirit came on him as well. As he walked, he kept prophesying until he entered Navit. 24 He took off his outer clothes and prophesied in front of Shmuel. He lay undressed all that day and all night, so that's why people ask, "Is Sha'ul a prophet as well?"[51]

Yonatan helps David · Full kingdom

20:1 Then David fled from Navit near Ramah and went to Yonatan (Jonathan) and asked, "What have I done? What did I do wrong? What sin has made your father so angry that he wants to take my life?"

2 "Far from it," Yonatan responded. "You won't die. Listen, my father doesn't do anything, big or small, without telling me. So why would my father hide this from me if it was his plan? No, you're wrong."

3 "For sure, your father knows that you've taken a liking to me," said David, "and he would have decided not to tell you so you wouldn't be upset." Then David made an oath again, "Indeed, as Yahweh is alive, and as your soul is alive, death is definitely only a step away from me."

4 "I'll do anything for you—whatever you say," Yonatan confirmed.

5 "Listen, the new moon celebration is tomorrow,[52] and I'll definitely be expected to sit with the king to eat," David told him. "But you should let me go, and I'll hide myself in the countryside until the third evening. 6 If your father misses me, then tell him, 'David begged me to let him go to his home in Beyt-Lehem (Bethlehem), to join his clan for their yearly sacrifice.' 7 If your father says, 'That's fine,' then your servant can relax. But if he gets really angry,

50 **RV 19:11 · Cross-ref.** Psa 59 header.

51 **RV 19:24 · Cross-ref.** 1Sam 10:11-12.

52 **RV 20:5 · Cross-ref.** Num 28:11.

Readers' Version

you'll know that he's planning evil. 8 If that's the case, it'll be up to you to do what's right with your servant in terms of our agreement before Yahweh. If I've been disloyal to the king, kill me yourself—no need to drag me to him.

9 "Don't even think of it," Yonatan responded. "If I find out that my father has decided to harm you, I'll certainly tell you."

10 "If your father does have a cruel plan, who'll tell me?" David asked Yonatan.

11 "Come with me out to the countryside." Yonatan replied. So they went out to the countryside together 12 and he promised David, "By Yahweh the god of Yisrael (Israel), I will definitely sound out my father around this time tomorrow, or soon after. If it looks good for you, then I'll certainly send a message to let you know. 13 But if he's planning evil for you, may Yahweh punish me similarly or even worse if I don't inform you, and send you away so you can leave in peace. And may Yahweh be with you just like he used to be with my father. 14 But as long as I'm still alive, please keep our agreement of faithfulness before Yahweh so I won't die. 15 Don't ever terminate that agreement of faithfulness towards my family,[53] even when Yahweh destroys your enemies wherever they are. 16 So Yonatan made a multi-generational agreement with David, adding, "And may Yahweh punish David's enemies."

17 Then Yonatan got David to promise again because he loved him as much as he loved his own life, 18 and he told him, "The new moon celebration is tomorrow, and you'll be missed because your seat will be empty. 19 The following day, go to the place where you hid before and stay by the big rock. 20 I'll shoot three arrows to the side of it, as if trying to hit a target. 21 Then I'll send my boy to find the arrows. If I tell him that they're on my side, then just as Yahweh lives it'll be safe for you to come out. 22 But if I tell the boy that they're on the far side, go because Yahweh is sending you away. 23 As for our pact, Yahweh will watch over us and our descendants."

24 So David hid himself in the countryside, and at the new moon celebrations, the king sat down to eat— 25 sitting at his usual seat by the wall. Yonatan sat opposite, and Avner sat beside Sha'ul (Saul). No one was sitting in David's seat 26 but Sha'ul didn't say anything that day, thinking, "Something must have happened that made him ceremonially unclean." 27 However, the next day of the celebration when David was still missing, Sha'ul asked his son Yonatan, "Why didn't Yishay's (Jesse's) son come to the meal yesterday or today?"

28 "David begged me to let him go to Beyt-Lehem (Bethlehem)," Yonatan answered. 29 "He requested, 'Please release me because our clan's sacrifice will be in the city, and my brother has told me to be there. So now, if I've found favour in your eyes, please let me slip away and go to see my brothers.' That's why he hasn't come to the king's table."

30 Sha'ul was furious at Yonatan and yelled at him, "You son of a perverse, rebellious woman! Do you think that I don't know that you're taking the side of Yishay's son? It's to your detriment and to the shame of your mother's nakedness, 31 because as long as that son of Yishay stays alive on this earth, you and your kingdom will never be established. Now, send men and arrest him, because he's on his way to the grave!"

32 "Why should he be put to death?" Yonatan retorted. "What wrong has he done?"

33 Then Sha'ul hurled his spear at him to kill him, and Yonatan knew then that his father had already determined to kill David. 34 Yonatan angrily got up from the table. He didn't eat any food that second day of the celebration—he was upset about David because his father had dishonoured him.[54] 35 So it was that the following morning, Yonatan went out to the countryside at the time agreed with David, taking a small boy with him. 36 "Run ahead—find the arrows that I'm about to shoot," he told his boy. The boy ran and he shot the arrow to go over his head. 37 The boy went to where the arrow was, but Yonatan called out, "Isn't the arrow further past you?" 38 Then he added, "Hurry up! Don't mess around." So the boy picked up the arrow and brought it back to his master, 39 but the boy didn't realise what had just happened—only Yonatan and David knew. 40 Then Yonatan gave his equipment to the boy and sent him back to the city.

41 When the boy was gone, David came up from the side and dropped onto his knees, bowing three times with his face to the ground. Then they greeted each other with a kiss and cried together, although David cried the most. 42 Then Yonatan told David, "Go in peace, because us two have made a pact together in Yahweh's name, agreeing, 'Yahweh will watch between me and you, and between my descendants and your descendants forever.' " Then David set off and Yonatan went back to the city.

David stays at Nov · Full kingdom

21:1 David went to the priest Ahimelek at Nov, but Ahimelek trembled when he saw David and asked him, "Why are you here by yourself? How come you don't have a companion?"[55]

2 "The king sent me on an errand," David replied, "but he told me not to tell anyone about the matter that he sent me on. Plus I've told my young men where to meet me. 3 Now, what food do you have on hand? Give me five loaves of bread or whatever you can find."

4 "There is no ordinary bread on hand," the priest answered. "But there is the sacred bread, if only the young men have kept themselves from women."

5 "There's definitely been no women near us for three

53 **RV 20:15 · Cross-ref.** 2Sam 9:1.

54 **RV 20:34 · Note** It's not entirely clear who this 'him' was (as Sha'ul had seriously dishonoured Yonatan as well), so we've left it ambiguous (although David was certainly the last name mentioned).

55 **RV 21:1-6 · Cross-ref.** Mat 12:3-4; Mrk 2:25-26; Luk 6:3.

Readers' Version

days," David told the priest. "That's how I always do missions. The men[56] have been pure, even though it was a common journey, and today even more so."

6 So the priest gave him the sacred bread, because there was no other bread there other than the previous day's bread of the presence which had been removed from in front of Yahweh to be replaced by fresh bread.[57]

7 Now it so happened that one of Sha'ul's (Saul's) servants was there that day presenting himself to Yahweh. He was Doeg the Edomi, a leader of Sha'ul's herdsmen.

8 David asked Ahimelek, "Do you have any spear or sword here? I didn't have time to grab my sword or my weapons when I left, because the king's matter was urgent."

9 "I've only got Galyat's (Goliath's) sword," replied the priest. "From the Pelishti who you killed in the Elah valley.[58] Look, it's wrapped in the cloak behind the sacred apron. If you want to take it for yourself, take it, because there's no other sword around here."

"Yes, there's no other sword like it," said David. "Get it for me."

David flees to Gat · Full kingdom

10 Then David left and continued moving to distance himself from Sha'ul (Saul), and he went to King Akish of Gat. 11 But Akish's servants complained to him, "Isn't that David who'll become king of Yisrael (Israel)? Isn't he the one they sing about when they dance, chanting, 'Sha'ul has killed his thousands, and David his tens of thousands?' "[59]

12 David listened to those words without any reaction because he was very afraid of what King Akish might do,[60] 13 so he changed his behaviour when he was with them and pretended to be insane.[61] He scratched on wooden doors and let his saliva dribble down his beard. 14 Then King Akish complained to his servants, "Look, that man's insane. Why did you all bring him to me? 15 Don't I already have enough madmen around here—why add another? Must that man come into my house?"

David moves around but gains followers · Full kingdom

22:1 So David left there and slipped away to the cave at Adulam.[62] When his brothers and other relatives found out, they went and joined him there. 2 Over time, any man who was in trouble, or in debt, or discontented gathered around him, and he became their leader—some four hundred men in all.

3 From there, David went to Mitspah in Moav (Moab), and he asked the king of Moav, "Please let my parents stay here in the palace with you until I find out what God will do for me." 4 So he took them to the king where they stayed with him the entire time that David lived in the fortress.

5 Then the prophet Gad told David, "Don't stay in the fortress. Leave it and come back to Yehudah's (Judah's) region." So David left and went to the Heret forest in Yehudah.

The slaughter of the priests · Full kingdom

6 One day, Sha'ul (Saul) was sitting holding his spear underneath the tamarisk tree on a hill near Giveah with all his servants stationed around him, when he heard where David and his men were, 7 and he accused his servants, "Listen now, you Benyamites. Will Yishay's (Jesse's) son also[63] give fields and vineyards to all of you? Will he make all of you commanders of thousands and commanders of hundreds? 8 Yes, all of you have conspired against me. Not one of you informed me when my own son made a pact with that son of Yishay. And none of you took my side or even informed me that my son has encouraged my servant to lie in ambush against me as he is today!"

9 Now Doeg the Edomi was stationed there with Sha'ul's servants, and he spoke up, "I saw Yishay's son go to Nov and talk with Ahimelek the priest,[64] 10 and the priest asked Yahweh for directions for him, and gave him food and Galyat's (Goliath's) sword."

11 Then the king summoned Ahituv's son Ahimelek and all his relatives who were priests to Nov, and they all came to the king. 12 "Listen now, son of Ahituv," said Sha'ul.

"Go ahead my master," answered Ahimelek.

13 "Why have you all conspired against me?" asked Sha'ul. "You gave bread to Yishay's son, and a sword, and you asked guidance from God for him, so now he's risen up against me—lying in ambush this very day?"

14 "Isn't David one of your most faithful servants?" Ahimelek answered the king. "He's the king's son-in-law and commander over your guards, and isn't he honoured in your house? 15 Did I begin to inquire for him from God today? Far be it from me! Don't let the king accuse his servant or any of my father's household, because your servant doesn't know about any of this—nothing at all."

16 "For certain, Ahimelek," the king declared. "you and all your father's household will certainly die for that!" 17 Then the king commanded his messengers who were stationed beside him, "Turn around and put Yahweh's priests to death because they've taken David's side. And because they knew he was fleeing, but they didn't inform me." But the king's servants weren't willing to attack Yah-

56 **RV 21:5 · Note** The Hebrew says 'the men's vessels' (or 'containers'). It's not culturally clear if that referred to their 'bodies' (as this translation implies) or to something they carried.

57 **RV 21:6 · Cross-ref.** Lev 24:5-9.

58 **RV 21:9 · Cross-ref.** 1Sam 17:51.

59 **RV 21:11 · Cross-ref.** 1Sam 18:7; 29:5.

60 **RV 21:12 · Cross-ref.** Psa 56 header.

61 **RV 21:13 · Cross-ref.** Psa 34 header.

62 **RV 22:1 · Cross-ref.** Psa 57 header; Psa 142 header.

63 **RV 22:7 · Note** See note on 'גַּם' ('gam') at https://www.sil.org/resources/publications/entry/99313.

64 **RV 22:9-10 · Cross-ref.** 1Sam 21:7-9; Psa 52 header.

Readers' Version

weh's priests. 18 So the king commanded Doeg the Edomi, "You turn around and attack the priests." So Doeg turned and he himself attacked the priests. He killed eighty-five men that day who wore sacred linen aprons. 19 Also at Nov (the city of priests) he killed men and women with his sword, children and infants, cattle, donkeys, and sheep.

20 But one of Ahimelek's sons was able to slip away. His name was Evyatar and he fled to join David, 21 and informed him that Sha'ul (Saul) had commanded Doeg to kill Yahweh's priests. 22 "I knew on that day," David responded, "when Doeg the Edomi was there, that he would probably tell Sha'ul. It's my fault that your father and all his family were murdered. 23 Stick with me—don't be afraid, because the one who wants to kill me would kill you as well. You'll be safe with me."

David rescues Ke'ilah · Full kingdom

23:1 Some time later, David was told, "Listen, the Pelishtim are fighting against the city of Ke'ilah and they are stealing grain from the threshing floors," 2 so he asked Yahweh, "Should I go and attack those Pelishtim?"

"Go and attack the Pelishtim and save Ke'ilah," Yahweh responded.

3 But David's men warned him, "Listen, we're afraid here in Yehudah (Judah), and we'd be even more afraid if we went to Ke'ilah against the Pelishtim' battle lines." 4 So David double-checked with Yahweh who answered, "Get ready and go to Ke'ilah, because I'm about to give you victory over the Pelishtim." 5 Then David and his men went to Ke'ilah and battled against the Pelishtim—thoroughly defeating them and taking their livestock, thus saving the inhabitants of Ke'ilah.

6 Now when Ahimelek's son Evyatar had fled to David at Ke'ilah, he'd brought a sacred apron with him.

7 Sha'ul (Saul) was told that David had gone to Ke'ilah, so he said, "Ah, God has deserted him and given him to me because he's shut himself in by going into a walled city with doors that can be barred shut." 8 So Sha'ul initiated preparations to go to Ke'ilah to entrap David and his men.

9 But David discovered that Sha'ul was planning to destroy him, so he summoned Evyatar the priest, "Bring the sacred apron here." 10 Then David prayed, "Yahweh, God of Yisrael (Israel), your servant has heard that Sha'ul is intending to come to Ke'ilah—to destroy the city because of me. 11 Will Sha'ul come here, just as your servant has heard? Will the masters of Ke'ilah turn me over to him? Yahweh, God of Yisrael, please tell your servant."

"Yes, he will go there," Yahweh answered.

12 "And will the masters of Ke'ilah hand me and my men over to Sha'ul?" David asked again.

And Yahweh said, "They will deliver up."

13 So David and his men (about 600 of them), left Ke'ilah and moved around from place to place. When Sha'ul was told that David had slipped away from Ke'ilah, he didn't continue with his plans.

Sha'ul pursues David · Full kingdom

14 David stayed in various fortresses in the wilderness, and sometimes he stayed in the hill country in the Zif wilderness. Sha'ul (Saul) kept searching for them, but God didn't allow him to capture them. 15 Once David was staying in the Zif wilderness and he saw that Sha'ul had arrived there to try to kill him. 16 Then Sha'ul's son Yonatan (Jonathan) went to David at Horesh and encouraged him to keep trusting God, 17 saying, "Don't be afraid, because my father Sha'ul won't capture you. As for you, you'll reign over Yisrael (Israel), and I'll be your second in command. Even my father knows that." 18 Again, the two of them made an agreement before Yahweh.[65] Then David stayed at Horesh and Yonatan returned home.

19 Some men from Zif went to Sha'ul at Giveah, saying, "We're pretty sure that David's hiding himself among us in the fortresses in Horesh, on the Hakilah hill south of Yeshimon.[66] 20 So now, your majesty, come over whenever you want, and we'll make sure he's handed over to you."

21 "May you all be blessed by Yahweh," Sha'ul responded, "because you've had compassion on me. 22 Please go back and double-check and find out who's seen him there. Learn more and look at the place yourselves, because I've been told that he's very crafty. 23 Find out all the other places where he hides himself. Return to me with definite information, then I'll go with you all, and if he's there in that region, then I'll search for him among the population of Yehudah (Judah)."

24 So they left and returned to Zif ahead of Sha'ul. At that time, David and his men were in the Maeon wilderness south of Yeshimon 25 when Sha'ul and his men came to search for them. When David was told, he went further south to a rocky hill therein that wilderness, but Sha'ul also heard that and followed them. 26 At one point, Sha'ul was on one side of a hill, and David and his men were on the other side. David was hurrying to get away from Sha'ul, but Sha'ul and his men were trying to surround David and his men to capture them. 27 Just then, a messenger arrived for Sha'ul, saying, "Come quickly because the Pelishtim have raided our region." 28 So Sha'ul had to give up chasing David and went to repel the Pelishtim. 29 David also left that area and stayed in the fortresses around Eyn-Gedi.

David refuses to kill Sha'ul · Full kingdom

24:1 After Sha'ul (Saul) returned from repelling the Pelishtim, they told him that David was now in the Eyn-Gedi wilderness. 2 So Sha'ul chose three thousand Israeli warriors and went searching for David and his men at Wild Goats Rocks. 3 On the way, as they reached the sheep yards, Sha'ul went into a cave to relieve himself, but David and his men were hiding there further inside the cave.[67] 4 David's men whispered to him, "Wow, today what Yahweh told you is coming true when he said, 'Listen, I'm about to give victory

65 **RV 23:18 · Cross-ref.** 1Sam 18:3.

66 **RV 23:19 · Cross-ref.** Psa 54 header.

67 **RV 24:3 · Cross-ref.** Psa 57 header; Psa 142 header.

over your enemy, and you will do to him whatever you think is right.' " Then David sneaked up and quietly cut a piece off the edge of Sha'ul's robe. **5** Afterwards however, David felt bad because he'd cut a piece off Sha'ul's clothes **6** and he said to his men, "By Yahweh, I shouldn't have done that to my master—to Yahweh's anointed king—to do him harm because he's the one Yahweh anointed."[68] **7** He restrained his men with a few quiet words and wouldn't allow them to attack Sha'ul.

Then Sha'ul left the cave and headed down the path. **8** After waiting a few moment, David went out of the cave and called out behind Sha'ul, "My master the king." When Sha'ul turned and looked behind him, David bowed **9** and said, "Why do you listen to people when they say that I'm wanting to harm you? **10** Look, you can see for yourself that Yahweh gave me the opportunity to harm you today in the cave, and some of my men wanted me to kill you, but I showed you compassion and told them that I wouldn't do harm to my master, because he's Yahweh's chosen king. **11** Your majesty, look of this piece of your robe that I'm holding, because when I cut it off, I didn't kill you. So now you can see for yourself that I have no evil plans, and I haven't do you any wrong, even though you're ambushing me so you can kill me. **12** May Yahweh judge between you and me because I'll let Yahweh repay you for any harm against me—it won't be me who works against you. **13** As the ancient proverb says, 'Evil things are done by evil people.' But it won't be me who harms you. **14** Who has Yisrael's (Israel's) king come to find? Who are you chasing after? A dead dog? A flea?[69] **15** May Yahweh take his judgement seat and judge between me and you, and may he see my case and find me innocent and save me from you."

16 When David finished saying that to Sha'ul, Sha'ul called back, "Is that your voice, my son David?" Then he cried loudly **17** and told David, "You're more righteous than I am, because you were good to me even when I did evil things to you. **18** You've stated that you've treated me well—how Yahweh gave you the advantage over me, yet you didn't kill me. **19** Now if a man finds his enemy unprepared, does he just send him off happily? Well, may Yahweh reward you for your mercy towards me today. **20** Now listen, I know for certain that you're going to become king and that the kingdom of Yisrael will prosper under your leadership. **21** Now promise me by Yahweh that you won't destroy my name from my family line by killing my descendants." **22** David promised that to Sha'ul, then Sha'ul went back home and David and his men returned to their fortress.

David, Naval, and Abigil · Full kingdom

25:1 Later on, Shmuel (Samuel) died and all the Israelis gathered and mourned for him, then they buried him at his house in Ramah.

Then David left and went to the Paran wilderness. **2** Now there was a man in Maeon whose business was in Karmel. He owned three thousand sheep and one thousand goats, and was busy shearing his sheep at Karmel. **3** The man's name was Naval, and his wife was Avigayil. The wife was wise and very good-looking, whereas the man (who was a Kalevi) was harsh and cruel.

4 While David was in the wilderness, he heard that Naval was shearing his sheep, **5** so he told ten young men, "Go to Naval at Karmel and greet him in my name. **6** Then tell him, 'Make you live long. Peace to you and your household and everything that belongs to you. **7** Now I've heard those shearers are working for you, and your shepherds have been living with us. We haven't harmed them or taken anything of theirs while they've been in Karmel. **8** Ask your servants and they'll confirm this. May these young men enjoy your favour because harvesting the wool is a prosperous time, so I request a gift for your servants and for your 'son', David.' "

9 So David's men went and passed all that onto Naval, and then waited for his response. **10** But Naval answered them, "Why should I care about David? Yishay's (Jesse's) son isn't anyone important. There's lot of servants these days who are on the run from their masters. **11** This bread and water, and the meat that I've butchered, is for my shearers. Why should I give it to men when I don't even know where they're from?"

12 David's men left and returned to inform him what Naval had been said. **13** Then David told his men, "Strap on your swords." So David took around four hundred men, leaving around two hundred with their gear.

14 Meanwhile, Naval's wife Avigayil had been informed by a servant, "Listen, David sent messengers from the wilderness to greet our master, but he yelled at them. **15** Their men had been very good to us—we were never harmed or had anything go missing when we were in the countryside. **16** They protected us both day and night for the whole time that we were tending the sheep. **17** So now you should think about it and decide what you can do, because no doubt disaster is about to hit our master and all his household. He's a terrible man who listens to no one."

18 So Avigayil quickly collected two hundred loaves of bread, two skins of wine, five butchered sheep, a large basket of roasted grain, a hundred bunches of raisins, and two hundred cakes of figs. She loaded it all on donkeys **19** and told her servants, "Go ahead with the donkeys. I'll come along behind you all." But she didn't say a word to her husband Naval.

20 As she rode down a hill and into the ravine, suddenly she encountered David and his men coming down to meet her. **21** David had told them, "Well it was certainly a waste of time looking after that fellow in the wilderness, and taking such care not to take anything of his. Then all he did was to return insults for our good behaviour. **22** May God preserve my enemies, if I don't eliminate all of the older

68 RV 24:6 · Cross-ref. 1Sam 26:11.

69 RV 24:14 · Cross-ref. 1Sam 26:20.

Readers' Version

and young men in his household before the morning.
23 When Avigayil saw David, she quickly dismounted
from the donkey and fell to her knees in front of David and
bowed her face to the ground. 24 She clutched his feet and
said, "My master, let the guilt be on me myself. Please let
your female servant explain to you—please listen to what
your female servant has to say. 25 My master, please don't
remain angry at that worthless man, Naval. His name
means 'fool' and so he is. He's a senseless man, but my
master, your female servant didn't see the young men you
sent. 26 And now, my master, as Yahweh lives and as your
spirit lives, it's Yahweh who's prevented you from spilling
blood and taking his punishment into your own hands.
And now may your enemies and anyone who makes plans
against my master be like Naval. 27 Now let this gift that
your servant has brought to my master be given to the
young men who serve my master. 28 Please forgive your fe-
male servant for being forward because Yahweh will cer-
tain advance my master's reputation. My master is fight-
ing Yahweh's battles and all your life, you haven't broken
the law. 29 Even if someone decides to chase you and try to
kill you my master, your god Yahweh will keep you
wrapped in his bundle of the living, whereas your enemies
will be slung away like stones from a sling. 30 If Yahweh
does all the good things he's promised for my master, then
in time you'll become Yisrael's (Israel's) ruler. 31 It would
be good not to have someone's unnecessary death as an
obstacle for you or to be seen as my master just saving his
own skin. Then Yahweh will bless my master, and you will
appreciate your female servant."
32 "May Yisrael's god Yahweh be blessed," David re-
sponded. "The one who sent you to meet me today. 33 And
blessed be your discernment and blessed be you yourself,
because you've prevented me from shedding blood today
and from taking my own revenge. 34 Yes indeed, as Yahweh
lives, Yisrael's god prevented me from harming you. If you
hadn't hurried here to meet me, certainly neither Naval
nor any of his older or young men would have survived to
see the morning light. 35 Then David accepted the gifts
that she had brought for him, and said, "Go back to your
house in peace. See, I've listened to what you said and
granted your request."
36 When Avigayil got home to Naval, wow, he had put on
a celebration at his house with a feast fit for a king. He was
feeling very contented and was quite drunk, so she didn't
tell him anything at all until it was light in the morning.
37 And so it was in the morning, when Naval's wine had
worn off, his wife told him what she'd done. In his rage, he
had a stroke and became totally paralysed 38 for about
then days. Then Yahweh struck Naval and he died.
39 When David heard that Naval had died, he said,
"Blessed be Yahweh, who has judged the case of Naval's in-
sult and has prevented his servant from doing the wrong
thing. And Yahweh has repaid Naval for his own evil."
Then David sent messengers to Avigayil about taking her
as a wife. 40 His servants went to her at Karmel and told
her, "David sent us to take you back to become his wife."
41 She knelt down with her face to the ground and
replied, "See, your female servant is ready for washing the
feet of my master's servants like a slave woman." 42 Then
Avigayil and five of her servant girls quickly got ready, and
she mounted the donkey. She followed the messengers to
where David was and became a wife for him.
43 David had also married Ahinoam from Yizre'el
(Jezreel), so both of them became his wives. 44 (Meanwhile
Sha'ul (Saul) had given his daughter, David' wife Mikal, to
Palti, Layish's son from Galim.)[70]

David spares Sha'ul again · Full kingdom

26:1 One time some Zifim went to
Sha'ul (Saul) at Giveah and told him,
"Isn't David hiding himself on the Hakilah hill opposite
Yeshimon?"[71] 2 So Sha'ul got ready with three thousand
chosen Israeli warriors and went to the Zif wilderness to
search for David. 3 They camped at Hakilah hill (opposite
Yeshimon) by the path, but David stayed in the wilderness
when he saw the Sha'ul was there trying to get him. 4 (He'd
sent some spies and knew that Sha'ul had definitely ar-
rived.) 5 That night, David moved out and got to the place
where Sha'ul had camped. He could see where Sha'ul was
sleeping, along with Ner's son Avner, his army commander.
Sha'ul was asleep in the secure centre with his warriors all
around him.
6 David spoke to Ahimelek (the Hiti) and to Avishay (son
of Yoav's (Joab's) brother Tseruyah) asking, "Who'll go into
the camp with me to Sha'ul?"
Avishay answered, "I will. I'll go with you."
7 So that night David and Avishay crept into the camp.
Sha'ul was asleep there in the centre with his spear stuck
into the ground near his head, and Avner and others were
lying in a circle around him. 8 Avishay whispered to David,
"Today God has arranged for you to defeat your enemy. So
please let me pierce him now with the spear through him
and into the ground. Only one strike will do it—I won't
have to strike him a second time.
9 "Don't kill him," David responded, "because who can at-
tack Yahweh's anointed king and be considered innocent?"
10 As Yahweh lives, he will certainly strike him, or else his
time will come and he'll die, or maybe he'll go into battle
and be swept away. 11 May Yahweh prevent me from harm-
ing Yahweh's anointed one.[72] Just grab the spear that's by
his head, and the jug of water, then we can get out of
here." 12 So David took the spear and water jug that were
near Sha'ul's head and then got out of there. No one saw
them, and no one woke up or realised, because Yahweh
had caused them all to fall into a deep sleep.
13 Then David crossed the valley and stood on the top of
the opposite hill—quite a distance away 14 and called out

70 **RV 25:44 · Cross-ref.** 2Sam 3:14-16.

71 **RV 26:1 · Cross-ref.** Psa 54 header.

72 **RV 26:11 · Cross-ref.** 1Sam 24:6.

Readers' Version

to Avner and the camp, "Won't you answer, Avner?"

"Who are you that's shouting to the king?" Avner answered.

15 "Aren't you a warrior?" David called out. "And who in Yisrael (Israel) is as good as you? But why didn't you watch over your master the king? Because one of the people came to destroy the king your master. 16 Your performance wasn't good. As Yahweh lives, all of you who were supposed to be watching over your master, over Yahweh's anointed one, deserve to be executed. Look around, where's the king's spear and water jug that were by his head?"

17 Then Sha'ul recognised David's voice and called back, "Is that your voice, my son David?"

"Yes, it is my voice, my master the king." David replied. 18 Then he asked, "Why is my master chasing his servant? What have I done? What wrong am I guilty of? 19 Now please listen, my master the king, to your servant's words. If it's Yahweh who's incited you against me, may he accept an offering, but if it's people, may they be cursed in front of Yahweh because they've driven me away from enjoying Yahweh's inheritance for me,[73] saying, 'Go away and serve other gods.' 20 So now, don't let me die far from Yahweh's presence. It seems that Yisrael's king has come all this way to chase a flea, just like someone chases a wild bird in the hills."

21 Sha'ul responded, "Yes, I've sinned. Go home, my son David. I won't wrong you again, because you spared my life today. Yes, I've acted foolishly and been following the wrong path."

22 "Look, here's your spear." David called back. "Get one of your young men to come across and get it. 23 May Yahweh repay each person for their obedience and faithfulness. Yahweh put you in a vulnerable position today, but I wasn't willing to hurt Yahweh's anointed king. 24 Just as I honoured your life today, so to may Yahweh honour my life and rescue me from all my difficulties.

25 "May you be blessed, my son David," Sha'ul told David. "You certainly have both ability and the skill to use it."

Then David went on his way and Sha'ul went back home.

David among the Pelishtim · Full kingdom

27:1 But David thought to himself, "One of these days, I'm going to be caught off-guard by Sha'ul's (Saul's) actions. There's no future for me here, so I definitely need to slip away to the Pelishtim region. Then hopefully Sha'ul will give up looking for me again across all Yisrael (Israel), and I'll slip be able to stay under his radar." 2 So he left Yisrael and crossed over with his six hundred men to Gat and King Akish (Maeok's son). 3 Then David and his men settled with Akish in Gat. David had his two wives Ahinoam (from Yizre'el (Jezreel)) and Avigayil (widow of Naval from Karmel) with him. 4 When Sha'ul was told that David had fled to Gat, he stopped searching for him.

5 One day, David asked Akish, "If I've found favour in your eyes, ask them to give me a place in one of the cities in the countryside so I can live there. There's no need for us to bludge on you here in the royal city." 6 So Akish gave Tsiklag to David that day, and as a result, it still belongs to Yehudah's (Judah's) kings until today.

7 David ended up living in the Pelishti countryside for around sixteen months, 8 and during that time, he would take his men to raid the Geshurim, the Gizrim, and the Amalekim. They had lived in that region from long before—from Shur all the way to Mitsrayim (Egypt). 9 When David attacked a place, he would take the sheep and cattle, donkeys and camels, and clothes, but he didn't leave anyone alive. Then he'd return home and visit Akish. 10 The king would ask him, "Which place did you raid today?"

David would tell him, "In southern Yehudah," or "South of the Yerahme'elim," or "In the southern Keyni region". 11 David never allowed any man or woman to live to be able to go back to Gat and report on what he'd really been doing. That was how he handled things for the entire time that he lived in the Pelishti countryside. 12 But King Akish was trusting David, thinking, "He'll definitely be hated now by his people in Yisrael (Israel), so he'll be forced to remain here as my servant."

Sha'ul consults a medium · Full kingdom

28:1 Some time later, the Pelishtim gathered their forces getting ready to battle against Yisrael (Israel), and King Akish complimented David, "We'll definitely want you and your men to join with our forces."

2 "Sounds good," David replied, "because you'll be able to see for yourself what your servant can do."

"I'll appoint as my permanent bodyguard," Akish told him.

3 By now, Shmuel (Samuel) was long dead and all Yisrael had mourned for him and had buried him in his town of Ramah,[74] and Sha'ul (Saul) had had expelled all the mediums from the country, along with those who contacted the spirits.

4 Then the Pelishtim went to Shunem and camped there. Meanwhile Sha'ul gathered all Yisrael's warriors and they camped at Gilboa, 5 but when he saw the Pelishti camp, he was afraid and trembled inside. 6 He asked Yahweh for direction, but Yahweh didn't answer him either through a dream, nor by use of the sacred pouch,[75] nor through any prophet. 7 Then Sha'ul instructed his servants, "Find a woman for me who talks to the spirits of dead people, so I can go to her and ask her something."

"Sure," his servants told him, "there's a woman in Eyn-Dor who can do that."

8 So Sha'ul put on different clothes to disguise himself, and went off in the night with two of his men. They went

73 **RV 26:19 · Note** This is possibly referring to David not being able to enjoy his piece of land, but we haven't said that in the translation because it's not certain. (It could be referring to having a peaceful or prosperous life, for example.)

74 **RV 28:3 · Cross-ref.** 1Sam 25:1.

75 **RV 28:6 · Cross-ref.** Num 27:21.

Readers' Version

to the woman and he asked, "Please divine for me with a spirit of the dead and bring up the person that I tell you."

9 "Listen," said the woman, "surely you're aware of what Sha'ul has done—he's expelled anyone out of the country brings back the dead or converses with the spirits. So why are you trying to trap me? Are you trying to get me killed?"

10 Sha'ul promised her in front of Yahweh, "As Yahweh lives, you won't be punished for doing this."

11 "Okay then, who do you want me to bring up for you?"

"Bring Shmuel (Samuel) up for me." he replied.

12 When the woman saw Shmuel, she yelled out and said to Sha'ul, "Oh no, you've tricked me! You're Sha'ul!"

13 "Don't be afraid," said the king, "but what have you seen?"

"I saw gods coming up out of the ground," she replied.

14 "What does he look like?" he asked.

"An old man's appearing," she said, "wearing a robe."

Sha'ul knew it was Shmuel, and he knelt down and bowed his face to the ground.

15 "Why've you disturbed me by bringing me up?" Shmuel asked.

"I'm very distressed," Sha'ul replied, "and the Pelishtim are about to go to war against me. And God has turned away from me and doesn't answer me anymore—he hasn't sent me any prophets or given me any dreams, So I've called to you so you can tell me what I should do."

16 "If Yahweh's turned away from you and become your enemy," Shmuel responded, "what's the point in asking me?" **17** He's simply done what he told me to tell you that he'd do. He's ripped the kingdom away from you and given it to your neighbour David.[76] **18** You didn't do what Yahweh instructed and you didn't execute his anger against Amalek,[77] so that's why Yahweh is doing that to you today. **19** He will also allow Yisrael (Israel) to be defeated by the Pelishtim, and tomorrow you and your sons will be here with me. Yahweh will also allow Yisrael's entire camp of warriors to be captured by the Pelishtim."

20 Sha'ul, who'd been standing immediately toppled right over and crashed to the ground—he was very scared by Shmuel's words, plus he didn't have much strength because he hadn't eaten for twenty-four hours. **21** The woman knelt over Sha'ul and saw that he was terrified, and told him, "Listen to me. Your female servant has risked my life to do what you said and follow your instructions. **22** So now, although you're the king, please listen to your female servant. Let me get you some food, and then eat it to regain your strength for the journey home.

23 But he refused, saying, "No, I won't eat anything."

However his servants and also the woman urged him, and he decided to take their advice so he got up from the ground and sat on the bed. **24** Now the woman had a calf in a stall at the house, and she quickly slaughtered it, She took flour and kneaded it and baked flat bread. **25** She placed the food in front of Sha'ul and his servants, and they ate before getting up and going out into the night.

The Pelishtim don't trust David · Full kingdom

29:1 Meanwhile, the Pelishtim had gathered in their camp at Afek, while the Israelis were camped near the Yizre'el (Jezreel) spring. **2** As the Pelishti leaders marched out groups of hundreds and thousands, David and his men were behind them with King Akish. **3** But the Pelishti commanders asked, "What are those Ivrim (Hebrews) doing here?"

"That's David," Akish replied. "He was the servant of King Sha'ul (Saul) of Yisrael (Israel), but he's been with me for over a year, and I haven't found anything distrustful in him from when he lost favour until today?"

4 But the Pelishti commanders were furious at him and told him, "Send that man back to whatever place you've given him! There's no way he's joining us in the battle! What if he turned against us during the fight? What better way could he have to win back his master's favour than by killing our men? **5** Isn't this the David that when they dance they sing,

'Sha'ul has struck down his thousands,
and David his ten thousands'?"[78]

6 So Akish called David and told him, "As Yahweh lives, you've definitely been honest, and everything I've seen of your activities has been good, because I haven't seen you do anything wrong since the day you first arrived. However, these rulers don't approve of you, **7** so turn back and go in peace so that you don't do anything to displease them."

8 "But what have I done?" David rebutted. "What wrong have you found in your servant from the day I arrived at your place until now? Why can't I come and fight against the enemies of my master the king?"

9 "All I know, is that as far as I'm concerned you're as reliable as a messenger from God." Akish responded. "Nevertheless, the Pelishti commanders have said, 'He can't join our side in the battle.' **10** So you and your master's servants who came with you should get up with the early morning light and leave."

11 So David and his men packed up early in the morning to return to the Pelishtim region, but the Pelishti warriors headed towards Yizre'el (Jezreel).

David pursues the Amalekim · Full kingdom

30:1 David and his men got back to Tsiklag three days later and found that the Amalekim had raided Tsiklag and other parts of the wilderness in southern Yehudah (Judah). They had attacked Tsiklag then burnt it down, **2** capturing the women and children and everyone else. They hadn't killed anyone, but had taken them away with them, **3** so when David and his men arrived at the town, wow, it had been burnt down and their wives, and sons and

76 RV 28:17 · Cross-ref. 1Sam 15:28.

77 RV 28:18 · Cross-ref. 1Sam 15:3-9.

78 RV 29:5 · Cross-ref. 1Sam 18:7; 21:11.

Readers' Version

daughters had been taken captive. 4 David and his men cried loudly until they didn't have the strength to cry any more. 5 David's two wives, Ahinoam (from Yizre'el (Jezreel)) and Avigayil (Naval's widow from Karmel),[79] had been taken captive along with the others.

6 David was in a tight spot because the men were considering throwing rocks at him to kill him, because they were very upset about their children, but he found strength in his god Yahweh. 7 Then David asked the priest Evyatar (Ahimelek's son),[80] "Please get the sacred apron and come back to me." So Evyatar got the sacred apron and went back to David. 8 Then David asked Yahweh, "If I chase after these raiders, will I catch up to them?"

"Chase them because you'll definitely catch up and you'll certainly be able to rescue the captives," Yahweh answered.

9 So David and the six hundred men who were with him took off and they reached the Besor riverbed, where some of the slower ones remained. 10 David and four hundred men continued, but two hundred more of the men who were exhausted stopped at the far end of the Besor riverbed. 11 They found an Mitsri (Egyptian) man in the countryside and took him to David. They gave him water to drink and bread to eat, 12 along with a slice of fig cake and two raisin clusters. He ate it and felt stronger again because he hadn't eaten or drunk for three full days.
13 "Who do you belong to?" David asked. "And where are you from?"

"I am an Mitsri," he replied. "I'm an Amaleki man's slave but my master left me three days ago because I got sick. 14 We'd raided the southern area of the Kereti as well as part of Yehudah (Judah) and the south of Kalev (Caleb). And we burnt down Tsiklag."

15 David asked him, "Can you lead us to them?"

"I'll take you to them," he answered, "if you promise by God that you won't kill me and won't hand me back over to my master." 16 So he took David down to the plain, and sure enough, there were the Amalekim spread out, eating and drinking and celebrating because of all the plunder that they had taken from the Pelishti and Yehudah regions. 17 David attacked them from twilight until the evening of the next day, and none of the Amalekim were able to escape except for four hundred young men who jumped on camels and fled. 18 So David was able to rescue everyone that the Amalekim had taken, including his two wives. 19 None of their sons or daughters were missing, and they also recovered all the animals and all the plunder—nothing was missing—big or small. 20 David took all the flocks and herds and they drove them in front of the other livestock, saying, "This is David's spoil."

21 Then David got back to the two hundred men who'd been too exhausted to go all the way with them. They'd stayed at the Besor riverbed, and they went out to meet David and his men. As David approached to greet them, 22 all the evil and worthless men who'd gone with David complained, "Because they didn't go with us, we won't give them any of the plunder that we recovered, except that each man can get his wife and children then take them away and leave."

23 "No, my brothers," David said. "You won't do that with what Yahweh has given to us. He's protected us and helped us defeat the raiders who came against us. 24 Who'll listen to you all when you talk like that? The portion for the ones who went and fought will be the same as for those who stayed with the equipment. They'll all share alike. 25 So from that time onwards, it's been a custom and law in Yisrael (Israel).

David distributes gifts · Full kingdom

26 When David got back to Tsiklag, he sent a gift from some of the plunder to the elders in Yehudah (Judah), telling them, "Look, here's a blessing for you—some of the spoil from Yahweh's enemies." 27 Gifts were sent to: those in Beyt-El (Bethel), Ramot-Negev, Yatir, 28 Aroer, Sifmot, Eshtemoa, 29 Rakal, the cities of the Yerahme'elim and the Keynim, 30 Hormah, Bor-Ashan, Atak, 31 Hevron, and all the places where David and his men had been to.

The death of Sha'ul and his sons · Full kingdom[81]

31:1 Meanwhile, the Pelishtim were battling against Yisrael (Israel), and the Israelis fled from the Pelishtim but many were killed on Mt. Gilboa. 2 The Pelishtim stayed hard on the tail of Sha'ul (Saul) and his sons, and they killed his sons Yonatan (Jonathan), Avinadav, and Malkishua. 3 Then the battle was fierce around Sha'ul, then the Pelishti archers sighted him and he writhed in terrible pain from the arrows. 4 He said to the man carrying his equipment, "Draw out your sword and pierce me through with it, lest these uncircumcised Pelishtim come and pierce me through then torture me as I'm dying." But the man who carried his equipment was very scared and wouldn't do it, so Sha'ul took his sword and fell on it.
5 When the man carrying his equipment saw that the king was dead, he too fell on his sword and died with him. 6 So Sha'ul, three of his sons, and the man carrying his equipment all died on that same day, along with all his warriors.
7 When the Israelis on the north side of the Yizre'el (Jezreel) valley and on the east side of the Yarden (Jordan) saw that the Israeli warriors had fled and that Sha'ul and his sons had been killed, they left their cities and fled, and the Pelishtim came and lived in them.

8 The next day when the Pelishtim came to strip anything valuable from the bodies, they found the bodies of Sha'ul and his three sons there on Mt. Gilboa. 9 They cut off the king's head and took all his gear. Then they sent messengers all around the Pelishti region to spread their good news to the temples of their idols and to all their people. 10 They Sha'ul's armour and weapons in the temple

79 **RV 30:5 · Cross-ref.** 1Sam 25:42-43.

80 **RV 30:7 · Cross-ref.** 1Sam 22:20-23.

81 **RV 31:1 · Parallel** 1 Chr. 10:1-12

Readers' Version

of the Ashtarot, and hung his body on the Beyt-Shean city wall.
11 When the residents of Yavesh-Gilead heard what the Pelishtim had done to Sha'ul's body, **12** all their warriors walked all night to take Sha'ul's body and those of his sons, off the wall at Beyt-Shean. They took them back to Yavesh and burnt them there. **13** Then they took their bones and buried them under the tamarisk tree in Yavesh, and fasted for seven days.



2 Shmuel

Introduction

Second Shmuel (commonly, but wrongly known as 'Samuel') is the continuation of *First Shmuel*—the two parts together are considered a single 'book' in the Jewish Bible—it's only split into two because it was too long to fit on a single scroll.
This the story of David's reign: firstly he ruled what became known as 'Yehudah' (Judah) in the south east (chapters 1–4), and eventually, the entire nation, including the much larger area of Yisrael (called 'Israel' in older translations) in the north east (Chapter 5–24). This document explains how David dealt with his enemies within the country, as well as battling with other nations in order to widen and strengthen his kingdom. David's faith and respect of God is demonstrated here, as well as his love for the people. However, despite that, he was also fierce and he was quite capable of disobeying God to get what he wanted. But God sees everything and seen his prophet Natan (Nathan) with a parable to show David his selfishness. David asked for forgiven for his sin and accepted the punishment that God gave him.
The times of peace and prosperity through the latter parts of David's rule were planted in the minds of the Hebrew people, and in the future when they faced difficulties, they would long for another king like David—a son (better 'a descendant') of David who would love God like him.

Main components of this account

The kingdom of David in Yehudah *1:1–4:12*
The kingdom of David over all Yisrael *5:1–24:25*
a. The early years *5:1–10:19*
b. David takes Uriyah's wife *11:1–12:25*
c. The battles and the difficulties *12:26–20:26*
d. The later years *21:1–24:25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

David learns about Sha'ul's death · Full kingdom

1:1 After David returned from slaughtering the Amalekim, he stayed in Tsiklag for two days. (King Sha'ul (Saul) was dead by this time.) **2** Then on the third day, wow, a man came from Sha'ul's camp. He had torn clothes and dirt on his head, and when he got to David he fell onto his knees and bowed low. **3** "Where have you come from?" David asked him.

"I was in Yisrael's (Israel's) camp, but managed to escape." he replied. **4** "Why? What happened?" David demanded. "Tell me, please,"

"Our people fled from the battle," the man said. "Many fell and died. Even Sha'ul and his son Yonatan (Jonathan) died."

5 "How do you know that Sha'ul and Yonatan died?" David asked the young man who'd brought the news.

6 "I happened to be on Mt. Gilboa," the young man replied, "and listen, Sha'ul was leaning on his spear. Then wow, the chariots and the masters of the chariot horses overtook him,[1] **7** and he turned around and saw me. He called me and I answered, 'Here I am.' **8** 'Who are you?' he asked. 'I'm an Amaleki,' I told him. **9** Then he said to me, 'Please, come over here and kill me, because although I'm still alive, the pain is unbearable.' **10** So I stood over him and killed him, because I knew that with those wounds, he wouldn't live. Then I took the crown off his head and the bracelet on his arm, and I brought them here to you, my master."

11 Then David pulled at his clothes with his hands and tore them, and all the men with him did the same, **12** and they mourned and wept and fasted until the evening for Sha'ul and for his son Yonatan, and for Yahweh's people, because many Israelis had been killed.

13 Then David asked the young man who'd brought the news, "Where are you from?"

"I'm a foreigner's son," he replied, "an Amaleki." **14** "How come you weren't afraid to kill Yahweh's anointed king with your own hands?" David asked him. **15** Then David called to one of his young men, "Come over here and execute him." So he struck him, and he died. **16** "Your blood's on your own head," David told the Amaleki, "because you admitted in your own words that you, yourself killed Yahweh's anointed one."

David's song of mourning · Full kingdom

17 Then David sang this funeral song for Sha'ul (Saul) and his son Yonatan (Jonathan) **18** and said that it should be taught to the people of Yehudah (Judah). It's called 'The bow' and indeed, it's written down in the Book of Yashar:[2]

19 "Yisrael's (Israel's) splendour was slain in the hills.
How the powerful warriors have died.
20 Don't tell them in Gat.
Don't let them take the news to Ashkelon's streets,
in case the Pelishti women celebrate,
and the daughters of the uncircumcised are elated.
21 You mountains in Gilboa,
may you have no dew or rain fall on you,
nor fields producing grain for offerings.
Because it was there that Sha'ul's shield was splattered with his blood,
and the leather won't be preserved with oil again.
22 From the blood of those slain—
from the fat of the warriors,
Yonatan's bow didn't retreat
and Sha'ul's sword didn't fail on its strikes.
23 Sha'ul (Saul) and Yonatan (Jonathan) were loved—
they pleased the people.
and even at their death they weren't separated.
They were swifter than eagles.
they were stronger than lions.
24 Weep for Sha'ul you daughters of Yisrael (Israel),
the one who dressed you in nice clothes with jewellery,
and gave you all gold brooches to put on.
25 Those warriors have fallen in the middle of the battle.
Yonatan has been killed there on the hills.
26 I grieve for you my dear friend Yonatan (Jonathan).
You were so kind to me.
Your friendship meant more to me than the women who say they love me.
27 Yes, those powerful warriors have fallen,
and those weapons of war have been destroyed."

The kingdom of David · Full kingdom

2:1 After that was over, David inquired from Yahweh, "Should I go into one of Yehudah's (Judah's) cities?"

"Yes, go," Yahweh answered.

"Where should I go?" David asked again.

"To Hevron," he said.

2 So David took his two wives (Ahinoam the Yizre'eli and Avigayil the widow of Naval the Karmeli)[3] and went there. **3** He took his men who were with him, along with their families, and went to live in Hevron and the surrounding towns. **4** Then the Yehudah leaders came and anointed David as king over Yehudah.

They told him, "It was the men of Yavesh-Gilead who buried Sha'ul (Saul)."[4] **5** So David sent messengers to Yavesh-Gilead to tell them, "May Yahweh bless you all because you showed that kindness to your master Sha'ul to bury him respectfully. **6** Now may Yahweh treat you all with kindness and faithfulness, and I myself will also be good to you because you did that. **7** Meanwhile now that Sha'ul your master is dead, continue to be courageous and become brave warriors as Yehudah has anointed me as king over their tribe.

1 **RV 1:6-10 · Cross-ref.** 1Sam 31:1-6; 1Ch 10:1-6.

2 **RV 1:18 · Cross-ref.** Josh 10:13.

3 **RV 2:2 · Cross-ref.** 1Sam 25:42-43.

4 **RV 2:4 · Cross-ref.** 1Sam 31:11-13.

Readers' Version

Disputes between Sha'ul and David's families · Full kingdom

8 However, Avner (Ner's son) who'd
been Sha'ul's (Saul's) army commander had taken Sha'ul's son
Ish-Boshet[5] across to Mahanayim
9 and declared him to be king over Gilead, and over the
Ashurim and Yizre'el (Jezreel), and over Efrayim (Ephraim)
and Benyamin, and over all of Yisrael (Israel). 10 Ish-Boshet
was forty years old when he started to rule over the Israelis, and he ruled them for two years.

But the tribe of Yehudah (Judah) was loyal to David
11 and he ruled them for seven and a half years.

12 One day Avner left Mahanayim with some of
Ish-Boshet's servants and went to Giveon, 13 but Yoav
(Joab) (Tseruyah's son, traditionally called 'Yoav' in English) took some of David's servants and went and confronted them at the Giveon pool—one group on each side of the pool. 14 Then Avner said to Yoav, "Let's get some of these young warriors to fight it out in front of us."

"Sounds good to me," said Yoav.

15 So they stood up and counted off twelve representing
Benyamin and Sha'ul's (Saul's) son Ish-Boshet and twelve
from David's servants. 16 Each of them grabbed his opponent's head and then thrust his sword into his side, so they both fell down dead together. So that place in Giveon was named 'Helkat-Hatsurim' (meaning 'Field of Daggers').

17 That led on to a very intense battle that day, but Avner
and the Israeli men were defeated by David's servants.
18 Tseruyah's three sons were there: Yoav, Avishay, and
Asahel, (Asahel was a fast runner—like a wild antelope.)
19 and Asahel chased after Avner and wouldn't give up.
20 Avner turned and said, "Is that you, Asahel?"

"Yes, it's me," he answered.

21 "I'm warning you: Stop chasing me and go after someone else instead," Avner called back. But Asahel wouldn't
give up 22 so Avner tried again, "Stop chasing me! You'll
force me to kill you, then how could I face your brother
Yoav?" 23 But Asahel wouldn't give up so Avner thrust the
butt end of his spear into his stomach and it went right
through and came out his back. He fell to the ground and
died there, and when the others caught up, they stopped there.

24 But Yoav and Avishay kept going after Avner. As the
sun was setting, they came to the Amah hill (east of Giyah,
along the road to the wilderness near Giveon) 25 and the
Benyamites lined up behind Avner as an coordinated unit
there on top of the hill. 26 Avner called out to Yoav, "Are
we just going to keep killing each other? Don't you know
that the only result can be more bitterness? How long will
you go on before you command your people to stop killing
their cousins?"

27 "As God lives," Yoav replied, "if you hadn't said that,
then surely it would have been morning before they would
have pulled back from the chase." 28 So Yoav had a trumpet
blown and his men stopped fighting and pursing the Israelis.

29 Then Avner and his men walked all that night through
the Yarden (Jordan) river plain, then crossed the river and
walked all morning until they got back to Mahanayim.

30 When Yoav had assembled them all and counted them,
only Asahel and nineteen others had been killed in the
battle, 31 although they had killed 360 of Avner's
Benyamite warriors. 32 They retrieved Asahel's body and
buried it in his father's tomb in Beyt-Lehem (Bethlehem).
Then they walked all night and got back to Hevron at first light.

3:1 Nevertheless the war between Sha'ul's (Saul's) and
David's followers dragged on and on, but overall, David's
side had more wins than the followers of Ish-Boshet.

David's sons · Full kingdom

2 David's wives gave birth to six
sons while they were based there in
Hevron: Ahinoam (the Yizre'eli) gave birth to Amnon,
3 then Avigayil (the widow of Naval the Karmeli) gave birth
to Kilav, and Ma'akah (daughter of King Talmay of Geshur)
gave birth to Avshalom (Absalom). 4 The fourth was
Adoniyah (son of Hagit), the fifth was Shefatyah (son of
Avital), 5 and the sixth was Yitream (son of David's wife
Eglah). All six of those sons were born to David in Hevron.

Avner switches over to David · Full kingdom

6 While the war between Sha'ul's
(Saul's) son Ish-Boshet and David's
supporters continued, Avner was
strengthening himself with Sha'ul's supporters. 7 Now
Sha'ul had had a slave-wife named Ritspah (daughter of
Ayah) and Avner slept with her. So Ish-Boshet demanded,
"Why have you slept with my father's slave-wife?" 8 Avner
became very angry at this challenge from Ish-Boshet and
snapped back, "Do you think I'm Yehudah's (Judah's) dog
hiding out over here? Today I've been helping Sha'ul's
family: your father, his brothers, and his friends, and I
won't let you fall into David's hands. Yet today you bring
some charge against me to do with a woman? 9 May God
punish me if I don't do for David exactly what Yahweh
promised him 10 and help with the transfer of the kingdom
away from your family and to establish David's kingdom
over both Yehudah and Yisrael (Israel), from Dan down to
Be'er-Sheva (Beersheba)."[6] 11 Ish-Boshet didn't say a word
back to Avner because he was very scared of him.

12 Then Avner sent messengers to David to tell him,
"Who should be king of this country? Let's come to an
agreement and then I could join you and help make all of
Yisrael turn to you."

13 "Yes, good," David replied. "I'm happy to come to an
agreement with you on one condition: you must bring my
wife—Sha'ul's daughter, Mikal—if you want to be accepted
here." 14 Then David sent messengers to Sha'ul's son
Ish-Boshet saying, "Give Mikal back to me. I earnt her as
my wife with the foreskins of one-hundred Pelishtim."[7]

5 **RV 2:8 · Note** Also known as Esh-Baal. (See 1 Chronicles 8:33.)

6 **RV 3:10 · Cross-ref.** 1Sam 15:28.

7 **RV 3:14 · Cross-ref.** 1Sam 18:27.

Readers' Version

15 So Ish-Boshet had her taken from her husband (Layish's
son Paltiel), 16 but he walked along behind her, weeping, as
far as Bahurim where finally Avner told him to go back
home and so he did.
17 Then Avner conferred with the Israeli elders saying,
"Previously you were wanting David to be king over you,
18 but now it's time for action. Yahweh has already said,
'I'm going to use my servant David to rescue my people
Yisrael from the Pelishtim and all their other enemies.' "
19 Avner also spoke privately with the Benyamites, then he
went to Hevron to tell David privately what the Israelis
and the Benyamites had agreed to.
20 Then Avner took twenty men and went to David at
Hevron, and David put on a feast for all of them. 21 Avner
asked David, "My master, the king. Let me get ready and
go, and let me encourage all of Yisrael that they'll make an
agreement with you so that you will be king over the en-
tire area as you've been wanting." So David sent Avner, and
he went in peace.

Yoav murders Avner · Full kingdom

22 Soon afterwards, Yoav (Joab) and
some of David's men arrived after a
raid and carried in a lot of plunder. (Avner had already left
Hevron because David had sent him off and he'd left in
peace.) 23 When Yoav and all the fighters with him arrived,
he was told that Avner had been there and spoken with the
king, then sent away in peace. 24 So Yoav went to the king
and demanded, "What have you done? Avner came to you
and I can't believe that you'd let him go, but he's definitely
not here now. 25 Surely you realise that he only came here
to influence you and to find out where you're coming from
and going to, and to learn everything that you're doing?"
26 Once Yoav had finished talking to David, he sent mes-
sengers to catch up to Avner. They found him at the Sirah
cistern and brought him back without David's knowledge.
27 When Avner got back to Hevron, Yoav took him aside at
the city gate as if to speak to him privately, then stabbed
him in the stomach and he died as vengeance for killing
Yoav's brother Asahel. 28 Later when David heard about it,
he declared, "I and my kingdom are innocent of Avner's
death in Yahweh's eyes. 29 May Yoav's extended family
continually suffer from sores or leprosy, and be forced into
manual labour or be killed in battle, or run out of food to
eat." 30 (That's how Yoav and his brother Avishay mur-
dered Avner because he'd killed their brother Asahel in
Giveon during the war.)

Abnir's burial · Full kingdom

31 Then David instructed Yoav
(Joab) and all the people with him,
"Tear your clothes and put on sackcloth and mourn for
Avner." Later at the funeral, King David walked behind the
coffin 32 and they buried Avner in Hevron. The king cried
loudly at the tomb, and the people also wept. 33 The king
sang this song for Avner:

"Avner shouldn't have died as if he was just some
drunken fool.
34 He wasn't handcuffed or with his feet in chains.
He fell like someone disturbing a burglar."
And so the people wept even more for him.
35 Many people brought food to David during the day, but
he promised, "May God severely punish me if I eat any-
thing before the sun goes down." 36 All the people recog-
nised David's dignity in handling this matter and were
pleased with his behaviour, just as they were pleased with
everything that the king did, 37 and everyone throughout
Yisrael (Israel) knew that the king hadn't ordered for
Avner (Ner's son) to be executed. 38 Then the king told his
servants, "Don't you all realise that Yisrael lost a leader
and a great man today? 39 Although I was anointed as king,
I feel tender today. Those sons of Tseruyah are more vio-
lent than me. May Yahweh repay evil people appropriately
for their actions."

The murder of Ish-Boshet · Full kingdom

4:1 When Sha'ul's (Saul's) son
Ish-Boshet heard that Avner had
been killed in Hevron, he lost
courage and all Yisrael (Israel) was horrified. 2 He had two
men who were leaders of raiding parties. They were Ri-
mon's sons Ba'anah and Rekav from Be'erot in the
Benyamite region, 3 but the people from Be'erot had fled
to Gitayim where they've stayed until now.
4 (Sha'ul's son Yonatan (Jonathan) had a son named Mefi-
boshet. He was five years old when the report about Sha'ul
and Yonatan's death came from Yizre'el (Jezreel). Mefi-
boshet's nanny picked him up to run to safety, but in her
hurry he fell and became crippled in his legs.)[8]
5 One day, Ba'anah and Rekav (the sons of Rimon from
Be'erot) walked to Ish-Boshet's house, arriving in the mid-
dle of the day when he was taking a nap. 6-7 They entered
the middle of the house as if getting wheat, then entered
the inner room where @Ish-Boshet was on the bed. They
struck him in the body, killing him, then they cut off his
head. Then Rekav and Ba'anah took the head and escaped,
and walked all night through the Aravah. 8 They took
Ish-Boshet's head to David at Hevron and told the king,
"Look, here's the head of Ish-Boshet, the son of your en-
emy Sha'ul who tried to kill you. Today Yahweh's given
vengeance to my master the king against Sha'ul and his
descendants."
9 Then David answered Rekav and his brother Ba'anah
(the sons of Rimon from Be'erot), "As Yahweh lives, having
delivered my life from every distress, 10 when the messen-
ger came to Tsiklag thinking he was bringing me good
news and told me that Sha'ul was dead, I had him seized
and executed.[9] 11 Now how much more when wicked men
have killed an innocent man on his bed in his own house.
Shouldn't I avenge you two for his murder and remove you
from the earth?" 12 Then David commanded some of the
young men and they killed the two brothers and cut of

8 **RV 4:4 · Cross-ref.** 2Sam 9:3.

9 **RV 4:10 · Cross-ref.** 2Sam 1:1-16.

Readers' Version

their hands and feet and hung them[10] beside the Hevron pool, but they took Ish-Boshet's head and buried it there in Hevron in Avner's tomb.

David becomes king of all Yisrael · Full kingdom[11]

5:1 Then the leaders of all of Yisrael's (Israel's) tribes came to David at Hevron and said to him, "Listen, we're all close relations. **2** In the past when Sha'ul (Saul) was our king, you were the one who actually showed leadership of the people. Yahweh has already told you that you will shepherd Yisrael and become our king." **3** So with Yahweh as their witness, all the Israeli elders made a formal agreement with David, and they anointed him as king over all Yisrael. **4** David was thirty years old when he became their king and he reigned for a total of forty years:[12] **5** seven and a half years in Hevron as king of Yehudah (Judah), then thirty-three years in Yerushalem (Jerusalem) as king over all Yisrael and Yehudah.

David captures Yerushalem · Full kingdom

6 The king and his men battled against the Yevusim who lived in and around Yerushalem (Jerusalem),[13] but Yevusim mocked David, "You'll never break in here—even blind and crippled men could keep you out," because they thought that David couldn't get in. **7** But David *did* capture that Tsiyon (Zion) fortress that then became known as David's city.

8 He'd told his men that day, "Anyone wanting to strike the Yevusim should use the water tunnel to reach the lame people and the blind people—the ones who are hated by David." (That's why they say that blind and crippled people shouldn't enter the house.[14])

9 So David lived in that fortress and called it 'David's city'—expanding it on all sides. **10** David continued to grow more powerful because Yahweh, Commander-in-chief God was with him.

11 King Hiram from Tsor (Tyre) sent messengers to David, then he sent carpenters and stone-cutters to build a palace for David.

12 David knew that Yahweh had established him as king over all Yisrael (Israel) and that he was prospering the kingdom for the sake of his people the Israelis.

13 After David moved from Hevron to Yerushalem (Jerusalem), he married more wives and took more slave-wives, all of whom produced more sons and daughters for him. **14** The names of his sons who were born in Yerushalem were Shamua, Shovav, Natan (Nathan), Shelomoh (Solomon), **15** Yavehar, Elishua, Nefeg, Yafia, **16** Elishama, Elyada, and Elifelet.

Defeated by David the Pelishtim · Full kingdom[15]

17 When the Pelishtim heard that David had been proclaimed as king over all Yisrael (Israel), their army set off to capture him, but David heard and retreated[16] to the fortress. **18** The Pelishtim moved in and took over the Rafa valley, **19** and David inquired from Yahweh, "Should I attack the Pelishtim? Will you help me defeat them?"

"Yes, attack them," Yahweh replied, "because I'll certainly help you to defeat them."

20 So David attacked and defeated them, and said, "Yahweh broke through my enemies in front of me like breaking a dam." So he called the place 'Ba'al-Peratsim' (which means 'Master of breaking through'). **21** The Pelishtim left their idols there, and David and his men took them away.

22 Then the Pelishtim returned to the Rafa valley and took over it again. **23** Again David inquired from Yahweh who replied, "No, don't go straight in. Move around behind them and then attack them from opposite the trees. **24** Then when you hear a sound in the tops of the trees that sounds like marching, then you'll know that Yahweh has gone ahead to strike the Pelishtim' camp." **25** So David followed Yahweh's instructions they attacked the Pelishtim from Geva all the way to Gezer.

The Box with the agreement is brought to Yerushalem · Full kingdom[17]

6:1 Then David selected thirty thousand Israeli warriors and gathered them together. **2** He led them to Kiryat-Yearim (formerly called Ba'alah) in Yehudah (Judah) to get the box of God (whose name is Commander-in-chief Yahweh) who lives between the two winged creatures on the top of it.[18] **3** They placed the sacred chest on a newly-made cart and started moving it from Avinadav's house which was on a hill.[19] Uza and Ahyo (Avinadav's sons) were leading the cart. **4** They took it from Avinadav's house and Ahyo took the lead in front. **5** David and all the Israelis were celebrating in God's presence with wooden harps and lyres, along with tambourines, shakers, and cymbals.

6 But when they reached Nakon's threshing floor the oxen stumbled so Uza reached out to steady the sacred chest. **7** Yahweh became furious with Uza and killed him right there by the sacred chest because he'd touched it. **8** Now David got angry because of Yahweh's outburst against Uza, and that place has been called Perets-Uza (meaning 'The punishment of Uza') until today. **9** David was afraid of Yahweh that day and asked, "How will Yah-

10 RV 4:12 · Note It's ambiguous in the Hebrew whether the hands and feet were strung up, or the actual bodies.

11 RV 5:1 · Parallel 1 Chr. 11:1-9; 14:1-7

12 RV 5:4-5 · Cross-ref. 1Ki 2:11; 1Ch 3:4; 29:27.

13 RV 5:6 · Cross-ref. Josh 15:63; Jdg 1:21.

14 RV 5:8 · Note Left ambiguous here because it's not clear from the Hebrew. (Some think 'David's palace' while others go for 'God's temple'.)

15 RV 5:17 · Parallel 1 Chr. 14:8-17

16 RV 5:17 · Note The Hebrew says 'descended', but doesn't tell us either from where (probably Yerushalem) or to where (possibly Masada).

17 RV 6:1 · Parallel 1 Chr. 13:1-14; 15:25–16:6,43

18 RV 6:2 · Cross-ref. Exo 25:22.

19 RV 6:3 · Cross-ref. 1Sam 7:1-2.

Readers' Version

weh's box get to Yerushalem (Jerusalem)?" **10** So he decided not to take Yahweh's box there and redirected it instead to the house of Oved-Edom (a Giti). **11** The sacred chest stayed at Oved-Edom's house for three months, and Yahweh blessed him and all the household.[20]

12 Someone told King David, "Yahweh has blessed Oved-Edom's household because of the sacred chest," so David went and brought God's Box from Oved-Edom's house to Yerushalem with much happiness. **13** When the men who were carrying the sacred chest had walked six steps, they stopped and David sacrificed a bull and a fattened calf there. **14** Then David, wearing a linen apron, danced in front of Yahweh, putting everything into it. **15** David and all the Israelis brought the sacred chest into Yerushalem with shouting and trumpet blasts.

16 However, as they were entering the city, David's wife Mikal (Sha'ul's (Saul's) daughter) looked out the window and saw King David leaping and dancing in front of Yahweh, and she felt only despite for him. **17** They took Yahweh's box and placed it in the middle of the tent that David had erected for it. Then David offered burnt sacrifices to Yahweh, as well as peace offerings. **18** When David had finished offering those sacrifices, he blessed the people in Commander-in-chief Yahweh's name. **19** He handed out a large bread roll, a cake of pressed dates, and a cake of pressed raisins to each man and woman there, then they all returned to their homes.[21]

20 Then David returned to bless his own house, but his wife Mikal came out to meet him complaining, "What disgraceful behaviour for Yisrael's (Israel's) king today—dancing when he was wearing so little and exposing himself to his female servants like some brainless person!"

21 "It was to thank Yahweh," David responded, "who chose me (rather than your father and any of his family) by appointing me as leader over Yahweh's people Yisrael. I was celebrating in front of Yahweh **22** and I will humiliate and humble myself even more than that. Yet I will end up being honoured by those female servants that you were talking about."

23 After that, Sha'ul's (Saul's) daughter Mikal never had any more children.

Yahweh's promise to David · Full kingdom[22]

7:1 Then the king moved into his palace, and Yahweh allowed him to have a time of peace from all his enemies. **2** One day the king said to the prophet Natan (Nathan), "Look, I'm here living in a house made of cedar, but God's box is still there in a tent."

3 "Go and do whatever you consider best," Natan replied, "because Yahweh is with you." **4** But that night, Yahweh spoke to Natan, **5** "Go and tell my servant David that Yahweh says, 'Will you build a house for me to live in? **6** I haven't lived in a house since I brought the Israelis out of Mitsrayim (Egypt) right up until now, but rather I was living in a tent as they moved around. **7** In all those places, I never once queried the leaders to ask why they never built a cedar house for me.'

8 "But now you should tell my servant David that Commander-in-chief Yahweh says, 'I myself took you out of the grass field where you looked after the sheep and goats to become the leader of my people the Israelis. **9** Everywhere you've gone, I've been with you and destroyed your enemies in front of you, and I will make you famous like all the famous people on the earth. **10** I will establish a place for the Israelis and put them there to live, and they won't be afraid because evil people won't continue to oppress them like happened in the past **11** when I appointed heroes (traditionally 'judges') over my people Yisrael (Israel). I will give you peace from all your enemies, and I, Yahweh, will enable your descendants to rule after you. **12** when your time on earth comes to an end and you're laid down with your ancestors, I will appoint one of your sons to be king and I will establish his kingdom.[23] **13** He's the one who'll build a temple for me, and I will make his descendents reign forever. **14** I myself will become like a father to him, and he'll become like a son to me.[24] When he disobeys, I'll punish him like fathers punish their sons. **15** But my kindness won't turn away from you like I turned away from Sha'ul (Saul)—the one who I removed ahead of you. **16** Your descendants and your kingdom will remain forever. Your throne will be established forever.' "[25]

David's prayer · Full kingdom[26]

17 So Natan (Nathan) passed all of that onto David, **18** and King David went and sat in front of Yahweh and said, "Who am I, my master Yahweh, and how important is my family that you have brought me to this point? **19** But that was just minor to you, my master Yahweh. You also spoke about the distant future for my descendants. **20** What more can I, David say to you? But my master Yahweh, you yourself know your servant. **21** You've done all these incredible things in order to fulfil what you said and to fulfil your own desires, and then revealed them to your servant. **22** That's why you're incredible, Yahweh my god, and so there's no one like you. There's no god except you—that's what we keep hearing about. **23** What other nation is like your people, Yisrael (Israel)—one nation on the earth that you went to redeem for yourself as a people—rescuing you from Mitsrayim (Egypt) and its gods? You made a reputation for yourself and did amazing and scary things for your nation

20 **RV 6:11 · Cross-ref.** 1Ch 26:4-5.

21 **RV 6:19-20 · Cross-ref.** 1Ch 16:43.

22 **RV 7:1 · Parallel** 1 Chr. 17:1-15

23 **RV 7:12 · Cross-ref.** Psa 89:3-4; 132:11; Yhn 7:42; Acts 2:30.

24 **RV 7:14 · Cross-ref.** Psa 89:26-27; 2Cor 6:18; Heb 1:5.

25 **RV 7:16 · Cross-ref.** Psa 89:36-37.

26 **RV 7:17 · Parallel** 1 Chr. 17:16-27

Readers' Version

in front of your people[27] 24 You established us Israelis as your own people forever, and you yourself Yahweh became our God.

25 "And now, Yahweh God, the promise you made concerning your servant and his descendants, and do just as you have spoken and make it come true into the future. 26 May your reputation be good forever, with people saying, 'Commander Yahweh is God over Yisrael,' and the dynasty of your servant David will be established under you, 27 because you, Commander-in-chief Yahweh are Yisrael's god. You have told your servant, 'I will build a dynasty for you.' That's why your servant has found the courage to pray this prayer.

28 "So now, my master Yahweh, you are God, and you do what you say, and you have said these good things concerning your servant. 29 Now, if it pleases you, bless your servant's extended family forever, because you yourself, my master Yahweh, have spoken, and from your blessing, your servant's family will be blessed forever."

David's victories · Full kingdom[28]

8:1 Sometime later, David attacked the Pelishtim and defeated them, and he captured Meteg-Ha'amah from them.

2 Then he defeated the Moavim. David forced them to lie on the ground and used a length of rope to decide their fate—those inside two lengths of the rope were killed, and those inside the third length were spared and so the Moavim became David's servants—bringing him tribute.

3 Then David defeated Tsovah's King Hadadezer (son of Rehov) who had tried to reestablish his authority over the Perat (Euphrates) River. 4 David captured 1,700 horsemen and twenty thousand men on foot. He hamstrung all the chariot horses except for a hundred of them.

5 Then the Arameans came from Damesek (Damascus) to help Tsovah's king Hadadezer but David killed twenty-two thousand of them. 6 David stationed garrisons in Aram (Syria) (in Damesek) and the Arameans became David's servants—bringing him tribute, and Yahweh helped David win wherever he went. 7 David confiscated the gold shields that Hadadezer's servants carried and brought them to Yerushalem (Jerusalem). 8 He also brought a large amount of bronze out of Hadadezer's cities of Betah and Berotah.

9 When Hamat's King Toeu heard that David had defeated Hadadezer's entire army, 10 he sent his son Yoram (Joram) to ask for peace for Hamat and to congratulate him for fighting Hadadezer and defeating him because Hadadezer often battled against Toeu. Yoram brought containers with him, made of gold, silver, and bronze. 11 King David dedicated them to Yahweh, along with the silver and gold that he'd taken from all the nations that they'd conquered: 12 from Aram and Moav (Moab), from the Amonim and the Pelishtim, and from Amalek and from the plunder of Tsovah's King Hadadezer (son of Rehov).

13 Then David made more of a name for himself when he returned from defeating eighteen thousand Arameans in the Salt Valley.[29] 14 He stationed garrisons throughout Edom and made the people his servants, and Yahweh protected David wherever they fought.

15 So David reigned over all Yisrael (Israel) and led all his people with justice and integrity. 16 Tseruyah's son Yoav (Joab) was the army commander and Ahilud's son Yehoshafat (Jehoshaphat) was the secretary. 17 The priests were Ahituv's son Tsadok and Evyatar's son Ahimelek, and Serayah was secretary. 18 Yehoyada's son Benayah supervised the Keretim and the Peletim (David's bodyguard), and David's sons were his administrators.

David assists Mefiboshet · Full kingdom

9:1 One day David asked, "Is there still anyone remaining from Sha'ul's (Saul's) extended family because I'd like to show kindness to them for Yonatan's (Jonathan's) sake?"[30]

2 Now there was a servant in Sha'ul household named Tsiva and he was summoned to David, and the king asked him, "Are you Tsiva?"

"Yes, I'm your servant," he replied.

3 "Is there anyone from Sha'ul's family who's still alive?" the king asked. "If so, I'd like to show God's kindness to them."

"Yes, There's still one of Yonatan's sons alive," Tsiva told the king. "He's crippled in both legs."[31]

4 "Where is he?" the king asked.

"Actually," Tsiva told the king, "he's at Makir's house—the son of Amiyel in Lo-Devar." 5 So King David sent messengers to Lo-Devar to have him brought to Yerushalem (Jerusalem).

6 Then Yonatan's son Mefiboshet came to David and fell onto his knees and bowed his face down to the ground, and David said, Mefiboshet."

"I'm your servant," he replied.

7 Then David told him, "Don't be afraid, because I'll certainly show you kindness for the sake of your father Yonatan. I'll restore all the pastureland that belonged to your grandfather Sha'ul (Saul), and you yourself are invited to always eat at my table."

8 Mefiboshet bowed low and asked, "Your servant's nothing more than a dead dog. Why would you care about me?"

9 Then the king summoned Sha'ul's servant Tsiva and told him, "I've given everything that belonged to Sha'ul and to all his household to your master. 10 You and your fifteen sons and your twenty servants must work the land for him and harvest the produce to support your master's grandson, but he will eat with me at my house."

11 "Yes, my master the king," Tsiva responded. "Your ser-

27 **RV 7:23 · Cross-ref.** Deu 4:34.

28 **RV 8:1 · Parallel** 1 Chr. 18:1-17

29 **RV 8:13 · Cross-ref.** Psa 60 header.

30 **RV 9:1 · Cross-ref.** 1Sam 20:15-17.

31 **RV 9:3 · Cross-ref.** 2Sam 4:4.

Readers' Version

vant will do everything you've commanded."

So from then on, Mefiboshet always ate at the king's table as if he was one of the king's sons. **12** Mefiboshet had a young son named Mika. All Tsiva's household became Mefiboshet's servants, **13** but Mefiboshet (who was crippled in both legs) lived in Yerushalem (Jerusalem) because he had a permanent invitation to eat with the king.

Yisrael defeats the Amonim and the Arameans · Full kingdom[32]

10:1 Some time later, the Amoni king died, and his son Hanun replace him as king. **2** "I'll be kind to Nahash's son Hanun," David said, "just like his father was kind to me." So he sent servants to Hanun to convey his condolences.

When they arrived in the Amon region, **3** the Amoni commanders said to their master Hanun, "Do you think that David really sent condolences to honour your late father? Isn't it more likely because he wanted them to spy on us, and to explore the city so he could more easily conquer it?"

4 So Hanun seized David's servants and had half of their beards shaved off and their robes cut in half all the way up to their buttocks, then he sent them off. **5** They sent messengers ahead to tell David because they were very humiliated, and the king told them to stay in Yeriho (Jericho) before returning when their beards grew back.

6 Then the Amoni leaders realised that they'd now caused David to despise them, so they hired twenty thousand Aramean (or Arami (Syrian)) mercenaries from Beyt-Rehov and Tsovah, and another one thousand from Ma'akah and twelve thousand from Tov. **7** When David heard that, he sent Yoav (Joab) in with the entire army. **8** The Amonim came out the city gate and organised themselves for battle at the entrance, while their hired mercenaries stood apart out in the countryside.

9 When Yoav saw that he was disadvantaged with enemy lines both in front and behind, he selected certain Israeli warriors and placed them to battle the Aramean mercenaries, **10** leaving the others to face the Amonim under the command of his brother Avishay, **11** telling him, "If the Arameans are too strong for me, then you come and rescue us, but if the Amonim are too strong for you, then I'll come and rescue you. **12** Be strong and courageous for the sake of our people and our god's cities, and Yahweh will do whatever he considers right."

13 So Yoav and his men advanced to attack the Aramean mercenaries but they fled away from them. **14** When the Amonim saw the Arameans running away, they started retreating from Avishay and went back into the city, so Yoav withdrew from attacking the Amonim and returned to Yerushalem (Jerusalem).

15 When the Arameans realised that they'd been defeated by Yisrael (Israel), they assembled all their warriors together again. **16** King Hadadezer (from Tsovah) called for Aramean warriors from beyond the Perat (Euphrates) River and they came to Heylam. Shovak was Hadadezer's army commander. **17** When David heard that, he assembled all the Israeli warriors and they crossed the Yarden (Jordan) going towards Heylam. The Arameans came out to meet David and the two sides fought each other. **18** But again the Arameans fled from the Israelis, and David killed seven hundred Aramean charioteers and forty thousand cavalry, and their commander Shovak was struck and died there also. **19** Then all the kings associated with Hadadezer realised they couldn't defeat Yisrael, so they made peace with the Israelis and served them, and so the Arameans were afraid to try to rescue the Amonim again.

David takes Uriyah's wife · Full kingdom

11:1 The next spring (when kings usually go to war), David sent Yoav (Joab) and his officials and all the Israeli warriors, and they defeated the Amonim and besieged Rabah.

But David stayed in Yerushalem (Jerusalem),[33] **2** and early one evening he got up from a nap and walked around the palace roof area. From there he saw a woman bathing, and she was very good-looking. **3** David sent a messenger to find out who she was, and was told, "That's Eliam's daughter Bat-Sheva (Bathsheba)—Uriyah the Hiti's wife." **4** Then he sent messengers to get her, and she came and he slept with her. (She had been purifying herself after the completion of her menstrual period.) Then she returned to her house.

5 After some time, the woman realised that she was pregnant, and so she informed David. **6** David sent to Yoav, "Send Uriyah the Hiti here to me." So Yoav sent Uriyah to David. **7** When he arrived, David asked him about how Yoav and his men were doing, and how the battle was going, **8** then he told him, "Go to your house and relax." So Uriyah left the palace and the king sent a gift to be delivered to his house. **9** But Uriyah didn't go home—instead he slept at the palace entrance with all the king's servants, **10** The next day, David was informed that Uriyah didn't go home to his house, so he asked him, "Didn't you just get back from a long journey? Why didn't you go home?"

11 "The sacred chest and the warriors from Yisrael (Israel) and Yehudah (Judah) are living in tents," Uriyah replied. "And my master, Yoav, and my master's servants are camping out in the open. So I couldn't just go to my house to eat and to drink and to sleep with my wife. By your life and by the life of your spirit, I couldn't do that."

12 "Well, stay here today also," David told him, "and tomorrow I'll send you back." So Uriyah stayed in Yerushalem (Jerusalem) that day and the following day, **13** and David summoned him over, and they ate and drank together, and David got him drunk. But even then, Uriyah didn't go back to his house, but when he left in the evening he went back to sleep in the dorm with his master's servants.

14 The next morning, David wrote a note to Yoav and told Uriyah to deliver it. **15** He'd written, "Place Uriyah in the

32 RV 10:1 · Parallel 1 Chr. 19:1-19

33 RV 11:1 · Cross-ref. 1Ch 20:1.

Readers' Version

front where the fighting is strongest, then fall back from behind him so that he'll be struck and die." 16 So as Yoav was surrounding the city, he placed Uriyah where he knew the strongest enemy warriors would be fighting. 17 The warriors from the city came out and fought against Yoav's men, and some of David's servants were killed and so was Uriyah.

18 Then Yoav sent a messenger to David to give him a full account of the battle. 19 He told the messenger, "Once you've finished telling all the details of the battle to the king, 20 if he gets angry and asks, 'Why did you all go so close in to the city to fight? Didn't you know that they'd shoot down from the wall? 21 Wasn't Yerubeshet's son Avimelek killed by a woman in Tevets when she threw a millstone down from the wall?[34] Why did you approach the wall?' Then you should say, 'Your servant Uriyah the Hiti is also dead.' "

22 So the messenger left and went and told David everything that Yoav had told him, 23 saying, "Their men gained ground and came out against us in the countryside, but we forced them back to their city gate. 24 Then their archers were shooting at your men from the top of the wall and some of your men were killed, including your servant Uriyah the Hiti."

25 David sent the messenger back to encourage Yoav, "Don't let yourself be upset by what happened because no one knows who might die in a battle. Reinforce your battle against the city and tear it down."

26 When Uriyah's wife Bat-Sheva (Bathsheba) heard that her husband had been killed, she mourned for him. 27 When her time of mourning was over, David sent for her and brought her to the palace. She became a wife to him and bore a son for him, but Yahweh was unhappy about what David had done.

Natan brings rebuke to David · Full kingdom

12:1 So Yahweh sent Natan (Nathan) to David[35] to tell him, "Once there was a rich man and a poor man living in the same city. 2 The rich man had a large number of flocks and herds, 3 but the poor man only had one little female lamb that he'd bought. It grew up with him and his sons, and would eat his left-overs and drink from his cup and lay down in his lap—it was like a daughter to him. 4 One day the rich man had a visitor, but instead of taking one of his own animals for a meal, he killed the poor man's lamb and prepared it for the meal for his guest."

5 David got very angry listening to that and told Natan, "By the life of Yahweh, the man that did that definitely deserves to be put to death! 6 He must pay back four lambs for doing that and for having no pity on that poor man."

7 Then Natan said to David, "You are that rich man. Yahweh, the god of Yisrael (Israel), says to you: 'I myself anointed you as king over Yisrael, and I myself kept you safe from Sha'ul (Saul). 8 I gave you the house that belonged to your master, as well as his wives. I made you king over both Yisrael and Yehudah (Judah). And if that wasn't enough, I've given you more and more. 9 So why have you despised my commands by doing what you knew was evil? You had Uriyah the Hiti killed with an Amoni sword and you took his wife for yourself. 10 So now, because you despised me and took Uriyah's wife as your own, war and violence will never go away from you and your descendants. 11 I will cause a disaster to hit you from within your own household—I'll take your wives and give them to a family member right in front of your eyes, and he will let everyone know that he's sleeping with your wives.[36] 12 You did what you did in secret, but I myself will do all this in public before all Yisrael.' "

13 "Yes, I've sinned against Yahweh," David responded to Natan.

"Yahweh has taken away your sin," Natan replied. "You won't die. 14 Nevertheless, because you have utterly disrespected Yahweh in this matter, also your new son is certainly going to die." 15 Then Natan went home.

David's son dies · Full kingdom

Then Yahweh caused the baby (that Uriyah's wife had given birth to) to get sick. 16 David pleaded with Yahweh for the boy's sake, and he fasted, and he spent the entire night lying down on the ground. 17 The influential members of his household got beside him to try to get him up from the ground, but he wouldn't budge, and he wouldn't eat anything they brought. 18 Then on the seventh day, the baby died, but David's servants were afraid to tell him because after seeing his response when the child was sick, they were afraid of what he might do to himself when he found out that his son had died.

19 However, when David noticed his servants whispering together, he realised that the baby must have died, and he asked them, "Did the baby die?"

"Yes," they answered, "he passed away."

20 Then David got up from the ground and washed, and he rubbed lotions on and changed his clothes, then he entered Yahweh's tent and worshipped him. Then he went back home and asked for food to be served, and he ate.

21 His servants queried him, "We don't understand what just happened: when the baby was alive you fasted and wept, but yet when he dies, you get up and have a meal?"

22 "While the child was still alive," David replied, "I fasted and I wept, because I thought, 'Who knows? Yahweh might be gracious to me and let him live.' 23 But now that he's dead, there's no more reason to fast—I can't bring him back again. One day I'll go to him, but he'll never come back here to me." 24 Then David comforted his wife Bat-Sheva (Bathsheba).

34 **RV 11:21 · Cross-ref.** Jdg 9:53.

35 **RV 12:1 · Cross-ref.** Psa 51 header.

36 **RV 12:11-12 · Cross-ref.** 2Sam 16:22.

Readers' Version

The birth of Shelomoh · Full kingdom

Then David went to Bat-Sheva (Bathsheba) and slept with her, and in due course she gave birth to a son. David he named him Shelomoh (Solomon), and Yahweh loved that boy **25** and sent the prophet Natan (Nathan) to name him Yedideyah[37] (which means 'loved by Yahweh') for Yahweh's sake.

David captures Rabah · Full kingdom[38]

26 Then Yoav (Joab) fought the Amonim at Rabah and captured their palace, **27** then he sent messengers to David to tell him, "I've fought against Rabah and I've overthrown the city's water supply. **28** So now, gather the rest of our fighters and lay siege to the city and capture it. Otherwise I'll do it and then it'll be named after me. **29** So David gathered all his warriors and went to Rabah, where he attacked the city and captured it. **30** He took the king's crown off his head (it was gold and weighed around 30kg), and it was placed on his head. A lot of other plunder was also taken from the city. **31** The inhabitants of Rabah were brought out and assigned to work at the brick kiln with saws, iron picks, and axes. (He did that to all the Amoni cities.) Then David and all his people returned to Yerushalem (Jerusalem).

Amnon rapes Tamar · Full kingdom

13:1 Some time afterwards, David's son Amnon fell in love with his beautiful half-sister Tamar (Avshalom's (Absalom's) sister), **2** and he made himself frustrated, always thinking about her because she was a virgin. However, he couldn't do anything with her. **3** But Amnon had a very shrewd friend called Yonadav (son of David's brother Shimeah) **4** and Yonadav asked him, "Hey, you're a son of the king, so tell me why you're always so unhappy?"

"I'm in love with my brother Avshalom's sister Tamar," Amnon replied.

5 "Go to bed and pretend to be sick," Yonadav suggested. "Then when your father comes to see you, ask him, 'Please let my sister Tamar come to look after my food. She can cook it here and serve it to me.' " **6** So Amnon lay down and pretended to be sick, and when the king came to see him, Amnon asked him, "Please, let my sister Tamar come and make a couple of bread rolls while I'm watching, and then she can serve them to me."

7 So David sent a message to Tamar to ask her to go to her brother Amnon's house and prepare food for him. **8** So Tamar went to her half-brother Amnon's house where he was lying down. She took some dough and kneaded it into breadrolls and baked them. **9** Then she took the tray over to him, but he refused to eat, saying, "Send everyone else out of here," so they all left. **10** Then Amnon told Tamar, "Bring the food into the bedroom so that you can serve it to me." So Tamar took the breadrolls that she'd made, and took them to Amnon in the bedroom. **11** But when she got close enough to him, he grabbed her and insisted, "Come and lie down with me, my sister."

12 "No, my brother," she told him, "don't humiliate me because we Israelis don't do that. Don't do this disgraceful thing. **13** Where could I hide my shame? And you—you'd be considered a godless fool in Yisrael (Israel). Just speak to the king because he'd give me to you to marry." **14** But he didn't want her advice, and being stronger than her, he humiliated her by forcing her down and raping her.

15 Instantly, Amnon hated her with terrible hatred—a much greater hatred than the love with which he'd loved her, and he told her to get up and get out.

16 "No, no." she responded. "Sending me away would be even worse than what you just did to me."

But he refused to listen to her **17** and called his personal servant. He told him to take the woman away and send her outside and then lock the door behind her. **18** (She was wearing the kind of long robe that the virgin daughters of the king wore as an outer garment.)

So the servant pushed her outside and locked the door behind her. **19** Then Tamar put ashes on her head and tore the long robe that she was wearing. She put her hand on her head and wailed as she walked home.[39] **20** Her brother Avshalom (Absalom) asked her, "Did your half-brother Amnon mess with you? But now, my sister, don't tell anyone since he's your brother and don't let it upset you." So Tamar lived in a state of desolation in her brother Avshalom's house.

21 When King David heard about all that, he got very angry. **22** Also, Avshalom said nothing to Amnon (either good or bad) because he hated him for humiliating his sister Tamar.

Avshalom kills Amnon · Full kingdom

23 Two years passed, then Avshalom's (Absalom's) shearers were in Ba'al-Hatsor (near Efrayim (Ephraim)) and Avshalom invited all the king's sons. **24** Avshalom went to the king and asked him, "Listen, please, the shearers are working for your servant. Please, let the king and his servants come with your servant."

25 "No, my son," the king replied. "There's too many of us—it would be too expensive for you." Avshalom he urged him, but he wouldn't go, however he did bless him.

26 "But if you don't come," Avshalom insisted, "please let my brother Amnon come with us."

"Why should *he* go with you?" the king asked. **27** But Avshalom insisted, so the king agreed to send Amnon and his other sons. **28** Then Avshalom prepared his young men, "Listen now, when Amnon gets a bit drunk from the wine and I tell you all, 'Strike Amnon!' then you'll kill him. You all don't need to be afraid because I myself am the one commanding you. Be courageous warriors." **29** At the right time, Avshalom's servants did to Amnon what Avshalom commanded them. All the rest of the king's sons jumped up and onto their mules and fled away.

37 RV 12:25 · Note That name didn't seem to stick because this is the only mention of it in the Bible.

38 RV 12:26 · Parallel 1 Chr. 20:1-3

39 RV 13:19 · Note The ashes, tearing of clothes, putting hand on head, and wailing, were all cultural signs of mourning and distress.

Readers' Version

30 While they were still on the way, David heard the news
that Avshalom had struck all of his sons and killed them,
and none were left alive. 31 The king stood up and tore his
clothes, then he laid down on the ground. Meanwhile, all
his servants there were tearing their clothes. 32 Then Yon-
adav (David's brother Shimeah's son) spoke up, "My mas-
ter, don't imagine that all those young men, the king's
sons, have been murdered. I suspect that only Amnon is
dead, because Avshalom has been determined to do this
ever since his sister Tamar was humiliated. 33 So my mas-
ter, don't believe the report that all your sons are dead. It's
probably only Amnon who's dead.
34 Meanwhile, Avshalom had fled.
Suddenly the watchman turned and saw, wow, many peo-
ple coming around the hill along the road behind him.
35 "Look," Yonadav told the king. "The king's sons are com-
ing! It's just what I said." 36 He'd hardly finished speaking
when, wow, the king's sons came in. Then they all cried
loudly, and the king and his servants joined them in their
wailing.
37 But Avshalom had fled, and he went to Geshur to stay
with King Amihud's son, Talmay.[40] But David mourned for
his son every day. 38 After Avshalom fled to Geshur, he
stayed there for three years. 39 By then, King David was no
longer grieving over Amnon's death and longed to go to
see Avshalom.

Avshalom returns to Yerushalem · Full kingdom

14:1 Now Yoav (Joab) (Tseruyah's
son) realised that the king missed
Avshalom (Absalom), 2 so he sent for
a wise woman from Tekoa and told her, "Now, please put
on mourning clothes and don't put on any make-up. Act
like a woman who has been mourning for the dead for sev-
eral days, 3 and go to the king and give him this message."
Then Yoav told her what to say to the king.
4 So the Tekoei woman went to the king and fell onto her
knees with his face down to the ground, saying, "Your
majesty, help me."
5 "What's the matter?" the king asked.
"Alas, I'm a widow," she replied. "My husband has died.
6 Your female servant had two sons, and the two of them
fought each other out in the countryside. There wasn't
anyone there who could stop them, and then one son
struck the other and killed him. 7 Now listen, the entire
clan has turned against your female servant and de-
manded, 'Give us the one who killed his brother, and we'll
kill him in exchange for the life of the brother that he
killed. Also, it would mean that this evil thing couldn't be
passed on.' But that would leave me with no descendants
to continue my husband's name."
8 "Go home," the king told the woman, "and I'll make a
decision about what to do."
9 But the Tekoei woman continued, "The blame,[41] my
master the king, will be on me and my extended family,
but the king and his throne will be innocent."
10 "Anyone who speaks against you," said the king, "bring
them to me, and then they won't trouble you any more."
11 "Please," she insisted, "may the king ask your god Yah-
weh to prevent the avenger of blood from increasing the
tragedy, so my son won't be destroyed."
"As surely as Yahweh lives," he vowed, "not a hair from
your son's head will fall to the ground."
12 Then the woman said, "Please, let your female servant
ask my master the king a question."
"Speak," he replied.
13 So the woman asked, "Why have you acted like this
against God's people? When the king says that to me, isn't
he convicting himself since he hasn't brought back *his own*
banished son? 14 It's certain that we'll all die. Water that's
spilt on the ground can't be gathered together again but
God's not like that. Rather than taking away life, he devises
plans so that the one who was banished can be gathered
back in. 15 The reason that I've come now to tell this to the
king my master, is because the people have frightened me.
So your servant said to herself, 'I will speak, please, to the
king. Perhaps the king will honour the request of his fe-
male servant. 16 Maybe the king will listen in order to save
his female servant from the man who's cutting me and my
son together off from the inheritance given by God.' 17 And
your female servant thought, 'Please, let the word of my
master the king become my assurance, because my master
the king is like God's messenger when it comes to under-
standing good and evil.[42] And may Yahweh your god be
with you.' "
18 "Hang on," the king told the woman. "I want you to
answer this question honestly."
"Please, let my master the king speak." she responded.
19 "Did Yoav (Joab) perhaps have anything to do with all
this?" he asked.
The woman answered, "By the life of your spirit, my mas-
ter the king, there's no avoiding anything that my master
the king has said. Yes, your servant Yoav—he himself com-
manded me, and he himself told your female servant what
I should say. 20 Your servant Yoav set this up to try to rem-
edy the situation. But my master is wise like the wisdom of
one of God's messengers to know everything that's going
on here on earth."
21 Then the king summoned Yoav and told him, "All right
then, I'll sort this out. Now go and bring back the young
man Avshalom (Absalom)."
22 Yoav fell onto his knees and bowed his face to the
ground, and blessed the king, then he said, "Today, your
servant knows that I have found favour in your eyes, my
master the king, since the king is going to do what his ser-
vant asked." 23 Then Yoav got up and went to Geshur to get
Avshalom and bring him back to Yerushalem (Jerusalem),
24 but the king said, "He can go around to his house, but

40 **RV 13:37 · Cross-ref.** 2Sam 3:3.

41 **RV 14:9 · Note** Presumably for not putting the murderer to death.

42 **RV 14:17 · Cross-ref.** 2Sam 19:27.

Readers' Version

he's to stay right away from me." So Avshalom lived in his own house, but wasn't allowed into the palace.

Avshalom and David reconcile · Full kingdom

25 Now Avshalom (Absalom) was admired as the most handsome man in all Yisrael (Israel)—from the top of his head to the bottom of his feet, you wouldn't be able to find a blemish on his skin. 26 He had his hair cut once a year when it got too heavy on him, and when the hair was weighed using standard weights, it would be over two kilograms. 27 Avshalom had three sons and a daughter named Tamar—a very attractive woman.

28 Avshalom lived in Yerushalem (Jerusalem) for two years without ever getting to see the king, 29 so he sent a message to Yoav (Joab) about getting an invitation to see the king, but Yoav wouldn't come to him. He sent another message, but Yoav still wouldn't come, 30 so he instructed his servants, "Listen, Yoav's piece of land with a barley crop is nearby. Go and set fire to it." So Avshalom's servants burnt Yoav's barley.[43]

31 Then Yoav went to Avshalom's house and demanded, "Why did your servants destroy my barley crop?"

32 "Listen, I tried to contact you," Avshalom replied. "I asked you to come here so that I could send you to the king to ask what the point was of bringing me here from Geshur if I can't see him—I might as well have stayed back there. So now, help me to get invited to see the king, and then if I'm considered guilty of a crime, then let him kill me."

33 So Yoav went and informed the king, and he called for Avshalom. When he entered, he knelt and bowed his face to the ground in front of the king, and then the king kissed him.

Avshalom plans his rebellion · Full kingdom

15:1 Sometime after all that, Avshalom (Absalom) acquired a chariot and horses and hired fifty men to run ahead of him. 2 He would get up early and stand on the side of the road going in and out of the city. Every time that someone came into the city to take a dispute to be settled by the king, Avshalom would ask them where they were from, and they'd reply with their city and tribe, 3 then he'd say, "Listen, No doubt what you're saying is sensible and right, but the king hasn't appointed anyone to listen to people from your area." 4 Then Avshalom would add, "If I was appointed as judge, then every person with a dispute or case could come to me and obtain justice." 5 Whenever anyone approached him to bow respectfully to him, he would put out his hand and embrace them and kiss them. 6 Avshalom acted that way towards every Israeli who came for a dispute to be settled by the king, and in doing that he stole the hearts of the Israeli people.

7 Four[44] years later, Avshalom begged the king, "Please, release me to go and fulfill the vow that I made to Yahweh in Hevron, 8 because when I was living in Geshur (in Aram (Syria)) I promised Yahweh that if he brought me back to Yerushalem (Jerusalem), then I'd worship him in Hevron."

9 "Go in peace," the king responded, so Avshalom left for Hevron. 10 From there, he sent sleeper groups into all areas of Yisrael (Israel), telling them, "When you all hear the trumpet blasts, then shout, 'Avshalom has become king from Hevron!' " 11 Avshalom had invited two hundred men from Yerushalem to go with him to Hevron, but they were innocent and didn't know what was about to happen. 12 Then while he was offering sacrifices, Avshalom also sent for David's adviser Ahitofel from Giloh. By now the conspiracy was strengthening, and Avshalom was becoming popular with more and more people.

The fleeing of David · Full kingdom

13 Eventually, someone went and told David, "The loyalty of the Israeli people is turning towards Avshalom (Absalom)."

14 So David told his servants, "Pack up quickly and let's get out of here, or else we won't be able to escape from Avshalom. Be fast in case he's heading here soon and overtakes us. That would be a massacre and the whole city would die from their swords."

15 "Your servants here will do everything you tell us," they replied to the king. 16 So the king left ten of his slave-wives to look after the palace, but he left with all his family.

17 So the king departed with all his people, and they stopped at the last house. 18 Then all his servants passed beside him to go ahead, along with his bodyguards (the Kereti and the Peletim) and six hundred Gitim (from Gat). 19 Then the king said to Itay the Giti, "You don't have to come with us. You're a foreigner and an exile from your place, so you could go back and stay with the new king. 20 You haven't been here long, and we don't even know where we're going. I certainly need to leave but you can return with your relatives. May Yahweh show kindness and faithfulness to you all."

21 "As Yahweh lives, and as my master the king lives," Itay answered the king, "wherever my master the king goes, your servant will certainly be there also, whether it means life or death."

22 "Okay, go ahead then," David told Itay. So Itay and all his men and their families went with David. 23 All the people along the road cried when they saw them walking by. The king and all the others crossed the Kidron riverbed and went up the hill toward the wilderness.

24 What a sight! Even Tsadok and all the Levites with him were carrying the box with God's agreement in it, and when they put it down again, the priest Evyatar caught up to them and waited until all the people had finished exiting the city. 25 But the king told Tsadok, "Take the sacred chest back into the city. If Yahweh favours me, then he'll help me return, and he'll let me see it and his place of resi-

43 **RV 14:30 · Note** TC: The Septuagint translation adds the following words here: "And Avshalom's servants burnt them up. Then Yoav's servants came to him, tearing their garments. They said..."

44 **RV 15:7 · Note** The Hebrew says forty years, but this is interpreted here as a scribal error. (David's entire reign was only forty years, see 1 Kings 2:11.)

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dence again. 26 But if Yahweh says that he isn't pleased with me, then he'll do to me whatever he thinks best. 27 Aren't you a prophet? Return to the city in peace, along with your son Ahima'ats and Evyatar's son Yonatan (Jonathan). 28 Listen, I'll wait at the fords in the wilderness until I get your message." 29 So Tsadok and Evyatar carried the sacred chest back to Yerushalem (Jerusalem), then they remained there.

30 As David was going up the Mt. of Olives, he was walking barefoot with his head covered. He was weeping as were the people with him—they too had their heads covered and were weeping. 31 David knew that Ahitofel was among the people conspiring with Avshalom (Absalom), so he prayed, "Please, Yahweh, make Ahitofel give foolish advice."

32 When David reached the summit (where people frequently worship God), Hushay (the Arki) met him there. He had torn his clothes and put dirt on his head. 33 David told him, "If you come with me, you'll be a burden to me, 34 but if you return to the city and tell Avshalom, 'I'm your servant, my king. I was your father's servant in the past, but now I'll be your servant,' then you'll be able to oppose Ahitofel's counsel for me. 35 The priests Tsadok and Evyatar are already there, so tell them everything you hear in the palace. 36 Also Tsadok's son Ahima'ats and Evyatar's son Yonatan (Jonathan) are there. Tell them everything you hear, then send them to report it to me.

37 So David's friend Hushay slipped back into Yerushalem (Jerusalem) just as Avshalom was entering the city.

Dishonest Tsiva helps David · Full kingdom

16:1 David hadn't gone far past the summit when, wow, he was meet by Mefiboshet's servant Tsiva[45] with a pair of saddled donkeys loaded with two hundred bread rolls, one hundred cakes of raisins, one hundred pieces of fresh fruit, and a leather container of wine. 2 "What's all that?" the king asked.

"The donkeys are for the king's family to ride," Tsiva answered, "and the bread and fruits are for the young men to eat, and the wine is for the people to drink who feel faint in the wilderness."

3 "So where's your master's grandson Mefiboshet?" asked the king.

Ha, he stayed in Yerushalem (Jerusalem) because he thought that the Israelis might give back control of his grandfather's kingdom," Tsiva lied.[46]

4 "Well then," the king told Tsiva, "everything that belonged to Mefiboshet now belongs to you."

"I'm honoured," Tsiva responded, "that I've found favour in the eyes of my master the king."

Shimei curses David · Full kingdom

5 When King David got to Bahurim, wow, a man from Sha'ul's (Saul's) extended family came out. He was Gera's son Shimei, and he came out and cursed David. 6 Then he threw stones at David and all his servants, and all the people and warriors on both sides of the king. 7 "Go away, go away, you worthless man of much bloodshed!" Shimei yelled. 8 "Now Yahweh's returning to you all the blood of Sha'ul's household. You took over as king in his place, but Yahweh's giving the kingdom into the hand of your son Avshalom (Absalom). Look at you, you're evil because you're a man of much bloodshed."

9 The Tseruyah's son Avishay asked the king, "Why should this dead dog curse my master the king? Please, let me cross over and lop off his head."

10 "What does it matter to me, or to you two sons of Tseruyah?" the king replied. "He's cursing because Yahweh told him to curse me, so who has any right to ask him why he's saying it?" 11 Then David told Avishay and all his servants, "Look, my own biological son is trying to kill me. Now on top of that, this Benyamite. Leave him and let him curse, because Yahweh told him to. 12 Perhaps Yahweh will see my suffering and return good on me, instead of this cursing today." 13 As David and his men continued along the road, Shimei walked along the hillside beside him—walking and cursing, and throwing stones and dirt at him. 14 Later, the king and all the people with him arrived,[47] and feeling very tired, they rested.

The conflicting advice of Hushay and Ahitofel · Full kingdom

15 Meanwhile, Avshalom (Absalom) and all his followers arrived in Yerushalem (Jerusalem), and Ahitofel was among them. 16 When David's friend Hushay (the Arki) came to Avshalom, he greeted him, "May the king live. May the king live."

17 "Is that how you show kindness to your friend David?" Avshalom responded. "Why didn't you go with him?"

18 "No," Hushay replied. "I'll serve whoever Yahweh and these people and all the men of Yisrael (Israel) have chosen. So I'll stay with you. 19 Besides that, who should I serve? Why shouldn't I serve my master's son? Just as I've served your father, similarly, I'll serve you."

20 Then Avshalom turned to Ahitofel, "Give us advice. What should we do next?"

21 "Go to your father's slave-wives that he left to guard the house," Ahitofel replied. "Lie with them then all Yisrael will hear that you've made your father stink, and then everyone with you will be encouraged." 22 So they set up a tent for Avshalom on the palace roof and he had sex with his father's slave-wives where everyone would know what was going on.[48]

23 In those days, Ahitofel's advice was just as good as inquiring directly from God, so David in the past, and now Avshalom, accepted what he said.

45 **RV 16:1 · Cross-ref.** 2Sam 9:9-10.

46 **RV 16:3 · Cross-ref.** 2Sam 19:25-27.

47 **RV 16:14 · Note** Probably at the fords mentioned in 15:28.

48 **RV 16:22 · Cross-ref.** 2Sam 12:11-12.

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Hushay argues against Ahitofel's advice · Full kingdom

17:1 Then Ahitofel asked Avshalom (Absalom), "Please, let me choose twelve thousand men, then let me go and pursue after David tonight. 2 I'll attack him while they're tired and lacking energy. Once I panic them, all the people with him will flee and I'll be able to strike the king by himself. 3 Then I'll bring all the people back to you, like a reunion. You'll have the man you're wanting, and all the people will be in peace." 4 That seemed very sensible to Avshalom and all the Israeli elders.

5 But Avshalom insisted, "Now, call Hushay the Arki as well, and let's also listen to his suggestions." 6 So when Hushay arrived, Avshalom asked him, "Ahitofel has suggested so and so. Should we do what he said? If not, what would you recommend?"

7 "This time, Ahitofel's suggestion isn't such good advice," Hushay replied. 8 You yourself know your father and his men—and do remember that they're powerful warriors—they're still furious like a bear in the countryside that's been robbed of its cubs. And your father is an experienced man of war, and he won't spend the night there with the people. 9 Listen, he's probably already hiding in a cavern or some other place. Also, if some of your men were killed early in the fighting, then the rumour would go around that Avshalom's already lost many men. 10 Then even your bravest warriors might lose heart, because all Yisrael (Israel) knows that your father is a powerful warrior, and also that the men with him are very experienced. 11 So this is what I suggest: Call warriors from all Yisrael—from Dan in the far north to Be'er-Sheva (Beersheba) in the far south. They'll be as numerous as sand grains on the beach and you personally will be able to lead them into battle. 12 Then we'll be able to find him wherever he is, and attack him like dew blankets the entire area, and neither him nor any of the men with him will survive, not even one. 13 If he escaped into some city, we'd all bring ropes to that city and drag the stones into the valley until even a pebble couldn't be found there."

14 Avshalom and all the Israeli elders agreed that Hushay's advice was better than Ahitofel's. (Yahweh had influenced them to reject Ahitofel's good advice so he could bring disaster onto Avshalom.)

The warning to David to flee · Full kingdom

15 Then Hushay told the two priests Tsadok and Evyatar what Ahitofel had suggested to Avshalom (Absalom) and the Israeli elders and what he'd countered it with. 16 Then he told them, "Get that message to David quickly. Tell him not to overnight at the fords in the wilderness, but to cross over otherwise he'll be killed along with everyone else with him."

17 Their sons Yonatan (Jonathan) and Ahima'ats were waiting at Eyn-Rogel where a female servant would come and pass the message onto them, because it wouldn't be safe for them to be seen entering the city. Then they themselves would go and inform King David. 18 But a young man saw them and informed Avshalom, but meanwhile the two of them went quickly and got to the house of a man in Bahurim where they went down into the well in his courtyard. 19 The woman there stretched a covering over the top of the well, and then spread grain over it to dry, so it wasn't obvious. 20 Some of Avshalom's servants arrived at the house and asked the woman, "Where's Ahima'ats and Yonatan?"

"They crossed over the creek," she replied.

So they continued searching for them, but gave up after a while and returned to Yerushalem (Jerusalem).

21 After they'd gone, the two men climbed out of the well, and went on and informed King David, "Pack up and quickly cross over the river, because Ahitofel suggested attacking you all immediately." 22 So David and everyone with him moved on and crossed the Yarden (Jordan) in the night, and by dawn there were all across.

23 When Ahitofel saw that his advice hadn't been taken, he saddled his donkey and rode to his city. He gave instructions to his household, then he hanged himself. His body was buried in his father's tomb.

24 Meanwhile, David arrived at Mahanayim, but Avshalom and all his men had crossed over the Yarden. 25 As the replacement for Yoav (Joab) as army commander, Avshalom had appointed Amasa. (He was Yeter's son, and his mother was Nahash's daughter Avigayil who was the sister of Yoav's mother Tseruyah.) 26 Avshalom and his men camped in the Gilead region.

27 While David was in Mahanayim, Shovi (Nahash's son from Rabah), Makir (Amiyel's son from Lo-Devar), and Barzilay (the Giladi from Roglim) 28 brought bedding and basins, clay pots, wheat and barley, flour and roasted grain, beans and lentils, 29 honey and yogurt, sheep and cheese for David and the people with him to eat because they knew that they'd be hungry and tired and thirsty there in the wilderness.

Avshalom's defeat and death · Full kingdom

18:1 David divided his warriors into units and appointed commanders of hundreds and of thousands. 2 He sent them out in three groups under Yoav (Joab), Avishay (son of Yoav's brother Tseruyah) and Itay (the Giti), then promised that he'd also join them in battle.

3 But the people complained, "No, don't go out, because if we have to flee, they won't be worried about us. Even if half of us die, they won't be worried about us, because you count more to them than ten thousand of us. So it's better that you stay to help us from the city."

4 "I'll do whatever seems best to you," the king responded. So the king stayed beside the city gate while the men went out by their hundreds and thousands. 5 Then he commanded Yoav and Avishay and Itay, "For my sake, don't harm my son Avshalom (Absalom)." All the people heard the king give this command about Avshalom to all the leaders.

6 So David's people went out to the countryside to meet the rest of Yisrael (Israel). The battle was in the Efrayim (Ephraim) forest 7 and David's men defeated the rest—twenty thousand men died that day, 8 but as the bat-

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tle had spread over the entire area, the forest killed more people that day than the sword.

9 Avshalom happened to meet some of David's men. He was riding his mule, and when it darted under the think branches of a large terebinth tree, his head got caught in the branches and he was left hanging in the air as the mule kept going. **10** Someone noticed him and informed Yoav that he'd seen Avshalom hanging in a tree.

11 "What!. You saw him but didn't strike him down?" Yoav challenged. "I would have given you ten silver coins and a leather belt."

12 "Even if you'd placed one thousand silver coins in my hands," he replied, "I wouldn't have harmed the king's son, because we heard the king's command with our own ears about looking out for Avshalom. **13** Even if I'd ignored my good sense, the king would have found out about it, then even you wouldn't have stood up for me."

14 "I'm not going to waste time arguing with you," Yoav responded, then he took three spears and went and thrust them into Avshalom's abdomen while he was still alive and dangling from the tree. **15** Then ten young men who carried Yoav's weapons surrounded Avshalom and finished him off.

16 Then Yoav blew the trumpet to signal the end of the fighting and the people returned from chasing Avshalom's men. **17** They took Avshalom's body and threw it into a large pit in the forest and covered it with a large pile of stones. Meanwhile his men fled back to their homes.

18 During his lifetime, Avshalom had setup a pillar in the King's Valley because he had no sons to preserve his name. He put his name on the pillar and it's known as 'Avshalom's hand' to this day.

David learns about Avshalom's death · Full kingdom

19 Then Tsadok's son Ahima'ats requested, "Please, let me run and let me take the news to the king, because Yahweh has rescued him from his enemies."

20 "No, not today," Yoav (Joab) replied. "Some other time I'll allow you to take some news, but not today because the king's son is dead." **21** Then Yoav instructed a Kushi man, "Go and tell the king what you saw.". The man bowed to Yoav and ran off.

22 But Ahima'ats begged Yoav again, "Regardless of what might happen, please, let me also run myself after the Kushi."

"Why would you do that, my boy?" Yoav asked. "There won't be any reward for bad news."

23 "No matter what, I want to run," he replied.

"Okay then, run," Yoav told him. So Ahima'ats took a different route through the Yarden (Jordan) valley and arrived before the Kushi.

24 Now David was sitting between the outer and inner gates. When the watchman had gone over the gate roof to the wall, he looked out and saw, wow, a man was running towards them alone. **25** The watchman called down and informed the king, and the king said, "If he's alone, he'll be bringing news."

As the runner got closer, **26** the watchman looked and saw another man running. He called down to the gatekeeper and said, "Look, there's another man running alone."

"He'll also be bringing news," said the king.

27 "The gait of the first runner is like that of Tsadok's son Ahima'ats," the watchman said.

"He's a good man and he'll be bringing good news," said the king.

28 Then Ahima'ats called ahead to the king, "Peace!" And he knelt down with his face to the ground and said, "Blessed be Yahweh your god, who's stopped the men who acted against my master the king."

29 "Is the young man Avshalom (Absalom) all right?" the king asked.

"When Yoav (Joab) sent me, your servant," Ahima'ats answered, "I noticed a big commotion, but I don't know what it was about."

30 "Go and stand over there," the king ordered, so he stepped aside and stood there.

31 Then, wow, the Kushi man arrived and said, "May my master the king receive the good news, because Yahweh has rescued you today from all those who rose up against you."

32 "Is the young man Avshalom all right?" the king asked him.

The man replied, "May the enemies of my master the king and all those who rose up against you for evil, be like that young man is."

33 Then the king started trembling, and he went up to the room over the gate, and started weeping, saying, "Oh my son Avshalom, my son. Oh my son Avshalom, I wish I'd died instead of you."

Yoav scolds David · Full kingdom

19:1 Soon Yoav (Joab) was told that the king was weeping and mourning over Avshalom's (Absalom's) death, **2** and so the victory of that day became mourning for all the people, because they'd heard that the king was grieving for his son. **3** The people started quietly heading back into the city, like people would do when they're ashamed of having to *flee* from a battle. **4** But the king covered his face and kept crying out loudly, "Oh my son Avshalom. Oh Avshalom, my son, my son."

5 Then Yoav went to the house where the king was and said, "Today you've made your followers feel ashamed—the ones who saved your life today and the lives of your sons and daughters, and the lives of your wives and your slave-wives. **6** By loving those who hate you and hating those who love you, you've effectively declared today that your officers and men mean nothing to you. It seems to us that if Avshalom was still alive today and we were all dead, then it would have all been okay to you. **7** So get up now and go and speak sincerely to your servants, because as Yahweh lives, if you don't then you won't have a single warrior still with you by the end of the night, and that would result in more trouble for you than anything else that's happened to you since you were just a lad." **8** So the king got up and went and sat at the city gate , and the

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news quickly got around and all the people came to support the king.

David returns to Yerushalem · Full kingdom

But Avshalom's (Absalom's) warriors had all returned to their homes **9** and over time, people all across Yisrael (Israel) began to quarrel and say, "The king rescued us from the plans of our enemies including the Pelishtim, but now he's left Yisrael and fled away from Avshalom. **10** We anointed Avshalom to be over us, but he died in the battle. So why aren't we doing something about returning David as king?"

11 So King David sent the two priests Tsadok and Evyatar to the leaders of Yehudah (Judah) to ask, "Why are you the last group to return the king to the palace since the king has heard that the rest of Yisrael want it? **12** Tell them, 'You're all my relatives—my own flesh and blood, so why would you be the last to support me again?' " **13** And tell Amasa, 'Aren't you my own flesh and bone? May God make me suffer if you don't become my army commander from now on, to replace Yoav (Joab).' " **14** In that way, David united all the people of Yehudah and they notified the king, "We all want you and all your servants to return here."

15 So the king headed back and reached the Yarden (Jordan) River, and men from Yehudah went to Gilgal to meet the king and help him across.

16 Shimei (son of Gera the Benyamite from Bahurim)[49] hurried down with the Yehudah men to meet King David. **17** A thousand Benyamite men came with him, as well as Tsiva (formerly Sha'ul's (Saul's) servant) and fifteen of his sons and twenty of his servants, and they hurried to the Yarden to meet the king. **18** They crossed the ford to help bring the king's household back across and anything else the king wanted.

David's mercy to Shimei · Full kingdom

Shimei (Gera's son) fell onto his knees in front of the king when he crossed the Yarden (Jordan) **19** and begged the king, "May my master not consider me guilty, and don't keep thinking about the terrible thing your servant dig on the day that my master the king left Yerushalem (Jerusalem)—don't brood over it **20** because your servant knows that I myself have sinned, and look, I have come today, first of all the Yosef's (Joseph's) clans to come down to meet my master, the king."

21 But Avishay (Tseruyah's son) answered instead, "Rather than that, shouldn't Shimei be killed because he cursed Yahweh's anointed one?"

22 "You sons of Tseruyah!" David responded. "Who asked you two to accuse others to me today? Should today be a time to kill other Israelis? Actually, I think it might be *me* who's Yisrael's (Israel's) king?" **23** Then the king promised Shimei, "You won't die for that."

David's mercy to Mefiboshet · Full kingdom

24 Then Sha'ul's (Saul's) grandson Mefiboshet[50] came down to meet the king. He hadn't shaved or washed his feet, and he hadn't washed his clothes since the king had left Yerushalem (Jerusalem). **25** He came from Yerushalem down to the Yarden (Jordan) to meet the king who asked him, "Why didn't you not come with me, Mefiboshet?"

26 "My master the king," Mefiboshet replied, "my servant deceived me. I, your servant, had said to get my donkey saddled so I could ride it and go with you, because as you know, your servant is lame. **27** Then my servant lied to you about me. But my master the king is like God's messenger, so do whatever you consider to be appropriate. **28** All my grandfather's household expected that we'd be executed, yet to placed me, your servant, among those who eat at your table, so I don't have the right to request anything further from the king."

29 "Say no more," said the king. "That land will be divided for you and Tsiva."

30 Actually, let him take everything," Mefiboshet responded. "since my master the king has been able to return safely."

David's kindness to Barzilay · Full kingdom

31 Barzilay the Giladi[51] had also come down from Roglim to help the king cross the Yarden (Jordan). **32** At eighty, he was very old, but being very wealthy, he'd provided food and supplies to the king while he'd stayed at Mahanayim, **33** so the king told him, "You cross over with me, and I'll provide for you to be with me in Yerushalem (Jerusalem)."

34 "How much longer am I likely to live?" Barzilay pondered. "Would it really be worth me moving to Yerushalem with the king? **35** Your servant is eighty years old. My mind isn't the same as it was, and I can't really taste what I eat or drink. I can barely hear the sounds of the men and women singing. So why would your servant become an extra burden to my master the king?" **36** As a token privilege, your servant will cross the Yarden with the king, but why should the king reward me with that generous reward? **37** Please, let your servant return, and let me die in my city near the graves of my parents. But look, here's your servant Kimham—let him cross over with my master the king, and do whatever you consider to be appropriate for him."

38 "Kimham can cross over with me," the king said, "and I myself will do for him whatever *you* consider to be appropriate—everything that you choose concerning me, I'll do for you." **39** So all the people crossed the Yarden, and then the king crossed over. The king kissed Barzilay and blessed him, and then Barzilay returned home.

Yehudah and Yisrael disagree · Full kingdom

40 Then the king crossed over to Gilgal, and Kimham crossed over with him. All the people of Yehudah (Judah) brought the king over and also about half of the

49 RV 19:16 · Cross-ref. 2Sam 16:5-13.

50 RV 19:24 · Cross-ref. 2Sam 9:1-13; 16:1-4.

51 RV 19:31 · Cross-ref. 2Sam 17:27-29.

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people of Yisrael (Israel). 41 Then, wow, all the men of Yisrael went to the king and demanded, "Why did our relatives from Yehudah secret you away without inviting us? They took you and your household over the Yarden (Jordan), and all your men as well."

42 All the men of Yehudah answered the men of Yisrael, "Because the king is from our tribe—our close relative. Why should that make you all angry? Do you all think that the king has rewarded us with fancy food or other privileges?"

43 The men of Yisrael answered the men of Yehudah, "Our ten tribes give us ten shares in the king—more than you. So why do you look down on us? Weren't we the first to talk about bringing our king back to Yerushalem (Jerusalem)?"

But what the men of Yehudah said was harsher than what the ten other tribes said.

Sheva rebels against David · Full kingdom

20:1 Now there was a good-for-nothing Benyamite man named Sheva who was Bikri's son, and he blasted on the trumpet, then said,

"We have no interest in David,
and no claim in Yishay's (Jesse's) son.
Go home every man from Yisrael (Israel)."[52]

2 So all the men of Yisrael left David and went with Sheva (Bikri's sons), but the men of Yehudah (Judah) stayed with their king from the Yarden (Jordan) river and uphill to Yerushalem (Jerusalem).

3 When David got back to his Yerushalem palace, the ten slave-wives that he'd left behind to guard the palace,[53] he moved them into a separate house. That place was guarded and he provided for them, but he didn't sleep with them—thus they were locked up until they died living as widows.

4 One day the king told Amasa (his new army commander), "Summon the men of Yehudah to be here in three days, and you be with them." 5 So Amasa went to summon them, but he took longer than the given time. 6 Meanwhile David told Avishay, "Bikri's son Sheva will do more harm to us now than Avshalom (Absalom). Take some of my warriors and chase him down, in case he finds some fortified city to hide in and gets away from us." 7 So Yoav's (Joab's) men and the king's bodyguards and all the best warriors left Yerushalem to hunt Sheva down. 8 When they were approaching the huge rock at Giveon, they met Amasa. Yoav was dressed for battle with a dagger strapped to his waist under his robe. As he stepped forward, he allowed his sword to drop to the ground from his hand. 9 Yoav greeted Amasa, "Is all well with you, my brother?" Then he used his right hand to hold Amasa's beard to kiss him, 10 but Amasa wasn't aware of the dagger that was in Yoav's other hand. Yoav thrust it into his stomach and his intestines poured out on the ground. There was no need to stab him again and Amasa died right there.

Then Yoav and his brother Avishay continued their hunt for Bikri's son Sheva. 11 One of Yoav's young men stood beside Amasa's body and called out, "All those who favour Yoav and are for David, follow Yoav." 12 Amasa's bloody body was in the middle of the road, and when the young man saw that everyone was stopping to look at it, he dragged it off the road onto the grass and threw a cloth over it. 13 After the body had been removed from the road, all the men followed after Yoav to chase Sheva.

14 Meanwhile Sheva crossed through all the tribal regions of Yisrael (Israel) to Avel-Beyt-Ma'akah where all his relatives gathered together and agreed to back him. 15 Yoav's men arrived and Avel-Beyt-Ma'akah. They heaped a siege ramp up against the city, and also pounded the wall to try to make it collapse. 16 Then a wise woman called out from the city, "Listen, listen, please tell Yoav to come closer so I can speak to him." 17 Yoav went in closer and she asked, "Are you Yoav?"

"I am," he replied.

"Listen to what your servant has to say," she said.

"I'm listening," he answered.

18 Then she told him, "Long ago people used to tell others to come here to Avel to get advice, and they'd do that and then be able to settle the matter. 19 I'm a peaceable and faithful citizen of Yisrael. You're trying to destroy this city and a mother in Yisrael. Why would you wipe out our inheritance from Yahweh?"

20 "Far be it, far be it for me that I would destroy or wipe it out," Yoav replied. 21 That's not what we're here for. We're here for a man from the Efrayim (Ephraim) hills named Sheva, the son of Bikri. He took a stand against the king—against David. Just hand him over to us, and then we'll leave your city."

"Wait," the woman told Yoav. "His head will be thrown over the wall to you." 22 So the woman went to all the people with her wisdom, and they decapitated Sheva, and threw his head down to Yoav. Then he signalled on the trumpet, and his men left the area and went back to their homes, and Yoav returned to the king at Yerushalem (Jerusalem).

David's officials · Full kingdom

23 Now Yoav (Joab) was over the entire Israeli army, and Benayah (Yehoyada's son) was over the kings bodyguards. 24 Adoniram[54] was over the forced labour, and Ahilud's son Yehoshafat (Jehoshaphat) was the secretary and 25 Sheva was the scribe. Tsadok and Evyatar were the priests, 26 and Ira (the Yairi) was David's priest.

The Givonim' claim on Sha'ul's descendants · Full kingdom

21:1 During David's reign, there was a three-year famine. David inquired from Yahweh who said, "Sha'ul (Saul) and his family have blood on their hands, because he killed the Givonim." 2 (The

52 **RV 20:1 · Cross-ref.** 1Ki 12:16; 2Ch 10:16.

53 **RV 20:3 · Cross-ref.** 2Sam 16:22.

54 **RV 20:24 · Note** 'Adoram' is a shortened form of his name.

Readers' Version

Givonim were not native Israelis, but were a remnant of the Amorim. The Israelis had promised to protect them,[55] but Sha'ul had attempted to eliminate them in his zeal for the people of Yisrael (Israel) and Yehudah (Judah).) So the king summoned the Givonim and asked them, **3** "What can I do for all of you? How can I remedy what was done in the past so that you all would bless Yahweh's people?"

4 "We have no claim to gold or silver from Sha'ul or his household," the Givonim replied, "And we don't wish to have anyone in Yisrael put to death."

"Then what are you saying that I can do for you all?" he asked.

5 "That man who crushed us," they replied, "and who intended that we be annihilated from within Yisrael's borders, **6** give us seven of his descendants and we'll hang them before Yahweh in Giveah where Yahweh's chosen king Sha'ul lived.

"Okay, I'll give them to you," the king responded.

7 However, the king spared Yonatan's (Jonathan's) son (and Sha'ul's grandson) Mefiboshet because of the promises that he and Yonatan had made to each other before Yahweh.[56] **8** Instead he took two of the sons (Armoni and Mefiboshet) of Ritspah (Ayah's daughter and one of Sha'ul's slave-wives), as well as five sons of Sha'ul's daughter Mikal, that she'd bore to Adriel (the son of Barzilay, the Meholati).[57] **9** He handed them over to the Givonim, and they hung them on a hill before Yahweh, and the seven of them died together. This happened at the beginning of the barley harvest.

10 Then Ayah's daughter Ritspah took sackcloth and she spread it on the rock where the corpses were. She kept the birds away during the day and the animals at night—staying there from the beginning of the harvest until the beginning of the rainy season.

11 David was told what Ritspah had done, **12** and he went and got the bones of Sha'ul and his son Yonatan from the leaders of Yavesh-Gilead, who had stolen them from the square of Beyt-Shean where the Pelishtim had hung them there on the day the Pelishtim had defeated Sha'ul at Gilboa.[58] **13** David took Sha'ul and Yonatan's bones along with the bones of the seven men who'd been hung, **14** and his men buried them in the tomb of Sha'ul's father Kish in Tsela (in the Benyamite region), doing everything that the king had commanded. After that, God answered their prayers for the country.

Battles against Pelishti giants · Full kingdom[59]

15 The Pelishtim started attacking Yisrael (Israel) again, and David and his men went down towards the coast and fought back, but David became exhausted. **16** The Pelishtim had a champion named Yishbi-Benov who was a descendant of giants. He wore new armour and his bronze spear weighed over three kilograms. He intended to kill David **17** but Tseruyah's son Avishay helped David, and he struck the Pelishti and killed him. Then, David's men made a decision, saying, "You won't go out to battle with us anymore because we don't want Yisrael's lamp to be extinguished."[60]

18 Some time after that, there was another battle with the Pelishtim at Gov, and Sibkay (the Hushati) killed Saf who was another descendant of the giants.

19 Then in another battle with the Pelishtim at Gov, Elhanan (son of Ya'are-Oregim, from Beyt-Lehem (Bethlehem)) killed Galyat (Goliath) the Giti even though his spear handle was like a weaver's beam.

20 In a different battle in Gat, there was a fierce man there with six fingers on each hand and six toes on each foot who was also a descendant of the giants, **21** but when he taunted Yisrael, Yonatan (Jonathan) (son of David's brother Shimeah) killed him. **22** Those four men were descendants of the giants in Gat, but they were killed by David and his men.

David's song of praise · Full kingdom[61]

22:1 Then after Yahweh had rescued David from Sha'ul (Saul) and all his enemies, David sang this song for Yahweh,

2 "Yahweh is my rock and my fortress
and the one who rescues me, yes, even me.
3 God of my rock—I find safety in him,
my shield and my powerful saviour,
my high fort and my refuge,
my saviour—you save me from violence.
4 I call out to Yahweh who deserves to be praised.
I was kept safe from my enemies.
5 Death was enveloping me like a wave.
Torrents of worthlessness were overwhelming me.
6 Sheol's ropes tightened around me.
Deadly traps confronted me.
7 In my distress I called to Yahweh,
and to my god I called out.
He listened to my voice from his temple,
and he heard my cry for help.
8 The earth reeled and it shook.
The foundations of the heavens trembled,
and they shook because he became angry.
9 Smoke went up from his nose,
and burning coals and fire from his mouth.
10 He stretched out the heavens,
then he came down and it was dark below him.

55 RV 21:2 · Cross-ref. Josh 9:3-15.

56 RV 21:7 · Cross-ref. 1Sam 20:15-17; 2Sam 9:1-7.

57 RV 21:8 · Cross-ref. 1Sam 18:19.

58 RV 21:12 · Cross-ref. 1Sam 31:8-13.

59 RV 21:15 · Parallel 1 Chr. 20:4-8

60 RV 21:17 · Cross-ref. 1Ki 11:36; Psa 132:17.

61 RV 22:1 · Parallel Psa. 18

Readers' Version

11 He rode on a winged creature, and he flew.
Yes, he was seen on the wings of the wind.
12 He placed darkness all around him as a covering—
a collection of dark clouds holding water in them.
13 From the brightness in front of him,
coals of fire burnt.
14 Yahweh thundered from the sky.
The most high God made his voice known.
15 He sent out arrows, and he scattered them.
He sent out lightning, and he confused them.
16 The channels of the sea became visible.
The foundations of the world were uncovered
at Yahweh's rebuke,
from the blast from his nostrils.
17 He reached down from above and picked me up.
He pulled me up out of the surging waters.
18 He rescued me from my powerful enemy—
from the people who hated me—
because they were stronger than me.
19 They confronted me when I was experiencing difficulties,
but Yahweh supported me.
20 He brought me out into a wide area.
He rescued me because he was pleased with me.
21 Yahweh has rewarded me because of my obedience.
He's repaid me because my hands were clean,
22 because I've followed Yahweh's paths,
and I haven't acted wickedly by turning away from my god.
23 I'm aware of all his regulations,
and I haven't turned away from his decrees.
24 I've done nothing that he can accuse me of,
and I've stopped myself when I wanted to disobey.
25 Yahweh rewarded me for my obedience,
because he saw my innocence.
26 With a faithful person, you show yourself faithful.
with a blameless warrior, you prove yourself blameless.
27 With someone who purifies themself, you show yourself pure,
^but you show yourself deceptive to a crooked person.
28 You save afflicted people,
^but you dislike the proud—you bring them down.
29 Because you are my lamp, Yahweh,
and you lighten my darkness.
30 Because by you, I can charge against a troop of warriors.
With my god's help I can leap over a city wall.
31 God's path is perfect.
Yahweh's message is tried and tested.
→He keeps everyone safe who requests his protection.
32 Who could be God other than Yahweh?
And who is a rock apart from our god?
33 This god is my strong fortress,
and he keeps my pathways cleared.
34 The one who makes my feet nimble like a deer,
and places me securely up on the heights.[62]
35 The one who trains me how to win in battle,
and strengthens my arms to pull back a powerful bow.
36 You saved me from death like a shield,
and you helped me become well-known by answering my prayers.
37 You helped me make large strides,
and stopped my feet from slipping.
38 Let me chase down my enemies and destroy them.
Then I won't return until they're all defeated.
39 I will attack them and smash them.
They won't stand again—they'll fall under my feet.
40 You give me extra strength for the war.
You make the people who rebelled against me submit.
41 You make my enemies flee away from me.
You help me destroy the people who hate me.
42 They look, but there's no one to rescue them.
They call out to you, Yahweh, but you don't answer them.
43 I crush them as finely as the dust on the ground.
I trample them like the mud on the streets and flatten them.
44 You rescue me from the arguments of my people.
You help me remain as the head of nations.
People serve me even if I don't even know them.
45 Foreigners are afraid of me.
When they hear me, they obey me.
46 They lose heart,
and come out of their fortresses trembling.
47 Yahweh is alive—may my secure rock be blessed.
May the god of the rock of my salvation be praised.
48 He's the god who avenges me,
and the one who makes the people who rebelled against me submit.
49 He's the one who helps me escape from my enemies.
You hold me up away from the ones who rise up against me.
You rescue me from violent men.
50 Therefore I praise you, Yahweh, among the nations,
and I sing praises about who you are.[63]
51 The one who helps his king to save the people,
and the one who shows loyalty to the one he chose—
to David and to his descendants forever."

David's ending speech · Full kingdom

23:1 These are David's final words:
"The message from Yishay's (Jesse's) son David—
a message from the man who rose through the ranks—
who was selected by Ya'akov's (Jacob's) god—
singer of Yisrael's (Israel's) pleasant songs.
2 Yahweh's spirit spoke through me.
His message came out of my mouth.
3 Yisrael's god spoke to me.
The rock of Yisrael told me.
The one who rules people with justice,

62 **RV 22:34 · Cross-ref.** Hab 3:19.
63 **RV 22:50 · Cross-ref.** Rom 15:9.

Readers' Version

→rules out of his respect for God.
4 He's like the rising sun bringing the morning light—
a cloudless morning.
Glistening after the rain that grows fresh grass from the soil.
5 My household is aligned with God,
because he made a perpetual agreement with me—
all arranged and secured.
He'll make my salvation and every desire grow. ???
6 But evil people are like thorns—
they're all thrown away.
because they injure your hands.
7 Anyone who wants to move them
must use a metal tool or a wooden stick.
They'll be incinerated right there."

David's top warriors · Full kingdom[64]

8 These are the names of David's top warriors:
Yoshev-Bashevet the Tahkemoni was the head of 'The Three'. One time he attacked and killed eight hundred men with his spear.
9 Next after him was **Eleazar**, the son of Ahohi's son Dodo. Once he was among the three powerful warriors with David when they taunted the Pelishtim who were gathered there for battle. The Israeli warriors retreated back up their hill, 10 but Eleazar moved forward and attacked the Pelishtim until his arm became weak, and his hand cramped around his sword. Yahweh achieved a great victory that day, and the other warriors only returned afterwards to plunder the dead.
11 Then there was Agge's son **Shama**, the Harari. The Pelishtim had assembled in formation where there happened to be a field full of lentils. The Israelis fled from the Pelishtim 12 but Shama remained there in the middle of the field and killed many Pelishtim. So the field was saved, and Yahweh achieved a great victory.
13 Once as it was approaching harvest time, three of 'The Thirty' went to where David had been staying at Adulam's cave. There was a Pelishti unit camped in the Refaim valley. 14 At the time, David was in the fortress, and there was another Pelishti unit in Beyt-Lehem (Bethlehem). 15 David was thirsty one day and asked, "Who'll get me a drink of water from the Beyt-Lehem well by the gate?" 16 So the three powerful warriors broke through the Pelishti camp and got water from the Beyt-Lehem well near the gate. They carried it back to David, but he wouldn't drink it—pouring it out instead as an offering to Yahweh, 17 saying, "Far be it for me, Yahweh, to drink this—the blood of the men who risked their lives." So he wasn't willing to drink it.
Those were some of the things done by 'The Three' powerful warriors.
18 Yoav's (Joab's) brother **Avishay** (Tseruyah's sons) was the head over 'The Three'. Once he was used his spear to kill three hundred fighters, so he was more famous than 'The Three'. 19 He was more honoured than 'The Three' and became their leader even though he wasn't one of 'The Three'.
20 Yehoyada's son **Benayah** from Kavtse'el was a man of military prowess with many actions to his name. Once he killed 'The Two' from Moav (Moab), and another time he went down in a pit on a snowy day and killed the lion in the pit. 21 He also killed an impressive Mitsri (Egyptian) warrior with a spear, even though Benayah only held a staff. First he snatched the spear from the Mitsri's hand, then he killed him with his own spear. 22 Those were some of the things that Benayah did. He became famous alongside 'The Three'. 23 (He was more honoured than 'The Thirty' but never entered 'The Three'.) David appointed him over his bodyguard.
24 The following were among 'The Thirty':
Yoav's other brother Asahel,
Dodo's son Elhanan from Beyt-Lehem (Bethlehem),
25 Shamah and Elika the Harodim,
26 Helets the Palti,
Ikesh's son Ira the Tekoei,
27 Aviezer the Antoti,
Mevunay the Hushati,
28 Tsalmon the Ahohi,
Maharay the Netofati,
29 Ba'anah's son Helev the Netofati,
Rivay's son Itay from Giveah (in Benyamin),
30 Benayah the Pireatoni,
Hiday from the Ga'ash valleys,
31 Avi-Alvon the Arvati,
Azmavet the Barhumi,
32 Elyahba the Sha'alvoni,
Yashen's sons,
Yonatan (Jonathan),
33 Shamah the Harari,
Sharar's son Ahiam the Harari,
34 Ahasbay's son Elifelet the Ma'akati,
Ahitofel's son Eliam the Giloni,
35 Hetsro the Karmeli,
Pa'aray the Arbi,
36 Natan's (Nathan's) son Yigal from Tsovah,
Bani the Gadi,
37 Tselek the Amoni,
Naharay the Be'eroti who carried the weapons for Tseruyah's son Yoav (Joab),
38 the Yitrim Ira and Garev,
39 and Uriyah the Hiti.
There were thirty-seven of them in total.

David takes a census · Full kingdom[65]

24:1 Then Yahweh was angry against Yisrael (Israel) again and he incited David to cause problems for them by saying, "Go and order a census of Yisrael and Yehudah (Judah)." 2 So the king told Yoav (Joab), the commander of his army, who was with him at the time, "Travel

64 **RV 23:8 · Parallel** 1 Chr. 11:10-41
65 **RV 24:1 · Parallel** 1 Chr. 21:1-27

Readers' Version

throughout all the regions of the Israeli tribes, from Dan (in the far north) down to Be'er-Sheva (Beersheba) (in the far south), and count the people so that I'll know the number of fighting men."

3 "May your god Yahweh multiply the people a hundred times over," Yoav responded, "add may my master the king see that happen, but why would my master the king want to do that?" 4 However, the king insisted, so even though Yoav and the army commanders disagreed, at the king's command they set off to count the Israeli people.

5 They crossed the Yarden (Jordan) river and camped in Aroer, south of the city in the middle of the Gad valley, then proceeded to Yazer. 6 Then they went north to Gilead and the land of Tahtim-Hodshi, before coming to Dan-Yaan and around to Tsidon (Sidon). 7 Then they came to the Tsor (Tyre) fortress and all the cities of the Hivim and the Kena'anim (Canaanites) before going east to Be'er-Sheva in the Negev wilderness (part of Yehudah). 8 So they travelled throughout the land for nine months and twenty days before returning to Yerushalem (Jerusalem). 9 Then Yoav reported the census results to the king: 800,000 fighting swordsmen in Yisrael (Israel), and 500,000 in Yehudah.

10 However, David had a guilty conscience after he'd had the people counted and he told Yahweh, "I've disobeyed you badly, but now, Yahweh, please take away the iniquity of your servant because I've been very foolish."

11 When David got up in the morning, Yahweh gave the prophet Gad this message 12 to take to David, "I, Yahweh, am offering you three choices. You decide which one I should carry out against you." 13 Then Gad asked him, "Do you want seven years of famine in your country, or three months of fleeing from your enemies, or three days of deadly disease in your country? Consider those and let me know which option to pass back to the one who sent me."

14 David answered Gad, "This is very distressing, but please let Yahweh be the one to punish me because he's very merciful—don't let other men be the ones."

15 So Yahweh sent a deadly disease to Yisrael (Israel) from the morning and until the time he'd decided. Seventy thousand people died from Dan in the north down to Be'er-Sheva (Beersheba) in the south. 16 When Yahweh's messenger stretched out his hand to destroy Yerushalem (Jerusalem) with the deadly disease, Yahweh relented concerning the disaster and told the messenger who was destroying many people, "Now lower your hand." When he said that, his messenger was near the threshing floor of Aravnah the Yevusi.

17 David had complained to Yahweh when he saw the messenger afflicting the people, saying, "Listen, it's me alone who sinned, and I myself who disobeyed you. But these innocent people—what have they done? Please, just punish only me and my relatives."

David builds an altar

18 Gad came to David that day, and instructed him, "Go to the Yevusi Aravnah's threshing floor and build an altar to Yahweh there." 19 So David went there just as Yahweh had instructed him through Gad's message. 20 When Aravnah looked out and saw the king and his servants approaching, he went out and fell to his knees in front of the king and bowed his face to the ground. 21 "Why would my master the king come to his servant?" Aravnah asked.

"I want to buy your threshing floor to build an altar for Yahweh," David answered. "So that the deadly disease afflicting the people can be stopped."

22 "May my master the king take it," Aravnah responded. "Use it in whatever way you think best. See, you can use the oxen for the burnt offering, and the threshing instruments and the oxen's equipment for firewood. 23 I give it all to you, the king. May your god Yahweh accept your offering."

24 "No," the king answered. "I'll definitely buy it from you. I couldn't offer something to my god Yahweh that cost me nothing." 25 So David built an altar there to Yahweh, and he instructed for burnt offerings and peace offerings to be made. Then Yahweh accepted prayers for the country and the deadly disease afflicting Yisrael (Israel) was stopped.

Songs

Introduction

This collection of *Songs* includes songs, poems, chants, and prayers, that the Ivrim used in their meditation and worship, and then those eventually got added to this collection. We have chosen not to use the name 'Psalms' which comes from the Greek word 'ψαλμός' which means 'a song sung to the harp', because most English readers don't even know that meaning. The title 'Songs' isn't perhaps ideal, but does at least suggest that they were sung, read, or chanted with music.

There are many classes of the songs for believers in Yahweh: there are songs of praising and worshipping Yahweh, there are prayers requesting help or rescue from situations, requesting forgiveness, songs thanking or blessing Yahweh, and requests to curse their enemies. These prayers are sometimes personal and sometimes on behalf of the entire nation.

Seven of these songs/poems are acrostic poems, i.e., the first verse starts with the first Hebrew letter (alef) and the second with the second Hebrew letter (beyt), etc. We have chosen to display those Hebrew letters to help the English reader understand that there is that acrostic background to the poem. The seven songs are Song 25 (https://Freely-Given.org/OBD/OET/byC/PSA_C25.htm#Top), Song 34 (https://Freely-Given.org/OBD/OET/byC/PSA_C34.htm#Top), Song 37 (https://Freely-Given.org/OBD/OET/byC/PSA_C37.htm#Top), Song 111 (https://Freely-Given.org/OBD/OET/byC/PSA_C111.htm#Top), Song 112 (https://Freely-Given.org/OBD/OET/byC/PSA_C112.htm#Top), the longest Song 119 (https://Freely-Given.org/OBD/OET/byC/PSA_C119.htm#Top), and Song 145 (https://Freely-Given.org/OBD/OET/byC/PSA_C145.htm#Top).

Yeshua (Jesus) and other contributors to *The Messianic Update* (The New Testament) used these songs and valued this collection for use in church worship since the beginning.

The one hundred and fifty songs are divided into five sub-collections.

Main components of this collection

First collection: Songs *1–41*
Second collection: Songs *42–72*
Third collection: Songs *73–89*
Fourth collection: Songs *90–106*
Fifth collection: Songs *107–150*

There are a hundred and fifty songs, poems, and prayers in this collection that were used by the Ivrim in their worship. Many seem to have been written in the time of King David and others around the time of the end of David's kingdom. These songs and prayers are still important today for use by Jewish believers in their worship. These songs reveal the inner emotions of the author like anger and sorrow, happiness and trusting, and hope.

Chapter label: Song

Lighter type marks additions. Underscores join parts of a single source word.

Struck words are untranslated. The ◘ sign marks a verse with no text.

Open English Translation · Translation draft v0.48.94 · https://OET.Bible

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Readers' Version

First collection[1] · Wicked and godly roads

1:1 A person will gain the benefits
if they don't take advice from wicked people,
and don't stand around where sinners go,
and don't sit and join all the scoffers.
2 Instead, they enjoy Yahweh's instructions
and think about them day and night.
3 Those people are like trees that are planted by a stream
and which produce fruit in season.
Their leaves don't wither,[2]
and they prosper in everything they do.[3]
4 But wicked people won't prosper—
they're like straw that gets blown away by the wind.
5 The wicked people won't be able to stand when God judges them,
and sinners won't be able to join in the assembly of all the godly people,
6 because Yahweh knows the path chosen by godly people,
but the path of wicked people will be destroyed.

God's chosen king

2:1 Why do nations make plans,
and people groups devise empty schemes?[4]
2 The kings of this world take their stand
and the rulers collaborate against Yahweh and his chosen one,
3 saying, "Let's break their chains off us.
Let's throw off their ropes."
4 The one who sits in the heavens laughs.
The master ridicules them.
5 Then he'll speak to them in his anger,
and terrify them in his fury.
6 Yahweh says, "I myself have placed my king on Tsiyon (Zion)—
the hill I've chosen to be my holy place."
7 I'll explain Yahweh's decree.
He told me, "You're my son. Today I've become your father.[5]
8 Ask me and I'll give the nations to you for your inheritance.
The whole world will be owned by you.
9 You'll break those nations with an iron bar.
You'll smash them to pieces like a clay pot."[6]
10 So act wisely all you kings.
Be warned all you rulers of the earth.
11 Serve Yahweh with fear.
Be happy for his goodness but tremble because of his power.
12 Honour the son or he might get angry
and you'll perish on the way.
His severe anger can ignite any moment.
Everyone who goes to him to be safe will gain the benefits.

A prayer when under attack

A song by David when he fled from his son Avshalom (Absalom).
3:1 Yahweh, how did I get so many enemies?
Many people are rising up against me.
2 Many people are talking about me,
saying that God won't help me. (Instrumental break.)[7]
3 But you, Yahweh, protect me like a shield.
You honour and encourage me.
4 I called out with my voice to Yahweh,
and he answered me from his sacred mountain. (Instrumental break.)
5 I laid down and slept.
I awoke, because Yahweh sustains me.
6 I won't be afraid even of tens of thousands of people—
those all around who've taken a stand against me.
7 Take action, Yahweh.
Save me, my god.
Yes, you've slapped all my enemies on the cheek—
you've broken the teeth of the wicked people.
8 Salvation belongs to Yahweh.
Your blessing goes to your people. (Instrumental break.)

A night-time prayer

For the musical director: a song by David to be accompanied by stringed instruments.
4:1 God of my righteousness, answer me when I call out.
You who granted me relief from distress.
Be gracious to me and listen to my prayer.
2 How long will you mortal people keep shaming me instead of honouring me?
Why do you all love meaninglessness and enjoy dishonesty? (Instrumental break.)
3 But be aware that Yahweh has treats people who are faithful to him as special to him.
Yahweh pays attention when I call out to him for help.
4 Respect Yahweh and don't sin.[8]
Meditate silently on your bed. (Instrumental break.)
5 Sacrifice to him by obeying him,
and keep trusting him.
6 Many people ask, "Who can show us anything that's good?"
Yahweh, shower your favour down on us.

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1 **RV 1:1 · Parallel** Songs 1–41

2 **RV 1:3 · Cross-ref.** Jer 17:8.

3 **RV 1:3 · Cross-ref.** Gen 29:2-3.

4 **RV 2:1-2 · Cross-ref.** Acts 4:25-26.

5 **RV 2:7 · Cross-ref.** Acts 13:33; Heb 1:5; 5:5.

6 **RV 2:9 · Cross-ref.** Rev 2:26-27; 12:5; 19:15.

7 **RV 3:2 · Note** Many older translations place the word 'Selah' (the transliteration of the Hebrew word 'סֶלָה' which we're not completely sure of the meaning of) here, but that's meaningless to most modern-English readers so the *OET* makes an informed attempt at a translation. 'Pause and reflect' would also have been a likely meaning. For more information, see https://en.wikipedia.org/wiki/Selah.

8 **RV 4:4 · Cross-ref.** Eph 4:26.

Readers' Version

7 You've made me very happy,
even more so than when there's plenty of food and drink.
8 I can lie down and sleep in peace,
because you, Yahweh, and only you, let me life in safety.

A prayer for protection

For the musical director: a song by David to be accompanied by flutes.
5:1 Listen to what I say, Yahweh.
Give consideration to my groans of distress.
2 Listen to my cry for help,
my king and my god, because it's you that I pray to.
3 Yahweh, you hear my voice each morning.
In the morning I look in your direction and wait.
4 You're not a god who takes pleasure in wickedness.
Evil people can't live with you.
5 Arrogant people can't stand in your presence.
You hate everyone who does wicked things.
6 You destroy those who tell lies.
Yahweh despises murderers and fraudsters.
7 Because of your loyal commitment, I'm able to enter your house.
I will bow down in awe towards your sacred temple.
8 Yahweh, help me to do what is right because my enemies are watching.
Show me clearly how to stay on your path.
9 Their lips are always flapping.
Their minds are their destruction.
Their throats are open graves
Their tongues are full of flattery.[9]
10 My god, make them feel guilty.
May their own plans lead to their downfall.
Drive them out because of their frequent disobedience
because they've rebelled against you.
11 May those who find safety in you be glad.
Let them shout in happiness forever.
Spread your blanket of protection over them.
May those who love your authority praise you.
12 Because you, Yahweh, bless those who do what's right.
You protect them with your favour like a shield.

A prayer in time of distress

A song by David for the singing director to be accompanied by the eight-stringed instrument.
6:1 Yahweh, don't rebuke me in your anger,
or discipline me in your rage.[10]
2 Be gracious to me, Yahweh, because I'm frail.
Heal me, Yahweh, because my bones are aching.
3 I'm emotionally distressed.
How much longer, Yahweh?
4 Turn around, Yahweh, and save my life
to demonstrate your loyal commitment.
5 Once we're dead we can't honour you.
Who will give thanks to you from Sheol?
6 I'm worn out from groaning.
Every night I make my bed swim with my tears.
I melt away on my couch.
7 I can barely open my eyes because of my grief.
My enemies make me weak with grief.
8 Keep away from me, all you who do evil things,[11]
because Yahweh has heard the sound of my weeping.
9 Yahweh has heard my requests—
Yahweh will answer my prayer.
10 Let my enemies be shamed and severely dismayed.
Let them retreat and feel ashamed for a while.

A prayer for justice

A song by David which he sang to Yahweh concerning the Benyamite, Kush.
7:1 I've taken refuge in you, Yahweh, my god.
Save me from those who are trying to get me,
2 or else they'll rip me apart like a lion—
tearing me apart without anyone to rescue me.
3 Yahweh my god, if I'm the cause of this,
if it's my hands that have done wrong,
4 if I repaid my friend with evil instead of good,
or stole from my enemy for no good reason,
5 allow my enemy to chase me and overtake me,
and trample my life into the ground,
and allow my honour to disappear into the dust. (Instrumental break.)
6 Take action, Yahweh.
Take out your anger on my enemies
Wake up for my sake—it's you who demands justice.
7 The countries have gathered around you—
return to ruling them from on high.
8 Yahweh, judge those people groups.
See my obedience and integrity,
and declare me innocent.
9 Bring the evil activities of wicked people to an end,
and establish those who do good instead.
The righteous God examines inner thoughts and motives.[12]
10 I trust God as my shield—
the one who rescues people who desire to do good.
11 God is a judge who never does wrong.
He's always against evil.
12 If anyone doesn't repent, he'll sharpen his bow,
then bend it back ready to use,
13 because he's prepared weapons of death—
he makes fiery arrows.
14 Look at that person who's pregnant with wickedness
and conceives trouble
and gives birth to lies.
15 He digs a pit then makes it deeper,
but he'll fall into the very hole that he made.
16 His trouble returns on his own head,
and his violence crushes his own skull.
17 I thank Yahweh for how he always does what's right,

9 **RV 5:9 · Cross-ref.** Rom 3:13.
10 **RV 6:1 · Cross-ref.** Psa 38:1.
11 **RV 6:8 · Cross-ref.** Mat 7:23; Luk 13:27.
12 **RV 7:9 · Cross-ref.** Rev 2:23.

Readers' Version

and sing praises to Yahweh the highest one.

For the musical director: a song by David to be accompanied by a stringed instrument.[13]

God's splendour and mankind's status

8:1 Our master Yahweh, your reputation all over the earth is magnificent.

Your splendour is displayed across the sky

2 for even infants and children to notice.

You have established strength because of your enemies[14]—to put an end to the enemy and the avenger.

3 When I look up at the sky, I see your handiwork—

the moon and the stars that you placed there.

4 How come that you even notice humankind?[15]

Why would you even pay attention to any descendant of ours?[16]

5 You've made him a little lower than God (or 'gods'),

and poured splendour and majesty over him.[17]

6 You've established him as ruler over your creation—

you've put him in charge of everything:[18]

7 All the sheep and cows,

as well as the animals in the countryside,

8 the birds that fly and the fish in the sea—

everything that moves along the ocean currents.

9 Our master, Yahweh,

your magnificent reputation has spread around the whole world.

For the musical director: David's song about the death of the son

Thanking Yahweh for his justice

9:1 I will thank Yahweh with all of my being.

I will tell others all about your miracles.

2 I will be happy and celebrate you,

I will sing praise to your name, the highest one.

3 When my enemies are forced to retreat,

they stumble and die as they run away from you

4 because you have accepted my claim and decided the case in my favour.

You have sat on your throne—a judge who always decides fairly.

5 You scolded countries and destroyed the wicked ones—

making their names disappear, never to return.

6 The enemy are finished—just ruins remaining from now on.

You also uprooted cities—they too will be forgotten.

7 However, Yahweh will reign forever.

He's established his throne as a platform for justice,

8 so he'll judge the world without bias,

and he will solve cases for the peoples with fairness.

9 Anyone who's oppressed can go to Yahweh for safety—

he's a safe refuge in times of trouble.

10 Those who know your reputation put their trust in you,

because you don't abandon those who make the effort to find you, Yahweh.

11 Sing praises to Yahweh who lives in Tsiyon (Zion).

Tell all the peoples about the good things he's done,

12 because the god who avenges those who've been murdered,

doesn't forget the cries of those who suffered.

13 Have mercy on me, Yahweh.

See my suffering because of those who hate me.

You're the one who pulls me away from the gates of death

14 so that I can keep praising you at the gates of Tsiyon's (Zion's) daughter.

I'll celebrate the salvation that comes from you.

15 The nations have sunk down into the pit they themselves made.

Their foot is caught in the hidden net that they themselves had put there.

16 Yahweh has revealed himself—he's served justice—

the wicked people were trapped by their own actions.

(Meditation break.) (Instrumental break.)

17 Wicked people will turn back to Sheol,

all nations are forgetful of God.

18 But the needy won't always be forgotten,

and those who are suffering won't always find their hopes dashed.

19 Take action, Yahweh. Don't let evil people prevail.

Let the nations face you for judgement.

20 Put some fear in them, Yahweh.

Remind the nations that they're human. (Instrumental break.)

10:1 Why do you seem so distant, Yahweh?

A prayer for relief from bullies

Why can't we see you helping us in times of trouble?

2 Wicked people just arrogantly bully the poor and needy.

May they be caught up by the very schemes that they planned for others.

3 Indeed, the wicked people boast about everything they want

and they say that the greedy person is a fine guy, but they despise Yahweh.

4 In their pride, wicked people don't seek him.

In their minds, they convince themselves that there's no god.

5 Their don't want to change their ways.

Your judgements are high above out of their sight.

As for all their enemies, they sigh at them.

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13 **RV 8:0 · Note** Hebrew: 'gittit' instrument or style.

14 **RV 8:2 · Cross-ref.** Mat 21:16.

15 **RV 8:4 · Note** It's important to use singular nouns in this verse, otherwise it would fail to match the singular in the next verse.

16 **RV 8:4 · Cross-ref.** Yob 7:17-18; Psa 144:3; Heb 2:6-8.

17 **RV 8:5 · Note** Although this is referring directly to humankind, we've strived to keep this segment in the singular, as many students of these songs also see messianic implications here.

18 **RV 8:6 · Cross-ref.** 1Cor 15:27; Eph 1:22; Heb 2:8.

Readers' Version

6 They tell themselves, "No one's going to change me.
No one will trouble me, even through all the generations."
7 Their mouths are full of curses and lies,[19] and they oppress others.
Mischief and evil are under their tongues.
8 They sit in ambush near the villages.
In isolated places they murder the innocent.
Their eyes stealthily watch for any vulnerable people.
9 They ambush in a hidden places like a lion in cover.
They hide so they can seize helpless people.
They capture the weak by pulling in their nets.
10 They stoop then crouch,
and unfortunate people succumb to their strength.
11 They tell themselves, "God has gone on strike—
he looks away so he never notices."
12 Yahweh, take action.
God, do something.
Don't forget those who are poor or needy.
13 Why do wicked people despise God?
They tell themselves, "You'll never come looking for me."
14 But you have seen—indeed, you notice mischief and grief to do something about it.
The victims trust you to work on their behalf.
You are a helper for the fatherless.
15 Break the hold of wicked and evil people.
Prevent them from being able to implement their wicked schemes.
16 Yahweh is king forever and ever.
He drove those other nations out of his land.
17 You've heard the request of those in need, Yahweh.
You encourage them. You pay close attention
18 to judge the orphan and oppressed,
so that mere humans will no longer be able to terrify them.

Trusting God for fair process

For the musical director: a song by David.
11:1 I've taken refuge in Yahweh.
How can you tell me,
Flutter away to your mountain like a bird?
2 Because, look, wicked people are getting their bows ready.
They've got their arrows lined up on the strings
to shoot at the godly people in the darkness.
3 If the foundations get destroyed,
what can good people do then?
4 Yahweh's in his sacred temple.
His eyes watch—his eyes examine humanity's children.
5 Yahweh examines both good people and the wicked,
but he hates those who love to inflict violence.
6 He rains burning coals and sulfur onto the wicked.
He'll send scorching hot winds to punish them
7 because Yahweh loves what is right, and that's what he does.
Godly people will get to stand in front of him.

The requesting of God

For the musical director: a song by David to be played on the eight-stringed instrument.
12:1 Help, Yahweh, because faithful people seem to have disappeared.
Those who have integrity have vanished from among humanity.
2 Everyone says empty words to their neighbours.
Everyone speaks with flattering lips and deceitful motives.
3 Yahweh, cut off all those flattering lips,
and every tongue that exaggerates.
4 These are those who have said, "With our tongues we'll get whatever we want.
When *our* lips speak, who can tell us what to do?"
5 Yahweh says, "I'll take action
because of the violence against the poor and the groans of the needy.
I'll provide the safety that they've been longing for."
6 Yahweh's words are pure words,
like silver purified in a furnace on the earth—
refined seven times over.
7 Yahweh, you will protect them.
Yes, forever protect us from this violent generation.
8 Wicked people prowl all around
when evil is promoted for humanity.

A prayer for help

For the musical director: a song by David.
13:1 Yahweh, for how long will you keep forgetting about me?
For how long will you hide yourself from me?
2 How long must I worry?
Must I have grief in my heart all day?
How long will my enemy gloat over me?
3 Look at me and answer me, Yahweh my god.
Restore my strength, or I'll die in my sleep.
4 Don't let my enemy boast that they've defeated me,
otherwise my enemies will celebrate when I'm defeated.
5 But I've trusted in your loyal commitment.
I'm happy inside because you've saved me.
6 I'll sing to Yahweh because he's been generous to me.

Responding to evil people[20]

For the musical director: a song by David.
14:1 Godless people convince themselves that there is no god.
They behave corruptly and do evil things.
No one really does what is good.[21]
2 Yahweh looks down at humanity from the heavens
to see if there are any who understand—who make an effort to discover him.
3 They've all turned away.

19 **RV 10:7 · Cross-ref.** Rom 3:14.

20 **RV 14:1 · Parallel** Psa. 53

21 **RV 14:1-3 · Cross-ref.** Rom 3:10-12.

Readers' Version

Together they've become corrupt.
There isn't anyone who does good—no one.
4 Don't those evil people know anything—
those who eat up my people just like they'd eat bread,
but they don't request help from Yahweh?
5 They tremble with dread,
because God is with those who desire to obey him.
6 You want to humiliate poor people,
even though they go to Yahweh to find safety.
7 If only help would come from Tsiyon (Zion) to rescue Yisrael (Israel).
When Yahweh brings back his people from where they were taken as captives,
then Ya'akov (Jacob) will rejoice and Yisrael will be glad!

Who does Yahweh like?

A song by David.
15:1 Who's allowed to stay in your tent?
Who can live on your sacred hill?
2 Anyone who's innocent because they do what is right
and speaks truth with integrity.
3 Those who don't use their tongues to slander others.
Those who don't harm others,
and who don't insult their neighbours.
4 Those godly people despise those rejected by Yahweh,
but they honour those who respect him.
They do what they've promised, even at their own expense.
5 They don't charge interest when they lend money.
They don't take bribes to testify against innocent people.
Those who do those things will never be rejected.

Yahweh is my security

A song by David.
16:1 Protect me, God,
because you are the one I trust for my safety.
2 I tell Yahweh, "You are my master. Anything good I do means nothing without you.
3 As for the godly people who live here, they are noble people.
I really enjoy being with them.
4 Their troubles will increase—
those who choose to worship other gods.
I won't pour out their drink offerings of blood
or even use my lips to name their gods.
5 Yahweh is all I want as my inheritance and my cup.
You ensure my future security.
6 I've had a nice piece of land measured out for me—
it's definitely a good inheritance that I received.
7 I will praise Yahweh who gives me good advice.
Even at night, my conscience teaches me what's right.
8 I made a decision to always keep Yahweh on my mind.
Nothing will worry me, because he's right here beside me
9 so I can relax and be happy,
Also I can live in safety
10 because you won't abandon my soul to Sheol.
You wouldn't permit your faithful follower to see the pit.[22]
11 You show me the path that leads to life.
I'm always happy in your presence.
I'll have pleasure forever when I'm with you."[23]

A prayer for protection

A prayer by David.
17:1 Listen to my plea for justice, Yahweh.
Pay attention to my call for help.
Take notice of my prayer coming from honest lips.
2 Consider my case and confirm that I'm innocent.
Let your eyes see what is just.
3 If you test my inner motives,
if you come to me in the night to test me,
you won't find any evil plans—
my mouth won't say anything evil.
4 As for people's actions,
it is at the word from your mouth
that I've kept myself from the ways of lawless people.
5 I've kept myself consistently on your paths.
My feet haven't slipped.
6 I call to you, God, because you answer me.
Take notice of me and listen when I speak.
7 Show your loyal commitment in a wonderful way,
you who use your power to protect
those who take refuge in you from their enemies.
8 Protect me as carefully as the pupil is protected in the eye.
Hide me like a chick under the shadow of your wings.
9 Protect me from the wicked people who assault me—
from my enemies who surround me.
10 They've closed their minds to pity.
Their mouths speak with pride.
11 They have closed in on me.
They have decided to throw me to the ground.
12 They're like a lion eager for a victim—
like a young lion crouching in ambush.
13 Take action, Yahweh.
Confront them.
Knock them down.
Rescue my life from wicked people by your sword!
14 Use your strength, Yahweh, to rescue me from men—
from people in this world whose prosperity is in this life alone.
You'll fill the bellies of your treasured ones with riches—
they'll have many children and will leave their wealth to them.
15 Because I'm obedient, I'll see your face.
When I wake up, I'll be satisfied at seeing you.

David's song of victory[24]

For the musical director: a song by Yahweh's servant David, when he sang the words of this song to Yahweh on the day that Yahweh rescued him from Sha'ul (King Saul) and all his

22 **RV 16:10 · Cross-ref.** Acts 13:35.
23 **RV 16:8-11 · Cross-ref.** Acts 2:25-28.
24 **RV 18:1 · Parallel** 2 Sam. 22:1-51

Readers' Version

other enemies.
18:1 He said:
I love you, Yahweh, my source of strength.
2 Yahweh is my rock, my fortress, the one who brings me to safety.
He's my god, my rock. I take refuge in him.
He's my shield, the power that saves me, my fortress.
3 I will call for help from Yahweh
who deserves all the praise he gets,
and then I'll be rescued from my enemies.
4 I felt like I was about to die,
and torrents of worthlessness overwhelmed me.
5 The grave seemed to be putting its ropes around me.
The snares of death trapped me.
6 In my distress I called out to Yahweh.
I cried for help to my god.
He heard my voice from his temple.
My call for help entered his presence.
It reached his ears.
7 Then the earth quaked and shook.
The foundations of the mountains trembled
and were shaken because God was angry.
8 Smoke went up from out of his nostrils,
and blazing fire came out of his mouth.
Coals were ignited by it.
9 He opened the skies and came down,
and heavy darkness was under his feet.
10 He rode on a winged creature and flew.
He glided on the wings of the wind.
11 He made darkness into a tent around him—
heavy rain clouds in the skies.
12 Hail and burning coals fell from the brightness in front of him.
13 Yahweh thundered from the heavens.
The voice of the highest one shouted.[25]
14 He shot his arrows and scattered his enemies—
many lightning bolts, and forced them to disperse.
15 Then the water channels appeared.
The foundations of the world were exposed
at your rebuke, Yahweh—
at the blast of the breath from your nostrils.
16 He reached down from above and took hold of me.
He pulled me out of the surging waters.
17 He rescued me from my powerful enemy—
from those who hated me,
because they were too strong for me.
18 They confronted me when I was in distress,
but Yahweh was my support.
19 He brought me out to a wide open place.
He saved me because he was pleased with me.
20 Yahweh has rewarded me because I've done nothing wrong.
He has restored me because I'm innocent.
21 because I've followed Yahweh's instructions
and haven't acted wickedly towards my god.
22 I keep all his instructions in mind,
and I haven't refused to follow any of his rules.
23 I've done nothing that he could blame me for
and I've kept myself from disobeying him.
24 So Yahweh has restored me because of my obedience,
because I was innocent in his sight.
25 To the faithful, you show yourself faithful.
To the blameless, you show yourself blameless.
26 To the pure, you show yourself pure,
but you're shrewd towards anyone who's crooked,
27 because you save people who are suffering,
but you bring down those with proud, uplifted eyes.
28 You give light to my lamp.
Yahweh my god lights up my darkness.
29 With your help, I can run forward into the invaders.
With my god's assistance, I can leap over a wall.
30 As for God, his ways are perfect.
Yahweh's message has been refined.
He is a shield to everyone who goes to him to stay safe,
31 because who is God except Yahweh?
Who is a reliable place of safety except our god?
32 It is God who puts strength onto me like a belt around me—
who makes my path clear of obstacles.
33 He makes me sure-footed like a deer,
and places me in the hills.[26]
34 He trains my hands for battle,
and my arms to use a bronze bow.
35 You protect and save me with your shield.
You use your power to support me,
and your favour has made me strong.
36 You've made the path for my feet wide beneath me
so that my feet haven't slipped.
37 I chased my enemies and overtook them.
I didn't turn back until they were destroyed.
38 I smashed them so that they were unable to regroup.
They have fallen under my feet.
39 You put strength on me for battle like a belt around me.
You made my enemies bow down to me.
40 You allowed me to kill my enemies.
I annihilated those who hated me.
41 They called for help, but no rescuer came.
They called out to Yahweh, but he didn't answer them.
42 I hammered them into fine pieces like dust in the wind.
I emptied them out like mud in the streets.
43 You rescued me from people's feuds.
You've made me the head over nations.
People serve me that I never knew before.
44 As soon as they heard about me, they obeyed me.

25 RV 18:13 · Note 'hail and burning coals' has been omitted from this translation as the Hebrew words are assumed to have been accidentally copied from the previous verse.

26 RV 18:33 · Cross-ref. Hab 3:19.

Readers' Version

Foreigners cower down to me.
45 The foreigners lose heart,
and came trembling out of their fortresses.
46 Yahweh lives—may my place of security be praised.
Praise the god who saved me.
47 He's the god who executes vengeance on my behalf—
who subdues the nations under me.
48 I'm set free from my enemies.
Indeed, you helped me stay ahead of those who opposed me.
You rescued me from violent men.
49 Therefore I'll give thanks to you among the nations, Yahweh,
I'll sing praises to your name.[27]
50 God gives great victory to his king,
and he shows his loyal commitment to his anointed one—
to David and to his descendants forever.

God's splendour displayed

For the musical director: a song by David.
19:1 The skies declare God's talent and splendour,
and outer space shows off his handiwork.
2 Speech pours out day after day.
Night after night it reveals knowledge.
3 There's no speech or words spoken.
No voice can be heard
4 yet their words go out over all the earth,
and their speech to the end of the world.[28]
He's placed the sun in its home in the sky.
5 The sun is like a bridegroom coming out of his room.
It's like a strong man who's glad when he can run along his path.
6 The sun rises from side of our view
and crosses the sky to the other.
Nothing escapes its heat.
7 Yahweh's instructions are perfect, restoring our motivation.
Yahweh's testimony is reliable, making simple people wise.
8 Yahweh's instructions are right, bringing inner fulfillment.
Yahweh's commands are pure, bringing light to the eyes.
9 Respect for Yahweh is pure, enduring forever.
Yahweh's rules are correct and always right.
10 They're more valuable than gold, even fine gold.
They're sweeter than honey, even the honey that drips from the honeycomb.
11 Yes, your servant is warned by Yahweh's rules.
A worthwhile reward comes from obeying them.
12 Who can discern all their own errors?
Cleanse me from hidden faults.
13 Also, keep your servant from willful sins—
don't let them not rule over me.
Then I'll be perfect,
and I will be innocent of terrible disobedience.
14 Let the words from my mouth
and even my inner thoughts
be acceptable in your sight, Yahweh—
the secure place that I can run to,
and the one who paid for my release from slavery.

A prayer for victory

For the musical director: a song by David.
20:1 May Yahweh help you whenever trouble comes.
Then may Ya'akov's (Jacob's) God protect you
2 and send help from his sanctuary,
to support you from Tsiyon (Zion).
3 May he call to mind all your offerings
and accept your burnt sacrifice. (Instrumental break.)
4 May he give you your desires that you've thought about the most,
and make all the plans that you've hoped for come to pass.
5 Then we will celebrate your victory,
and we'll raise banners in the name of our god.
May Yahweh grant all your requests.
6 Now I know that Yahweh will rescue his anointed one.
He will answer him from his sacred heaven
and use all his strength to save him.
7 Various leaders trust in various different military units,
but we will put our trust in our god Yahweh.
8 They will stumble and fall,
but we will be strong and stand firm.
9 Yahweh, rescue the king.
Answer us when we call for help.

Praise for victory

For the musical director: a song by David.
21:1 The king's glad about your strength, Yahweh.
He's very happy about the salvation you provide.
2 You've given him what he really wanted,
and haven't held back from answering his requests. (Instrumental break.)
3 You went to meet him with blessings of good things.
You placed a crown of purest gold on his head.
4 He asked you for life and you gave it to him.
You extended his life and gave him an eternal dynasty.
5 He receives great respect because of your victory.
You've given him splendour and majesty.
6 When you grant him lasting blessings,
you make him glad with the excitement of your presence.
7 The king trusts in Yahweh.
He won't waver as he experiences the loyal commitment of the highest one.
8 Your energy will find all your enemies.
Your strength will reach as far as those who hate you.
9 When you get angry, you'll burn them up like in a flaming furnace.
Yahweh will consume them in his fury, and the fire will devour them.

27 **RV 18:49 · Cross-ref.** Rom 15:9.
28 **RV 19:4 · Cross-ref.** Rom 10:18.

Readers' Version

10 You'll destroy their offspring from the earth
and their descendants from among humankind
11 because they intended to do evil against you.
They conceived a plot, but they won't succeed
12 because you will turn them back.
You'll draw your bow in front of them.
13 Yahweh, show us your strength and we'll praise you.
We'll sing, and praise your power.

A cry of pain then a praise song

For the musical director: a song by David to the tune 'The doe of the dawn'.

22:1 My god, my god, why have you abandoned me?[29]
Why are you so far from saving me
and far from my plea for help?
2 My god, I call out in the daytime for help, but you don't answer me,
and at night I'm not silent either.
3 Yet you are sinless—
accepting Yisrael's (Israel's) praises.
4 Our ancestors trusted in you.
They trusted in you, and you rescued them.
5 They called out to you for help and they were rescued.
They trusted in you and were not disappointed.
6 But I'm a worm and not a man—
a disgrace to humanity and despised by the people.
7 Everyone who sees me, taunts me.
They make faces at me.
They shake their heads at me.[30]
8 Go to Yahweh—he'll save him.
He'll rescue him because he likes him.[31]
9 You brought me out from the womb.
You made me trust you when I was at my mother's breasts.
10 I was forced to be dependant on you since birth.
You are my god since I was in my mother's womb.
11 Don't distance yourself from me, because trouble is near.
There's no one else who can help.
12 Many enemies surround me like angry bulls.
Strong bulls from Bashan have surrounded me.
13 They open their mouths wide against me
like a roaring lion tearing its victim apart.
14 I am being poured out like water and all my bones are out of joint.
My heart is like wax—it melts away within my chest.
15 My strength has dried up like a piece of fired clay.
My tongue sticks to the roof of my mouth.
You're about to let me die and return to dust
16 because dogs have surrounded me.
A band of evil men has encircled me.
They've pierced my hands and my feet.[32]
17 I can count all my bones.
They stand looking, and stare at me.
18 They divide my clothes up among themselves,
They cast lots for my garments.[33]
19 Yahweh, don't just stand at a distance.
Please hurry to help me, my strength.
20 Save my life from the sword—
my very existence from the clutch of wild dogs.
21 Save me from the lion's mouth.
Rescue me from the horns of the wild bulls.
22 I'll promote your name among my brothers.
I'll praise you in front of all the assembled people.[34]
23 You all who fear Yahweh, praise him.
All you descendants of Ya'akov (Jacob), honour him.
Stand in awe of him, all you descendants of Yisrael (Israel),
24 because he hasn't despised or detested the suffering of the one who's going through it.
Yahweh hasn't hidden away from him.
When the suffering one called out to him, he heard.
25 You're the reason that I offer praise when all the people gather.
I'll fulfill my vows publicly in front of those who fear him.
26 The oppressed people will eat and be satisfied.
Those who are interested in Yahweh will praise him.
May you all live forever.
27 Peoples from each end of the earth will remember and turn to Yahweh.
All the families of the nations will bow down before you,
28 because Yahweh is the king
and rules over the nations.
29 All the prosperous people in the world will celebrate and worship him.
All mortal people will bow before him—those who can't extend their own lives.
30 Our future offspring will serve him.
They'll tell the next generation about the master.
31 They will come and tell about his righteousness.
They'll tell what he's done to people not yet born.

Protected and blessed by the shepherd

A song by David.
23:1 Yahweh is my shepherd
so I won't lack anything.
2 He lies me down in paddocks of fresh grass.
He leads me beside a peaceful stream.
3 He refreshes my inner being.
He guides me along paths of obedience so that he'll be honoured.
4 Even when I walk through a valley in deep darkness,

29 **RV 22:1 · Cross-ref.** Mat 27:46; Mrk 15:34.
30 **RV 22:7 · Cross-ref.** Mat 27:39; Mrk 15:29; Luk 23:35.
31 **RV 22:8 · Cross-ref.** Mat 27:43.
32 **RV 22:16 · Note** In this last line, we're following the ancient Septuagint translation rather than the difficult-to-understand Hebrew text.
33 **RV 22:18 · Cross-ref.** Mat 27:35; Mrk 15:24; Luk 23:34; Yhn 19:24.
34 **RV 22:22 · Cross-ref.** Heb 2:12.

Readers' Version

I won't be afraid of being harmed.
Your rod and staff will protect and comfort me.
5 You prepare a meal for me while my enemies watch.
You give me olive oil to soothe my head.
I have so many blessings.
6 I'm certain that your goodness and your mercy will pursue me for my whole life,
and then I'll live in Yahweh's house forever.

A song by David.

God the powerful King

24:1 The earth and all its content belong to Yahweh—
the world, and everything that lives in it,
2 because he founded it on the seas,
and established it on the rivers.
3 Who will ascend Yahweh's mountain?
Who will stand in his sacred place?
4 The one with clean hands and a pure heart,
who hasn't falsely declared to be following me,
and hasn't made a promise in order to deceive others.
5 He'll receive a blessing from Yahweh
and he God of his salvation will declare him innocent.
6 Such is the generation of those who try to discover him—
those who want to imitate Ya'akov (Jacob). (Instrumental break.)
7 Look up, you gates.
Open up, everlasting doors,
so that the incredible king can come in.
8 Who's that incredible king?
Yahweh, strong and powerful.
Yahweh, victorious in battle.
9 Look up, you gates.
Open up, everlasting doors,
so that the incredible king can come in.
10 Who's that incredible king?
Commander-in-chief Yahweh.
He's that incredible king. (Instrumental break.)

A song by David.

The praying so that get to teach

א (Alef)
25:1 I offer my life to you, Yahweh.
ב (Beyt)
2 My god, I trust in you.
Don't let me be humiliated.
Don't let my enemies defeat me and then celebrate.
ג (Gimel)
3 Don't let anyone be disgraced because they'd put their trust in you.
On the other hand, may those who act treacherously without cause be ashamed.
ד (Dalet)
4 Make your ways known to me, Yahweh.
Teach me your paths.
ה (He)
5 Guide me into your truth and teach me,
because you're the god who saves me.
I wait all day long to experience your presence.
ו (Vav)
6 Call your acts of compassion and loyal commitment to mind, Yahweh,
because they've always existed.
ז (Zayin)
7 Don't think about my youthful disobedience or my rebelliousness.
Call me to mind with loyal commitment because of your goodness, Yahweh.
ח (Het)
8 Yahweh is both honest and good,
therefore he teaches sinners the way.
ט (Tet)
9 He guides the humble in what is right
and he teaches them his way.
י (Yod)
10 All Yahweh's ways are loyal commitment and faithfulness
to those who keep his agreement and his solemn commands.
כ (Kaf)
11 For the sake of your reputation, Yahweh,
forgive my disobedience because it's pretty bad.
ל (Lamed)
12 Who are those who respect Yahweh?
The master will instruct them in the path that they should choose.
מ (Mem)
13 They'll enjoy a life of goodness,
and their descendants will live peacefully in the land.
נ (Nun)
14 Yahweh's friendship is for those who respect him,
and he makes his promises known to them.
ס (Samek)
15 My eyes are always on Yahweh,
because he'll untangle my feet from the net.
ע (Ayin)
16 Turn towards me and have mercy on me,
because I'm alone and suffering.
פ (Pe)
17 My worries keep increasing—
rescue me from my distress.
צ (Tsade)
18 Take note of my suffering and troubles.
Forgive all my sins.
ק (Qof)
19 Look at my enemies because there's so many of them.
They hate me with cruel hatred.
ר (Resh)
20 Protect my life and rescue me.
Don't let me be humiliated, because I always take refuge in you.
ש (Sin/Shin)
21 May integrity and godliness preserve me,
because I wait for you to help me.
ת (Tav)
22 Rescue Yisrael (Israel), God,
from all its troubles.

Readers' Version

A song by David.

A prayer of a godly person

26:1 Declare me innocent, Yahweh,
because I have walked with integrity.
I've trusted in Yahweh without wavering.
2 Examine me, Yahweh, and test me.
Check out my mind and my motives.
3 I keep my eyes on your loyal commitment,
and I walk about in your faithfulness.
4 I don't associate with deceitful people,
or with those who are dishonest.
5 I avoid the gatherings of evildoers,
and I don't meet with the wicked.
6 I wash my hands in innocence,
and I go around your altar, Yahweh,
7 to sing a praise song
and to tell about all the wonderful things you've done.
8 Yahweh, I love the house where you live,
the place where your power and splendour is continually displayed.
9 Don't remove me along with sinners,
or my life with people blood on their hands—
10 people who are plotting wickedness,
and whose pockets are full of bribes.
11 But as for me, I'll walk with integrity.
Release me from my slavery and have mercy on me.
12 My feet stand on level ground.
I will bless Yahweh at our gatherings.

A song by David.

A prayer of praise

27:1 Yahweh is my light and the one who saves me—why should I be afraid of anyone?
Yahweh is where my life is safe—why should I be worrying?
2 When evil people approached me to wear me down,
those adversaries and enemies stumbled and fell.
3 Even when I'm surrounded by an enemy army, I won't be scared.
Although war breaks out against me, even then I'll remain confident.
4 There's one thing that I've Yahweh and that I'll aim for:
that I'll be able to stay in the house of Yahweh as long as I live.
to see Yahweh's beauty and to meditate in his temple.
5 He'll hide me in his shelter when trouble comes—
He'll conceal me under the cover of his tent .
He'll lift me high to a safe place up on a rock.
6 Then I'll be helped to achieve victory over my enemies all around me,
and I will offer celebratory sacrifices in his tent.
I'll make music and sing to Yahweh.
7 Yahweh, listen to me when I call out for help.
Have mercy on me, and answer me.
8 My gut feelings tell me that I should follow you,
so I'll strive to relate to you, Yahweh.
9 Don't stay away from me.
Don't turn your servant away in anger.
You've been my helper.
Don't leave or abandon me, God who saves me.
10 Even if my parents were to abandon me,
Yahweh would take me in.
11 Teach me your way, Yahweh.
Lead me on a level path
because of my enemies.
12 Don't let my enemies do what they want to me,
because fraudulent cases have been brought against me,
and those people thrive on violence.
13 What would've happened to me
if I hadn't believed that I would see Yahweh's goodness in the land of the living?
14 Keep expecting Yahweh to act.
Be strong and courageous. Wait for Yahweh.

A song by David.

Prayer of requesting

28:1 Yahweh, I call out to you for help, my rock of safety.
Don't refuse to hear me
because if you're silent, I'll soon be with those who are heading down to their graves.
2 Hear my pleading when I call for help from you—
when I raise my hands toward your most sacred room.
3 Don't drag me away along with the wicked—those who do evil things,
who talk about peace with their neighbours but have evil plans in their minds.
4 Give them what their actions deserve
and repay them what their wickedness demands.
Repay them what they've done
and give them what they deserve.
5 Because they don't understand what Yahweh does,
he'll tear them down and never rebuild them.
6 Blessed be Yahweh
because he's heard my requests.
7 Yahweh makes me strong and protects me like a shield.
I trust in him, and he helps me.
That's why I'm so happy inside,
and I'll praise him by singing.
8 Yahweh gives strength to his people,
and he is the place of safety for his anointed one.
9 Rescue your people
and bless your inheritance.
Be their shepherd and carry them always.

A praise song by David.

The incredible power of God's voice

29:1 Acknowledge Yahweh you sons of the mighty one,
acknowledge that greatness and power are his alone.
2 Honour the authority of Yahweh,
worship him in his pure beauty.
3 The voice of Yahweh commands the oceans,
his power thunders over many waters.
4 Yahweh's voice is so powerful,
his voice sounds so majestic.
5 Yahweh's voice splits huge trees,
it shatters the cedar trees in Levanon.
6 He makes them skip around like a calf,
Levanon and Siryon acting like a wild, young bull.
7 Yahweh's voice produces flames of fire.
8 Yahweh's voice makes the land shake,

Readers' Version

he shakes the wilderness of Kadesh.
9 Yahweh's voice makes the deer give birth in fright,
it strips the leaves from the trees,
while all the people in his temple praise him.
10 Yahweh sits on his throne conquering the flood,
he reigns forever from his seat as king.
11 Yahweh gives strength to his people,
he grants tranquil peace to his own.

Thanking Yahweh after sickness

A song by David for the temple dedication.
30:1 I'll praise you, Yahweh, because you've helped me succeed
and haven't allowed my enemies to take advantage of me.
2 Yahweh my god, I called out to you for help,
and you healed me.
3 Yahweh, you've saved me from death.
You've kept me alive from going down into the grave.
4 Sing praises to Yahweh, you who are faithful to him.
Give thanks to the sinless one
5 because his anger is only for a moment, but his favour is for a lifetime.
Weeping comes for a night, but happiness comes in the morning.
6 When things were going well, I said,
"Nothing will ever shake me."
7 Yahweh, by your favour you established me as a strong mountain,
but when you moved out of sight from me, I got worried.
8 I called out to you for help, Yahweh,
and tried to win my master's favour.
9 What advantage would there be in my death,
if I go down to the grave?
Will the dust praise you?
Will it declare your faithfulness?
10 Listen to me, Yahweh, and have mercy on me
Yahweh, be my helper.
11 You've turned my mourning into dancing for me.
You've removed my mourning clothes and dressed me with gladness instead.
12 So now my glory will sing praise to you and not be silent; Yahweh my god, I will give thanks to you forever.

Trusting Yahweh despite enemies

For the musical director: a song by David.
31:1 I go to you, Yahweh, to be safe.
Never let me be humiliated.
Rescue me, because you always do what's right.
2 Listen to me—rescue me quickly.
Be my rock that I can be secure behind—
a fortress to keep me safe.
3 Yes, you're my rock and my fortress,
and you lead and guide me in order to maintain your reputation.
4 Pluck me out of the net that they've hidden for me,
because you're my place of safety.
5 I entrust my spirit into your capable hands.
You'll redeem me, Yahweh, God of faithfulness.
6 I hate those who follow worthless trends,
but I trust in Yahweh.
7 I'll be glad and celebrate your loyal commitment,
because you saw my suffering—
you knew my internal troubles.
8 You didn't allow any enemy to get the upper hand over me.
You've set my feet in a wide open place.
9 Have mercy on me, Yahweh, because I'm distressed.
My eyes grow weary with the grief I feel in my body and soul.
10 Yes my life is weary with sorrow
and my years with groaning.
My strength fails because of my disobedience,
and my bones are wasting away.
11 People disdain me because of all my enemies.
My neighbours are appalled at my situation,
and those who know me are horrified.
Those who see me in the street cross to the other side.
12 I am forgotten like a dead person that no one thinks about any more.
I'm discarded like a broken pot.
13 I've heard the whispering of many—
terrifying news from every side
as they plot together against me.
They plot to take my life.
14 But I trust in you, Yahweh.
I declare that you're my god.
15 You control my future.
Rescue me from my enemies
and from those who are trying to get me.
16 Act kindly towards me, your servant.
Rescue me due to your loyal commitment.
17 Don't let me be humiliated, Yahweh, because I've called out to you for help.
Let the wicked be the ones who are humiliated.
Send them down to Sheol where they'll be silent.
18 Let the lying lips be silenced
that speak against the righteous defiantly
with arrogance and contempt.
19 You've stored up great goodness for those who revere you,
that you perform for those who take refuge in you
in plain sight of all humanity.
20 In the shelter of your presence, you hide them from people's evil plots.
You hide them in a shelter from the violence of people's words.
21 Praise Yahweh, because he showed me his incredible loyal commitment
when I was trapped in a besieged city.
22 In my alarm I thought, "I've gone out of your sight,"
yet you did hear my plea for help when I called out to you.
23 Love Yahweh, all you godly people.
Yahweh protects faithful people,
but he pays back the arrogant in full.
24 Be strong and confident,

Readers' Version

all you who trust in Yahweh for help.

A song[35] by David.

Admitting sin and requesting forgiveness

32:1 Blessed is the person whose transgression is forgiven,
whose disobedience is covered.
2 Blessed is the person who Yahweh counts as guiltless
and in whose spirit there's no deceit.
3 When I remained silent,
my bones ached inside
while I groaned all day long.
4 You kept the pressure on me day and night.
My strength withered up like in a summer drought. (Instrumental break.)
5 Then I acknowledged my sin to you,
and I no longer hid my iniquity.
I said, "I'll confess my transgressions to Yahweh,"
and you forgave the guilt of my sin. (Instrumental break.)
6 Every one of your faithful followers should pray to you at a time of great distress,
so that when the surging waters overflow, the waters will not reach them.
7 You're my hiding place—you'll guard me from trouble.
You surround me with victory songs. (Instrumental break.)
8 I'll instruct you and teach you in the way that you should follow.
I'll instruct you and keep my eye on you.
9 Don't be like a horse or a mule which lacks understanding—
it's only with a bridle and bit that they can be controlled
so they'll go where you want them to.
10 The wicked have many sorrows,
but Yahweh's loyal commitment will surround anyone who trusts in him.
11 Be glad in Yahweh, and celebrate, you righteous people.
Shout for joy, all of you who are honest on the inside.

A praise song

33:1 Rejoice in Yahweh, you godly people.
Praise is appropriate for those who are honest on the inside.
2 Give thanks to Yahweh with the harp.
Sing praises to him with the ten-stringed instrument.
3 Sing a new song to him.
Play skillfully and with loud shouts,
4 because Yahweh means what he says,
and everything he does is fair.
5 He loves what is right and just.
Yahweh's loyal commitment can be seen all over the world.
6 At Yahweh's command, the heavens were made,
and all the stars were made by the breath of his mouth.
7 He gathers the waters of the sea together like a heap.
He puts the oceans into storehouses.
8 Let the whole planet respect Yahweh.
Let all the inhabitants of the world stand in awe of him
9 because he spoke, then it came to be.
He commanded, and it stood in place.
10 Yahweh frustrates the alliances of nations.
He overrules the plans of the peoples.
11 Yahweh's plans stand forever—
the plans in his mind continue for all generations.
12 This nation will thrive because Yahweh is their god—
the people who he's chosen as his own inheritance.
13 Yahweh looks from heaven—he sees all the people.
14 From his residence, he looks down on all the earth's inhabitants.
15 He who formed the insides of all of them, observes everything that they do.
16 No king is saved by a huge army.
A warrior isn't saved by his great strength.
17 A horse is a false hope for victory—
in spite of his great strength, he can't rescue anyone.
18 See, Yahweh's eye is on those who respect him—
on those who put their hope on his loyal commitment
19 to save their lives from death
and to keep them alive whenever there's a famine.
20 We wait for Yahweh's response—
he's our help and our protection.
21 We're happy because of what he's done for us
because we trust in his sacred reputation.
22 Let your loyal commitment, Yahweh, be with us
as we put our hope in you.

Praising Yahweh's goodness together

A song by David who pretended to be insane in front of King Avimelek, causing the king to send him away.

א (Alef)
34:1 I will praise Yahweh at all times.
I'll always be praising him out loud.
ב (Beyt)
2 I will praise Yahweh!
Let those who are oppressed hear and celebrate.
ג (Gimel)
3 Praise Yahweh with me.
Let's compliment him together.
ד (Dalet)
4 I searched for Yahweh and he answered me,
and he helped me overcome all my fears.
ה (He)
5 Those who put their trust in him are radiant,
and have no need to feel ashamed.
ו (Vav)
6 This oppressed man called out for help
and Yahweh heard him and saved him from all his troubles.
ז (Zayin)
7 Yahweh's messenger stands guard around those who fear Yahweh
and rescues them.
ח (Het)

35 **RV 32:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

8 Taste and see that Yahweh is good.
Anyone who looks to him for their safety will prosper.
ט (Tet)
9 Fear Yahweh, you who belong to him.
There's no lack for those who honour him.
י (Yod)
10 Young lions sometimes lack food and go hungry,
but those who put their trust in Yahweh won't lack anything good.
כ (Kaf)
11 Come and listen to me, my children.
I'll teach you how to honour Yahweh.
ל (Lamed)
12 Anyone who desires life and wants a long life
in order to experience good things
מ (Mem)
13 then don't let evil words come out of your mouth,
and keep your lips from speaking lies.
נ (Nun)
14 Turn away from evil
and do good.
Seek peace
and go after it.
ס (Samek)
15 Yahweh's eyes are on those who try to obey him
and his ears are directed toward their calls for help.
ע (Ayin)
16 Yahweh works against those who do evil—
to cut off the memory of them from the earth.
פ (Pe)
17 The godly people cry out and Yahweh hears
and he rescues them from all their troubles.
צ (Tsade)
18 Yahweh is close to the brokenhearted,
and he saves whose spirits feel crushed.
ק (Qof)
19 Godly people have many troubles,
but Yahweh rescues them from them all.
ר (Resh)
20 He keeps all his bones—
not one of them will be broken.
ש (Sin/Shin)
21 Evil will bounce back and kill the wicked.
and those who hate godly people will be condemned.
ת (Tav)
22 Yahweh rescues the lives of his servants.
None of those who go to him for safety will be condemned.

A song by David.

Requesting Yahweh's help

35:1 Yahweh, work against those who work against me.
Fight against those who fight against me.
2 Take hold of your shield and your arm protector,
and come to help me.
3 Use your spear and battle ax against those who chase me.
Tell my soul, "I'm here to save you."
4 May those who seek my life be shamed and dishonoured.
Cause those who plan to harm me to be turned back and confused.
5 May they become like chaff blown around by the wind,
as Yahweh's messenger drives them away.
6 May their path be dark and slippery,
as Yahweh's messenger chases after them.
7 They set their net for me for no good reason.
Without cause they dug a pit to take my life.
8 Let destruction overtake them by surprise.
Let their own net that they set, catch them—
let them fall to their destruction in it.
9 But I'll be happy about Yahweh
and celebrate because he saves me.
10 All my bones will say, "Yahweh, who is like you,
who rescues the oppressed people from those who are too strong for them
and the poor and needy from those who try to rob them?"
11 Violent accusers come out of the woodwork
asking me about things that I know nothing about.
12 They repay me with evil for good—
I feel like I'm dying on the inside.
13 When they were sick, I wore sackcloth
as I fasted for them and prayed with my head bowed on my chest.
14 I went about in grief as if it was my brother.
I bowed my head in mourning as if it was my mother.
15 But any time that I stumbled, they were pleased and gathered together.
They gathered together against me without me knowing.
They tore at me without stopping.
16 With no respect at all, they mocked me.
They grind their teeth at me in rage.
17 My master, how much longer will you just look on for?
Rescue my soul from their destructive attacks—
my life from the lions.
18 Then I'll thank you when everyone's gathered together.
I'll praise you in front of many people.
19 Don't let my deceitful enemies celebrate over my loses.
Don't let those who hate me for no reason wink at each other,
20 because they don't talk peaceably,
but they devise deceitful stories against those in our land who live in peace.
21 They open their mouths wide against me,
having said, "Aha, Aha, our own eyes have seen it."
22 You've seen it, Yahweh, don't be silent.
My master, don't be distant from me.
23 Arouse yourself and awake to my defence.
My god and my master, defend my cause.
24 Yahweh, my god, vindicate me because you always do what is right.
Don't let my enemies celebrate over my defeat.
25 Don't let them say to themselves, "Aha, we got what

Readers' Version

we wanted."
Don't let them say, "We've obliterated him."
26 Let anyone who's happy at my distress be put to
shame and become confused.
Let those who think they're better than me be clothed
with shame and dishonour.
27 Let those who desire my vindication shout happily and
be glad.
May they continually say, "Yahweh be praised—
he who gladly ensues the welfare of his servant."
28 Then I'll tell others about your justice
and praise you all day long.

Wicked people and Yahweh's goodness

For the musical director: a song by Yahweh's servant David.
36:1 My heart struggles with the disobedience of evil people.
They see no need to worry about God
2 because they comfort themselves
thinking that their sin won't be discovered and be hated.
3 Their words are sinful and deceitful.
They don't want to be wise and do good.
4 They plot wicked things even when they're lying in bed.
They decide on a path that's no good—not rejecting evil.
5 Your loyal commitment, Yahweh, reaches to the heavens.
Your faithfulness reaches to the clouds.
6 Your righteousness is like the highest[36] mountains.
Your judgements are like the deepest ocean.
Yahweh, you preserve both people and animals.
7 God, your loyal commitment is so valuable.
You protect us like birds protect their babies under their
wings.
8 They feast from the plentiful provisions in your creation.
You let them drink the sweet water from your river.
9 We see light in your light
because you are the fountain of life.
10 Fully show your loyal commitment to those who know
you.
Extend your defence to those who are godly.
11 Don't let arrogant people approach me.
Don't let the action of wicked people drive me away.
12 The wicked people have fallen down over there.
They've been knocked down and aren't able to get up.

The endings of godly and wicked people

A song by David.
א (Alef)
37:1 Don't be irritated by those who
do evil.
Don't be envious of those who do what is wrong,
2 because they'll soon dry up like the grass
and wither as the green plants.
ב (Beyt)
3 Trust in Yahweh and do what is good.
Settle in the land and appreciate faithfulness.
4 Then delight yourself in Yahweh,
and he'll give you what you really desire.
ג (Gimel)
5 Give your path to Yahweh.
Trust in him, and he'll act on your behalf.
6 He'll display your justice like the daylight
and your innocence like the day at noon.
ד (Dalet)
7 Be still in front of Yahweh and wait patiently for him.
Don't be angry if others succeed in what they do,
or when they make evil plots.
ה (He)
8 Don't be angry and frustrated.
Don't be a worrier—that only makes trouble.
9 Those who do evil will be eliminated,
but those who strive to obey Yahweh will end up owning
the land.
ו (Vav)
10 In a little while the evil people will disappear.
You'll look at the place where they were, but they'll be
gone.
11 But the meek will inherit the land
and will delight in great prosperity.
ז (Zayin)
12 The wicked people plot against the righteous
and grind their teeth in rage against them.
13 My master laughs at them,
because he knows that their day is coming.
ח (Het)
14 The wicked have drawn out their swords and have bent
their bows
to bring the oppressed and needy down—
yes, to kill those who are godly.
15 Their swords will pierce their own hearts,
and their bows will be broken.
ט (Tet)
16 It's better to do right and only have a little,
than to be wicked and rich,
17 because the arms of the wicked people will be broken,
but Yahweh supports people who are righteous.
י (Yod)
18 Yahweh keeps an eye on those who are blameless,
and they won't lose their inheritance.
19 They won't be shamed when times are bad.
When famine comes, they'll have enough to eat,
כ (Kaf)
20 because evil people will die.
Yahweh's enemies will be like the fleeting beauty of the
fields—
they'll be consumed and disappear in the smoke.
ל (Lamed)
21 Wicked people borrow but never repay,
but the godly person is generous and gives.
22 Those who are blessed by God will own the land,
but those who are cursed by him will be wiped out.
מ (Mem)

36 **RV 36:6 · Note** Literally 'God's'.

Readers' Version

23 It is by Yahweh that a person's steps are established,
and he takes pleasure in observing their path.
24 Even if they stumble, they won't fall on their face,
because Yahweh is right there helping them.
נ (Nun)
25 I was young and now I'm old
and I've never seen the righteous person abandoned
or their children out begging for food.
26 All day long, they're gracious and lend to those more needy,
and their children become a blessing to others.
ס (Samek)
27 Turn away from evil and do what is right.
Then you will go on living,
28 because Yahweh loves justice and doesn't abandon those who are faithful to him.
They're preserved forever, but the descendants of wicked people will be eliminated.
ע (Ayin)
29 The godly people will inherit the land
and always live there.
פ (Pe)
30 Godly people expound wisdom
and promote justice.
31 God's law is always on their minds.
Their feet won't slip.
צ (Tsade)
32 The wicked person watches the righteous
and seeks to kill them.
33 Yahweh won't abandon them into the evil person's hand
or condemn them when they're judged.
ק (Qof)
34 Wait for Yahweh and stay on the path he showed you,
then he'll assist you to possess the land he promised.
You'll see those who are wicked get eliminated.
ר (Resh)
35 I've seen a wicked and terrifying person
spreading out like a luxuriant tree in its native soil.
36 However, when I passed by again, they weren't there.
I looked for them, but they couldn't be found.
ש (Sin/Shin)
37 Observe the person of integrity, and notice those who are godly.
There's a good future for a peaceful person.
38 Sinners will be totally destroyed;
The future will be cut off for wicked people.
ת (Tav)
39 Yahweh is the one who saves godly people.
He protects them in the times of trouble.
40 Yahweh helps them and rescues them.
He rescues them from evil people and saves them
because they've gone to him as a place of safety.

The requesting of person suffering

A song by David for the memorial offering.
38:1 Yahweh, don't rebuke me in your anger.
Don't punish me in your rage,
2 because your arrows pierce me,
and your hand presses me down.
3 My whole body is weak because of your anger.
There's no health in my bones because of my disobedience,
4 because my sins overwhelm me.
They're a burden that's too heavy for me.
5 My festering wounds smell bad
because of my foolish behaviour.
6 I'm stooped over and humiliated every day.
I go about mourning all day long,
7 because I have burning pain in my bowels.
My body just isn't healthy.
8 I'm numb and completely crushed.
I groan because of the anguish in my heart.
9 My master, you understand my heart's deepest longings,
and my groanings aren't hidden from you.
10 My heart pounds,
my strength fades,
and my eyesight dims.
11 My friends and companions shun me because of my condition.
My relatives keep their distance.
12 Those who want me dead lay snares for me.
They who desire harm for me speak destructive words
and say sprout treachery all day long.
13 But as for me, I'm like a deaf man who can't hear.
I'm like a mute man who says nothing.
14 I'm like a man who can't hear
and so can't so anything in my defence
15 but instead I wait for you, Yahweh.
→My master God, you'll answer me
16 because I prayed, "Hear me, so that they won't gloat over me.
If my foot slips, they'll do terrible things to me,
17 because I'm about to stumble,
and I'm in constant pain.
18 I confess my guilt.
I'm anxious because of my sin.
19 My enemies are numerous.
Those who hate me wrongfully are many.
20 They repay me with evil for good.
They hurl accusations at me although I try to do what's good.
21 Don't abandon me, Yahweh.
My god, don't be distant from me.
22 Come quickly to help me,
my master who saves me.

The telling of sin of person suffering

For the musical director: A song by David for Yedutun.
39:1 I decided that I'll watch what I say
so that I won't sin with my lips.
I'll muzzle my mouth while in the presence of evil people.
2 I kept silent.
I refrained even from saying anything good, and my pain

Readers' Version

grew worse.
3 My heart became hot when I thought about these things.
It burnt like a fire, then finally I spoke.
4 "Yahweh, make me know when the end of my life will be
and the extent of my days.
Let me see how transient I am.
5 See, you've made my days only the width of my hand,
and my lifetime is like nothing in your sight.
Surely all of humanity is just a single breath. (Instrumental break.)
6 Surely every person walks around like a shadow.
Surely everyone hurries about to accumulate riches although they don't know who'll inherit them.
7 Now, my master, what am I waiting for?
→My hope is in you.
8 Rescue me from my disobedience.
Don't allow fools to be able to mock me.
9 I can't speak and can't even open my mouth,
because it's you who has done it.
10 Stop wounding me.
I'm overwhelmed by the blow of your hand.
11 When you discipline people for disobedience,
like a moth, you consume the things they value.
Surely all people are nothing but vapour. (Instrumental break.)
12 Hear my prayer, Yahweh, and my call for help.
Listen to my weeping.
Don't be deaf to me,
because I'm like a foreigner with you—a refugee like all my ancestors were.
13 Stop staring at me so that I can smile again
before I die.

A song praising Yahweh

For the musical director: a song by David.
40:1 I waited patiently for Yahweh to help me.
He listened to me and heard my cry.
2 He brought me up out of a horrible pit in the sticky clay,
→and he set my feet on a rock and made my steps secure.
3 He's given me a new song to sing, praise to our god.
Many will see it and honour him
and will trust in Yahweh.
4 The person who trusts Yahweh will prosper
and doesn't honour proud people
or those who go astray and follow lies.
5 Yahweh my god, you've done many wonderful things,
and your thoughts about us can't be numbered.
If I declared and spoke about them,
they would be too many to count.
6 Sacrifices and offerings don't give you pleasure,
but you've opened my mind.
You didn't actually want burnt offerings or sin offerings.
7 Then said I, "See, I've come.
I'm written about in the scroll of the document.
8 I enjoy doing what you want, my god.
Your instructions are on my mind."
9 I have told everyone in the national assembly about how you always do what is right.
Yahweh, you know that I haven't shied back from doing that.
10 I haven't hidden your righteousness away in my heart—
I've declared your faithfulness and how you saved me.
I haven't concealed your loyal commitment or your trustworthiness from the national assembly.
11 Don't stop being merciful towards me, Yahweh.
Let your loyal commitment and your trustworthiness always preserve me.
12 More troubles surround me than I can even count.
My disobedience has caught up with me so that I'm no longer able to see anything else.
They're more than the hairs on my head, and my heart fails me.
13 Be pleased, Yahweh, to rescue me.
Hurry to help me, Yahweh.
14 Let those who chase me to take my life be ashamed and completely disappointed.
Let those who delight in hurting me be turned back and brought to dishonour.
15 Let those who cheer because of my fate be shocked because of their shame.
16 But may all those who seek you celebrate and be glad because of you.
Let everyone who appreciates how you rescued them, say continually, "May Yahweh be praised."
17 I'm poor and needy, yet my master thinks about me.
You're my help and you come to my rescue.
Don't delay, my god.

A prayer for healing

For the musical director: a song by David.
41:1 People who are concerned for the weak will be blessed—
→in the day of trouble, Yahweh will rescue them.
2 Yahweh will protect them and keep them alive,
and they will be blessed on the earth.
Yahweh will not hand them over to their enemies.
3 Yahweh will support them on the bed of suffering.
You'll make their bed of sickness into a bed of healing.
4 I said, "Yahweh, have mercy on me.
Heal my soul, because I've sinned against you."
5 My enemies speak evil against me, saying,
'When will he die and be forgotten?'
6 If my enemy comes to see me, he speaks hollow words.
He plots in his mind how to destroy me.
When he leaves me, he tells others about it.
7 All who hate me, whisper together against me.
They plot how to make trouble for me.
8 They say, "An evil disease has badly affected him.
Now that he's down flat, he'll never get up again."
9 Indeed, even my own close friend who I trusted,
who had meals at my place,
has betrayed me.

Readers' Version

10 But Yahweh, you have mercy on me and help me up
so that I can pay them back.
11 Because my enemy doesn't defeat me,
that's how I know that you're pleased with me.
12 As for me, you support me in my integrity
and will keep me in your mind forever.
13 May Yisrael's (Israel's) god Yahweh be praised from everlasting to everlasting.
Let it be so, yes, let it be.

Second collection[37] · Hope when depressed

For the musical director: a song[38]
by Korah's descendants.
42:1 As a deer thirsts for streams of water,
so too my soul longs for you, God.
2 My soul thirsts for God—for the living God.
When will I go and appear before God?
3 My tears are my food day and night,
as people are asking me every day, "Where's your god?"
4 These things I remember, and I pour out my soul within myself.
I travelled with the crowd and accompanied them to God's residence
with shouts of joy and praise—a multitude celebrating a festival.
5 Why are you bowed down, my soul,
and upset within me?
Put your hope in God, because I'll praise him again—
praise him for how my god's presence leads to my being saved.
6 My soul is bowed down within me,
therefore I remember you from the land of the Yarden (Jordan) river
and Mt. Hermon's heights and from Mt. Mits'ar.
7 Deep is calling to deep with the roar of your waterfalls;
All your waves and gusts flow over me.
8 During the day, Yahweh exercises his loyal commitment,
and in the night, his song is with me—
a prayer to the god who gave me life.
9 I'll ask God, my place of safety, "Why have you forgotten me?
Why do I walk around mourning because of an enemy's oppression?"
10 When those who are hostile to me rebuke me, asking me all day long, "Where's your god?"
it feels like my bones are crushed.
11 My soul, why are you bowed down?
And why are you upset within me?
Put your hope in God, because I'll thank him again—
my god's presence leads to my being saved.

Asking God for help[39]

43:1 God, declare me to be innocent,
and defend my case against an unfaithful nation.
Deliver me from deceitful and evil people.
2 For you are the god who's my place of safety.
Why have you rejected me?
Why do I walk around mourning because of an enemy's oppression?
3 Send out your light and your truth—let them lead me.
Let them bring me to your sacred mountain
and to your residence.
4 I will go to God's altar—
to the god who gives me great fulfillment.
I will praise you with the harp, oh God, my god.
5 My soul, why are you bowed down?
And why are you upset within me?
Put your hope in God, because I'll thank him again—
my god's presence leads to my being saved.

A prayer for help

For the musical director: a song[40]
by Korah's descendants.
44:1 God, we have listened with our ears.
Our ancestors have told us about the miracles you did in their time—in the old days.
2 You drove out the other nations with your power, but you planted our ancestors.
You caused suffering for other people groups, but you sent our ancestors into the land.
3 Yes, they didn't take over the land with their swords,
and their power didn't save them,
^but it was your power and your direction, because you were pleased with them.
4 God, you are my king who plans victories for Ya'akov's (Jacob's) descendants.
5 Through you we will destroy our adversaries.
In your name we will trample those who come against us,
6 because I won't trust in my bow,
and my sword won't save me.
7 Yes, you have saved us from our enemies,
and have humiliated those who hate us.
8 We've boasted in God every day,
and we will praise your name forever. (Instrumental break.)
9 Yet you've rejected and humiliated us,
and you don't go out with our armies.
10 You made us turn back from the enemy,
and those who hate us take plunder for themselves.
11 You've made us like sheep to be eaten,
and you scattered us among the nations.
12 You've sold your people for virtually nothing—
You haven't profited from their sale.
13 You've made us a reproach to our neighbours—
a contempt and a scorn to those around us.
14 You made us an insult among the other nations—
a shaking of the head among the peoples.

37 **RV 42:1 · Parallel** Songs 42–72
38 **RV 42:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
39 **RV 43:1 · Parallel** Continuation of Song 42
40 **RV 44:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

15 My dishonour is on my mind all day,
and my shame has overwhelmed me
16 because of hearing those who taunt and insult me—
facing those vengeful enemies.
17 All of this has come against us,
although we haven't forgotten you and we haven't violated your agreement.
18 Our heart hasn't turned back.
Our steps haven't strayed from your way.
19 But you've crushed us out where the jackals live,
and you've covered over us with dark blackness.
20 If we'd forgotten the name of our god
and spread out our hands towards a foreign god,
21 wouldn't God have discovered that
because he even knows our hearts' secrets?
22 Indeed, because of you we're killed all day long—
we're considered to be like sheep to be slaughtered.
23 My master, wake up. Why are you sleeping?
Do something—don't reject us forever.
24 Why do you hide away
and forget our oppression and suffering?
25 Yes, our life has sunk down into the dust—
it just as if we're lying face down on the ground.
26 Take action as our helper
and buy our freedom for us because of your loyal commitment.

A royal wedding song

For the musical director: a song[41] by Korah's descendants. A love song to be sung to the tune of 'Lilies'.
45:1 My heart is stirred with an excellent message.
I'll read aloud the words I've composed about the king.
My tongue is like the pen of a skilled secretary.
2 You are more perfect to look at than the children of humanity.
Your lips move with grace,
so we know that God has blessed you forever.
3 Strap your sword to your side, mighty warrior,
in your splendour and majesty.
4 Ride on triumphantly in your majesty because of trustworthiness, humility, and innocence.
Your powerful actions display your awesome abilities.
5 Your arrows are sharp—the peoples fall under you.
Your arrows pierce the hearts of the king's enemies.
6 Your reign, God, will continue forever.
Your kingdom is renowned for its true justice.
7 You have loved righteousness and hated wickedness,
therefore God, your god, has anointed you with the oil of gladness more than your companions.
8 All your clothes smell of myrrh, aloes, and cassia.
Stringed instruments playing from of ivory palaces have made you glad.
9 Kings' daughters are among your honourable women.
The queen stands on your right, clothed in gold from Ofir.
10 Listen, daughter, turn this way and take notice.
Forget your own people and your father's house.
11 Just like that, the king will desire your beauty.
→He's your master—submit to him.
12 The princess from Tsor (Tyre) will be there with a gift.
The rich people will beg for your favour.
13 The princess in the palace is just splendid—
her clothing is embroidered with gold thread.
14 She will be led to the king in an embroidered dress.
The virgins, her companions who'll follow her, will be brought to him.
15 They'll be led by gladness and celebration.
They'll enter the king's palace.
16 Your children will be in the positions that your ancestors used to hold—
you'll make them princes across the whole country.
17 I'll ensure that your name will be remembered by all generations,
therefore the peoples will give you thanks forever.

God's right here

For the musical director: a song by Korah's descendants. To be sung by soprano[42] voices.
46:1 God is our protection and our strength,
always ready to help when troubles come.
2 That's why we won't be afraid, even if the earth were to change—
even if the mountains were shaken into the ocean depths,
3 making its waters roar and rage,
as the mountains shake against the surging waters. (Instrumental break.)
4 There's a river whose streams make God's city happy—
the sacred place where the highest one lives.
5 God is in the middle of that city—she won't be affected.
God will help her, and he will do so at dawn.
6 The nations raged and the kingdoms were shaken.
He spoke out and the earth melted.
7 Commander-in-chief Yahweh is with us.
Ya'akov's (Jacob's) god is our protection. (Instrumental break.)
8 Come and see what Yahweh has done—
the destruction he's caused on earth.
9 He stops wars all over the world.
He breaks bows and cuts spears into pieces.
He incinerates the shields.
10 Stay quiet and be aware that I am God.
I will be honoured among the nations.
I will be honoured throughout the world.
11 Commander-in-chief Yahweh is with us.
Ya'akov's (Jacob's) god is our protection. (Instrumental break.)

God the king of entire world

For the musical director: a song[43] by Korah's descendants.

41 **RV 45:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
42 **RV 46:0 · Note** In Hebrew, like 'alamot'.
43 **RV 47:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

47:1 Clap your hands, all you peoples.
Shout to God with a cheerful voice.
2 For Yahweh the highest one can be terrifying.
He is a great king over the whole world.
3 He subdues peoples under us
and puts nations under our control.
4 He chooses our inheritance for us—
→the land which Ya'akov (Jacob) (who he loved) was proud of. (Instrumental break.)
5 God has gone up with a shout,
Yahweh ascended with a trumpet blast.
6 Sing praises to God, sing praises.
Sing praises to our king, sing praises,
7 because God is the king over the whole world.
Sing praises with understanding.
8 God reigns over the nations.
God sits on his sacred throne.
9 The nations' leaders have gathered together to the people of Avraham's god,
because God controls the nations' defences.
He is greatly honoured.
A song by Korah's descendants.

Yerushalem, God's city

48:1 Yahweh is incredible and deserves to be praised a lot,
in our god's city on his sacred hill.
2 Beautiful on the high hills,
making the whole world happy,
is Mt. Tsiyon (Zion), on the northern sides—
the great king's city.
3 God has made himself known in her towers as protector,
4 because, look, the kings assembled themselves.
They passed by together.
5 They saw it, then they were astounded.
They were dismayed, and they hurried away.
6 Trembling took hold of them there—
pain like woman who's in labour.
7 You smash the ships from Tarshish
with the east wind.
8 We've now seen what we'd heard about in Commander-in-chief Yahweh's city—
in the city of our god.
God will establish it forever. (Instrumental break.)
9 We thought about your loyal commitment, God,
when we were in the middle of your temple.
10 Your praise reaches the ends of the earth
as does your reputation, God.
→You rule with power and with justice.
11 Let Mt. Tsiyon (Zion) be glad.
Let Yehudah's (Judah's) daughters celebrate
→because of your righteous decrees.
12 Walk around Mt. Tsiyon.
Go round about her.
→Count her towers,
13 Take good notice of her walls,
and look at her palaces
→so that you can tell it to the next generation,
14 because this god is our god forever and ever.
He will be our guide all the way through to death.
For the musical director: a song by Korah's descendants.

Trusting in wealth is foolishness

49:1 Hear this, all you peoples.
Listen to this, all you inhabitants of the world,
2 both low and high—
rich and poor together.
3 I'll talk about wisdom
and my inner thoughts will be about understanding.
4 I'll listen to a proverb.
I'll introduce my riddle with a harp piece.
5 Why should I fear in evil times?
Why should I be afraid when I'm surrounded by wickedness?
6 Why should I fear those who trust in their riches
and boast about their extensive wealth?
7 It is certain that no one can redeem his brother
or pay God a ransom for him,
8 because it's very expensive to buy back someone's life,
and no one can pay what we owe.
9 No one can live forever
so that they wouldn't experience the grave,
10 because he will see decay—even wise people die.
The fool and the brute alike come to an end
→and leave their wealth to others.
11 Their inner thought is that their families will continue forever,
and the places where they live, for all future generations.
They name their lands after themselves,
12 yet people don't remain alive despite their wealth.
People die just like the animals.
13 That's the way of foolish people,
yet after they're gone, people approve of their sayings. (Instrumental break.)
14 Like sheep, they're destined for slaughter,
and death will be their shepherd.
The upright will rule over them in the morning,
and their bodies will rot in the grave,
far from their fancy homes.
15 But God will buy back my life from the power of the grave,
because he'll receive me. (Instrumental break.)
16 Don't be afraid when someone gets rich,
and if their family becomes very prominent,
17 →because when they die, they'll take nothing with them.
Their splendour can't follow them down.
18 They looked after themselves well while they lived
(and people do praise you when you live for yourself),
19 but they'll go to join their ancestors
and won't ever see the light again.
20 Anyone who has prestige but no understanding
is like the wild animals that will die.
A song by Asaf.

The true/correct worshipping

50:1 Yahweh, God, has spoken
and summoned the world from the sun's rising to its set-

Readers' Version

ting.
2 God has shone out of Tsiyon (Zion)—
the perfection of beauty.
3 Our god comes and doesn't stay silent.
A fire devours ahead of him,
and it's very stormy around him.
4 He calls to the heavens above and to the earth
→so that he can judge his people.
5 "Bring my faithful ones together to me—
those who've made an agreement with me by sacrificing."
6 The heavens will declare his righteousness,
because God himself is judge. (Instrumental break.)
7 "My people, listen and I'll speak.
I'll bring accusations against you, Yisrael (Israel).
I'm God, your god.
8 I won't scold you for your sacrifices.
You're continually sacrificing burnt offerings to me.
9 I won't accept any bull off your property,
or any billy goats out of your pens,
10 because every animal in the forest is mine,
and the cattle on a thousand hills.
11 I know all the birds in the hills,
and the wild animals in the countryside are mine.
12 I wouldn't bother telling you if I was hungry
because the world is mine including everything in it.
13 Do I eat the meat from bulls that have been sacrificed,
or drink the blood from the goats?
14 Present a thank offering to God
and honour your promises to the highest one.
15 Call out to me whenever you get into trouble.
I'll rescue you, and you'll honour me."
16 But God tells the wicked people,
"What do you have to do with reciting my instructions,
that you've taken telling others about my agreement,
17 since you hate correction
and just toss my warnings back over your shoulders?
18 When you see a thief, you think it's fine,
and you participate with those who commit adultery.
19 You allow evil to come out of your mouth,
and you use your words to deceive others.
20 You sit and speak against your brother.
You slander your own mother's son.
21 You've done these things, but I've stayed silent,
so you thought that I was someone just like yourself.
However, I'll scold you
and bring up all the things you have done, right in front of your eyes.
22 Give this careful consideration, all of you who forget God,
otherwise I will tear you to pieces,
and there'll be no one to rescue you.
23 Anyone who offers a sacrifice of thanksgiving honours me,
and anyone who decides to follow God will experience his salvation."

A prayer for forgiveness

For the musical director: a song by David from when the prophet Natan had gone to him after David had committed adultery with Bat-Sheva.
51:1 Have mercy on me, God, because of your loyal commitment.
Blot out my disobedience, because you're so merciful.
2 Wash me thoroughly from my iniquity
and make me clean from my sin
3 because I'm aware of my transgressions,
and my sin is always on my mind.
4 It's you and only you that I've sinned against,
and done what's evil in your sight.
You are right when you speak.
You are correct when you judge.
5 Yes, I was born in iniquity.
As soon as my mother conceived me, I was in sin.
6 You desire integrity in my inner self,
and you teach me wisdom in the secret place within.
7 Purify me with blood (applied to the doorway with a sprig of hyssop), and I'll be clean.
Wash me, and I will be whiter than snow.
8 Let me hear joy and gladness
→so that the bones that you've broken can be happy again.
9 Look away from my sins
and blot out all my iniquities.
10 Create a clean heart in me, God,
and renew an unwavering spirit within me.
11 Don't drive me away from your presence,
and don't take your holy spirit away from me.
12 Restore to me the joy of your salvation,
and sustain me with a willing spirit.
13 Then I'll teach other transgressors your ways,
and sinners will be converted to you.
14 God of my salvation, forgive me for shedding blood,
→and I'll happily shout about how good and righteous you are.
15 Open my lips, my master,
and my mouth will express praise to you
16 because a sacrifice wouldn't make you happy or I would give it.
You get no pleasure from burnt offerings.
17 The sacrifices that God wants are a broken spirit—
a humbled and repentant heart won't be despised by you, God.
18 Express your pleasure at Tsiyon (Zion) by doing good to us.
Rebuild Yerushalem's (Jerusalem's) walls.
19 Then you'll delight in the sacrifices of righteousness,
in burnt offerings and completely burnt offerings.
Then our people will offer bulls on your altar.

God's judgement and mercy

For the musical director: a song[44] by David written when Doeg the

44 **RV 52:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

Edomi reported to King Sha'ul that, "David went there to Ahimilik."

52:1 Why are you proud of making trouble, you powerful man?
God's loyal commitment comes every day.
2 Your tongue plans destruction—
working deceitfully like a sharp razor.
3 You love evil more than good
and lying rather than speaking the truth. (Instrumental break.)
4 You love saying anything that destroys other people,
you deceitful tongue,
5 so God will also destroy you forever.
He'll snatch you up and pluck you out of your tent
and root you out of the land of the living. (Instrumental break.)
6 Godly people will also see it and fear.
They'll laugh at him and say,
7 "Look, that's a man who didn't rely on God for his protection,
but instead trusted in the abundance of his wealth,
and he was strong when he destroyed others."
8 But as for me, I'm like a flourishing olive tree in God's house.
I'll trust in God's loyal commitment forever.
9 I'll continually thank you for what you've done.
I'll rely on your reputation, because it's good,
in the presence of your faithful followers.

Fools and human wickedness

For the musical director: a song[45] by David to be sung to the tune of 'Mahalat'.[46]

53:1 Fools tell themselves that there is no god.
They are corrupt and have done disgusting acts of evil.
There's no one who does good.[47]
2 God looks down from heaven on the children of humanity
to see if there are any with insight—
who strive to obey him.
3 They've all turned away.
Together they have become corrupt.
There's not one who does good, not even one.
4 Do those who do evil have no understanding—
those who devour my people as if they were eating bread,
and it's not God that they trust in to help them?
5 They were very worried even though it was quite irrational
because God will scatter the bones of any army that comes to attack you.
Those people will be put to shame because God has rejected them.
6 If only Yisrael's (Israel's) rescue would come from Tsiyon (Zion).
When God brings his people back from the captivity,
then Ya'akov (Jacob) will celebrate
and Yisrael will be glad.

God is my helper

For the musical director: a song[48] by David written when some people from Zif went to King Sha'ul and told him that David was hiding in their area.[49] To be accompanied by stringed instruments.

54:1 Use the strength that's part of your reputation to rescue me, God,
and use your power to declare me innocent.
2 Hear my prayer, God.
Listen to what I'm saying
3 because strangers have acted against me,
and pitiless men have tried to eliminate me.
They don't have any respect for God. (Instrumental break.)
4 But yes, God is my helper.
My master is the one who supports me.
5 He will repay my enemies with evil.
In your faithfulness, destroy them.
6 I'll sacrifice a freewill offering to you.
I'll give thanks for your reputation, Yahweh, because it's good,
7 because he's rescued me from every trouble.
I've seen my enemies being defeated.

A prayer for a person betrayed by a friend

For the musical director: a song[50] by David to be accompanied by stringed instruments.

55:1 Listen to my prayer, God,
and don't ignore my request.
2 Pay attention to me and answer me.
I'm restless and overwhelmed by my problems
3 because of what my enemy is saying.
Yes, because of the oppression by wicked people—
because they bring trouble on me and angrily persecute me.
4 My stomach has gone into a knot,
and thoughts of death terrify me.
5 Fearfulness and trembling have hit me,
and horror has overwhelmed me.
6 I said, "Oh, if only I had wings like a dove
→then I'd fly away and find a peaceful place.
7 See, then I would wander far away.
I would stay in the wilderness. (Instrumental break.)
8 I would hurry to a safe spot,
away from the stormy wind and tempest."
9 Confuse them, my master, so their words don't make

45 **RV 53:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
46 **RV 53:0 · Note** The 'Mahalat' could be a tune or an instrument or a voice style.
47 **RV 53:1-3 · Cross-ref.** Rom 3:10-12.
48 **RV 54:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
49 **RV 54:0 · Cross-ref.** 1Sa 23:19-20.
50 **RV 55:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

sense,
because I've seen violence and strife in the city.
10 Day and night they wander around the city walls.
Wickedness and trouble are in the middle of it.
11 Destruction is right there among it,
and oppression and deceit never leave its marketplace,
12 because it wasn't an enemy who taunted me. (Then I could have borne it.)
It wasn't my opponent who set himself up against me. (Then I would have hidden myself from him.)
13 But it was you—a man of similar status to myself.
My companion and close friend.
14 We'd had good times together.
We'd walked among the crowd in God's residence.
15 Let death hit them suddenly.
Let them go down alive to Sheol,
because wickedness is where they live, right among them.
16 As for me, I'll trust God to help me,
and Yahweh will save me.
17 I complain and moan morning, noon, and evening.
→He will hear my voice.
18 He'll peacefully rescue my life from those who approach me,
because there's many who fight against me.
19 God, the one who's ruled from eternity, will hear them and answer them with what they deserve. (Instrumental break.)
They never change, and they don't respect God.
20 My friend took action against those who were at peace with him.
He hasn't respected the agreement that we had.
21 His mouth was as smooth as butter, but his heart was hostile.
His words were softer than oil, but they were actually drawn swords.
22 Give your problems to Yahweh, and he'll sustain you.
He'll never allow a righteous person to be toppled.
23 But you, God, will send the wicked down into the pit of destruction.
Bloodthirsty and deceitful people won't live even half as long as others,
but I will trust in you.

The praying due trusting of God

For the musical director: a song[51] by David, written when the Pelishtim captured him at Gat.[52] To be sung to the tune of "A dove on distant oak trees".

56:1 Be merciful to me, God, because men are attacking me.
Those who fight me press their assault all day long.
2 My enemies trample me all day long,
because there are many who proudly fight against me.
3 Any time I'm afraid, I'll put my trust in you— 4 in God, whose message I praise.
I've put my trust in God—I won't be afraid of what people can do to me?
5 All day long they twist my words.
They're always thinking about how to harm me.
6 They conspire then lie hidden—watching my steps
as they just wait for the opportunity to take my life.
7 Don't let them escape when they've done evil things.
In your anger, God, bring down those people groups.
8 You keep track of my wanderings
and put my tears into your bottle.
Aren't they recorded in your book?
9 Then my enemies will pull back when call out to you for help.
I know that because God is for me.
10 In God—whose message I praise,
in Yahweh—whose message I praise,
11 in God I trust.
I'm not scared—what can anyone do to me?
12 The duty to fulfill my promises to you is on me, God.
I'll give thank offerings to you
13 because you've rescued my life from death.
You've kept me from falling into danger,
so that I can walk in front of God in the light of the living.

A prayer for protection from predators

For the musical director: a song[53] by David written when he was fleeing from Sha'ul and hid in a cave. To be sung to the tune of 'Don't destroy'.

57:1 Be merciful to me, God, be merciful to me,
because I come to you to be safe until these troubles are over.
I stay under your wings for protection until this destruction is over.
2 I will cry to the highest God—
to God, who ensures that I get justice.
3 He will send help from heaven and rescue me,
He's angry with those who crush me. (Instrumental break.)
God will let me experience his loyal commitment and his faithfulness.
4 My life is among lions.
I'm among those who are ready to devour me.
I'm among people whose teeth are spears and arrows,
and whose tongues are sharp swords.
5 May you be lifted up, God, above the skies.
May your splendour be seen by the whole world.
6 They spread out a net to catch my feet—I was distressed.
They dug a pit in front of me. They themselves have fallen into it. (Instrumental break.)
7 My heart is fixed, God, I've made my decision.
I will sing, yes, I'll sing praises.
8 Wake up, my honoured heart. Wake up, harp and other

51 **RV 56:0 · Note** In Hebrew, 'miktam' is perhaps the name of this class of song.
52 **RV 56:0 · Cross-ref.** 1Sam 21:11-15.
53 **RV 57:0 · Note** In Hebrew, 'miktam' is perhaps the name of this class of song.

Readers' Version

stringed instrument.
I'll wake up the dawn.
9 My master, I'll give thanks to you among the peoples.
I'll sing praises to you among the nations.
10 because your loyal commitment is great—reaching to the heavens,
and your faithfulness to the clouds.
11 May you be lifted up, God, above the skies.
May your splendour be seen by the whole world.

Punishment for the wicked

For the musical director: a song[54] by David. To be sung to the tune of 'Don't destroy'.
58:1 When you rulers speak, do you actually say what is right?
Do you give justice, you people?
2 No, you plan wicked schemes in your mind.
You use your hands to distribute violence throughout the land.
3 From the womb, the wicked turn from what's right.
They go astray from birth, speaking lies.
4 Their poison is like snake venom.
They're like a deaf cobra that blocks its own ears
5 then pays no attention to the snake-charmer's voice
no matter how skillful they are.
6 Break their teeth in their mouths, God.
Yahweh, break off the fangs of the young lions.
7 Let them melt away like water.
When they shoot their arrows, let them be as though they were cut in half.
8 Let them be like a snail that quietly disappears.
Like a woman's still-born child that never sees the sunlight.
9 Before your pots can feel the heat of the burning thorn twigs,
he'll sweep the branches away.
10 The godly people will celebrate when they see God's vengeance.
They'll wash their feet in the blood of the wicked
11 so that people will say, "There's definitely a reward for the righteous person.
Truly there is a god who judges the world."

A prayer for safety

For the musical director: a song[55] by David written when King Sha'ul (Saul) had sent men to watch David's house in order to kill him. To be sung to the tune of 'Don't destroy'.
59:1 Rescue me from my enemies, my god.
Protect me from those who want to attack me.
2 Keep me safe from those who do evil,
and save me from the bloodthirsty men.
3 For, see, they wait in ambush to take my life.
Fierce men gather themselves together against me,
but not because of my disobedience or my sin, Yahweh.
4 They prepare to rush me even though I've done nothing wrong.
Wake up and look, and help me.
5 You, Commander-in-chief Yahweh, the god of Yisrael (Israel),
Take action and punish all the nations.
Don't be merciful to any wicked people who've been treacherous. (Instrumental break.)
6 They return in the evening, growling like dogs
and prowl around the city.
7 Wow, they belch out with their mouths.
They use their lips like daggers
because they say, "Who can hear us?"
8 But Yahweh, you laugh at them—
you mock all the pagan nations.
9 God, my strength, I'll pay attention to you.
You are my high fortress.
10 My god will meet me with his loyal commitment.
God will allow me to see my enemies defeated.
11 Don't just kill them, or my people will forget.
Use your power to scatter them and make them fall, my master, our shield.
12 Despite their pride, let them be caught
for the sins of their mouths and the words of their lips,
and for the curses and lies that they express.
13 Eliminate them in your anger
Consume them so that they'll no longer exist.
Let them know that God rules in Ya'akov (Jacob),
→and to the ends of the earth. (Instrumental break.)
14 At evening they return,
howling like dogs prowling around the city.
15 They wander around looking for food
and they growl if they're not satisfied.
16 But I'll sing about your strength,
and in the morning I'll sing about your loyal commitment.
because you've been my high fortress
and a place of safety at the time of my distress.
17 To you, my strength, I'll sing praises
because God is my high fortress—the god who demonstrates loyal commitment.

A prayer for military help

For the musical director: a song[56] by David for teaching written when he fought with Aram-Naharayim and with Aram-Tsovah, and Yoav returned and killed twelve thousand Edomim in the Salt Valley. To be sung to the tune of 'The Lily of Testimony'.
60:1 God, you've abandoned us—you've broken through our defenses.
You've been angry—restore us again.
2 You've made the land tremble—you've torn it apart.
→Heal its fissures, because it's shaking.
3 You've made your people see difficult things.
You've given us wine to drink that makes us stagger.

54 RV 58:0 · Note In Hebrew, 'miktam' is perhaps the name of this class of song.
55 RV 59:0 · Note In Hebrew, 'miktam' is perhaps the name of this class of song.
56 RV 60:0 · Note In Hebrew, 'miktam' is perhaps the name of this class of song.

Readers' Version

4 You've set up a banner for those who honour you,
to be displayed against those who flee from the battle.
(Instrumental break.)
5 Use your strength to rescue those you love
and answer us
6 God has spoken from his sacred place, "I'll celebrate.
I'll divide Shekem
and apportion out the Sukot Valley.
7 Gilead is mine,
and Menasheh (Manasseh) is mine.
Efrayim (Ephraim)/Yisrael (Israel) also is my helmet.
Yehudah (Judah) is my scepter.
8 Moav (Moab) is my wash-basin.
I'll toss my shoe on Edom to indicate my ownership of it.
I'll shout triumphantly because of Peleshet."
9 Who will bring me into the fortified city?
Who will lead me to Edom?
10 But it seems that you've rejected us, God?
You don't join our army when they go into battle.
11 Give us help against our enemy,
because human help is worthless.
12 We'll win with God's help.
He'll trample our enemies down.

A prayer for protection

For the musical director: a song by David to be accompanied by stringed instruments.

61:1 Hear my call for help, God.
Answer my prayer.
2 I call to you from the ends of the earth when I feel faint.
→Lead me to the rock of stability that's high above me
3 because you've been a place of protection for me—
a tower that's fortified from the enemy.
4 Let me live in your tent forever.
Let me find protection under the shelter of your wings.
(Instrumental break.)
5 because you, God, have heard my promises.
You've given me the inheritance that's given to those who honour you.
6 You'll prolong the king's life—
his years will be like generation after generation.
7 May he sit enthroned in God's presence forever.
May loyal commitment and faithfulness preserve him.
8 I'll sing praise to you forever
so that I can fulfil my promises every day.

Trusting in God

For the musical director: a song by David Hidutun.

62:1 I wait in silence for God alone.
He's the only one who can rescue me.
2 He alone is my rock and the one who rescues me.
He's my fortified tower—no enemy will get me out of there.
3 How long, all of you, will you attack a man?
All of you will be murdered INVESTIGATE
like a leaning wall or a wobbling fence.
4 They plan to bring him down from his high position.
They love to tell lies—
they bless him with their mouths, but in their minds they curse him. (Instrumental break.)
5 I wait in silence for God alone
because I've placed my hope in him.
6 He alone is my rock and the one who rescues me.
He's my fortified tower—no enemy will get me out of there.
7 It's God who saves and honours me.
I find my safe place in God and he's the source of my strength.
8 Trust him at all times, you people.
Tell him all your troubles.
God is a place where we can be protected. (Instrumental break.)
9 Humans are nothing but a puff of wind.
They don't weigh much on the scales.
→Even when weighed together, they're lighter than air.
10 Don't rely on extortion or robbery.
Don't hope uselessly in your wealth,
→because it'll bear no fruit—don't fix your heart on them.
11 God has spoken once.
Twice I've heard this:
→all power comes from God.
12 Also, loyal commitment comes from you, my master,
because you pay back every person for what they've done.

Staying close to God

A song by David when he was in the Yehudah wilderness.

63:1 God, you're my god. I'm eager to get to know you.
My inner being thirsts for you, and my body needs you
in a dry and depressing land where there's no water,
2 so I've been to the sanctuary to see you—
to see your power and your splendour
3 because your loyal commitment is better than life itself.
My lips will praise you.
4 So I will use my life to bless you.
I will lift up my hands to honour you.
5 My mind will be satisfied as if it's had a good meal.
My mouth will gladly praise you
6 on my bed as I think about you.
I will meditate about you during the night
7 because you have helped me.
Under your protection, I sing with happiness
8 I stay close to you—
you use your power to support me.
9 Those who are trying to destroy me
will end up down deep under the earth instead.
10 They'll experience the wrong end of the sword—
they'll become food for jackals.
11 But the king will express his happiness about God.
Everyone who trusts in God will boast,
but he won't allow liars to say anything.

Trusting God for protection

For the musical director: a song by David.

64:1 Hear my voice of complaint, God.
Save my from my enemies that I fear.
2 Protect me from the secret plots of wicked people—

Readers' Version

from the scheming of those who do evil.
3 They have sharpened their tongues like swords.
They have targeted their bitter words like aiming arrows
4 to shoot at innocent people from their ambush—
they shoot suddenly and don't fear any consequences.
5 They encourage each other with their wicked plans.
They talk about secretly laying their traps,
asking who will notice them.
6 They plot crimes, conceiving the 'perfect plan'.
Humankind's inner thoughts and desires run deep.
7 But God will shoot them—
suddenly they'll be wounded by arrows.
8 Their own tongues will bring them to ruin.
Everyone who sees them will just shake their heads.
9 All of humankind will fear God
and talk about what he's done.
Yes, they'll ponder what happened.
10 Those who do what is right will be glad about Yahweh
and take shelter in him.
Every godly person will praise him.

Praising and thanking God

For the musical director: a song by David.
65:1 Our praise is ready for you, God in Tsiyon (Zion).
We've fulfilled our vows.
2 You hear prayers.
Everyone goes to you.
3 Our sinful activities hold us back,
but you forgive our disobedience.
4 Anyone you choose to bring near to you is honoured,
then they can live in your courtyards.
We'll be satisfied with the goodness of your house—
your holy temple.
5 God of our salvation, answer us
by awesome acts of justice—
yes, you who are hope of all this entire region,
as well as the hope of those who are far across the sea.
6 You created the mountains with your power.
You have plenty of strength.
7 You calm the roaring oceans—
the roaring of their waves
and the turmoil of the nations.
8 Those who live all around the world
are amazed by the evidence of your activities.
You make them happy from the east to the west.
9 You look after the world and water it.
You greatly enrich it.
God's river is full of water.
You've prepared the earth to produce grain.
10 You generously water its ploughed furrows—
your rain flattens down the ridges between them.
You make the soil soft with rain showers
then you bless what grows there.
11 You crown the yearly harvest with your bounty,
and your farm-wagons overflow with plenty.
12 The pastures in the wilderness drip with dew,
and the hills are cloaked with gladness.
13 The pastures are blanketed with sheep and goats.
The valleys also are covered over with grain;
They shout with gladness and sing.
For the musical director: a song.

Praising and thanking God

66:1 Shout happily to God you people all over the world.
2 Sing about his incredible reputation.
Make your praise of him sound great.
3 Tell God, "It's awesome what you do.
Your incredible power causes your enemies to cower.
4 The whole world will bow down to you.
They'll sing to praise you and your reputation." (Instrumental break.)
5 Come and see what God's done.
His activities among humanity are awesome.
6 He turned the sea into dry land.[57]
They walked through the river on foot.[58]
Let's keep celebrating what he did there.
7 He rules forever with his strength.
His eyes keep watch on the nations.
Don't let rebellious people pat themselves on the back. (Instrumental break.)
8 Be a blessing to God, you people groups.
Let the sounds of praising him be heard.
9 He maintains us among the living,
and doesn't allow our feet to slip.
10 For you, God, have tested us.
You've purified us like refined silver.
11 You led us like fish into a net.
You made us carry a heavy load on our backs.
12 You let enemy horsemen ride over our heads.
We went through fire and through water,
but you brought us out to a wide-open place.
13 I will enter your temple with burnt offerings.
I will give the amount that I promised
14 with my own lips—
that vow that I made when I was in a predicament.
15 I'll offer burnt offerings of fattened animals to you
with the sweet aroma of rams.
I will offer bulls and goats. (Instrumental break.)
16 All of you who respect God, come and listen
and I'll tell you about what he's done for me.
17 I called out to him for help with my mouth,
then I praised him with my tongue.
18 If I had considered doing evil,
my master wouldn't have listened to me.
19 Nevertheless God listened to me.
He paid attention to my prayers.
20 God deserves praise—he hasn't turned away from my prayer
or withheld his loyal commitment to me.

57 **RV 66:6 · Cross-ref.** Exo 14:21.
58 **RV 66:6 · Cross-ref.** Josh 3:14-17.

Readers' Version

A song thanking God

For the musical director: a praise song to be accompanied by stringed instruments.

67:1 May God be gracious to us and bless us,
and show kindness towards us (Instrumental break.)
2 so that those living on earth will know what you're like.
All the nations will learn about your salvation.
3 Let the peoples praise you, God.
Let all the people groups praise you.
4 Let the nations be glad and sing happily,
because you'll judge the peoples with impartiality,
and govern the nations around the world. (Instrumental break.)
5 Let the peoples praise you, God.
Let all the people groups praise you.
6 The earth has yielded its harvest.
God, our god, has blessed us.
7 May God bless us,
and may people all around the world respect him.

A song of victory

For the musical director: a song by David.

68:1 Let God take action so his enemies get scattered.
Let those who hate him flee away from him
2 like smoke is driven away.
Drive them away like wax melts beside a flame,
Let the wicked perish in God's presence.
3 However let the godly people be glad.
Let them be happy in God's presence.
May they celebrate with gladness.
4 Sing to God—sing praises about his reputation.
Praise the one who rides on the clouds.
His name is Yah, so celebrate in front of him.
5 A father of the fatherless,
a protector of the widows,
is God in the sin-free place where he lives.
6 God puts solitary people into homes.
He brings out the prisoners to live in prosperity,
but those who are rebellious live in a dry, barren land.
7 God, when you went out ahead of your people,
you marched through the wilderness. (Instrumental break.)
8 The earth trembled and the skies also dropped rain in God's presence—
in the presence of God at Sinay,
in the presence of Yisrael's (Israel's) god.
9 You sent plentiful rain around.
You strengthened your inheritance when it was famished.
10 Your people lived in that land.
You, God, gave to the poor out of your goodness.
11 My master gave an order
and a large army proclaimed it.
12 Kings of armies flee—they take off—
she who waits at home divides out the loot.
13 Although you lie down out there among the sheepfolds,
you'll be like the wings of a dove covered with silver,
and her feathers covered with yellow gold
14 The powerful one scattered kings there.
It was as when it snowed on Mt. Tsalmon.
15 Mt. Bashan is one of God's large mountains.
The hill country of Bashan has many mountain peaks.
16 Why do you look in envy, you high hill country,
at the mountain which God desires for the place he will live?
Indeed, Yahweh will live in it forever.
17 God has many thousands of chariots—thousands of thousands.
My master is among them in the sacred place,
like he was at Sinay.
18 You have ascended on high.
You have led away captives.
You have received gifts from among men,
even from those who were rebellious,
so that you, Yahweh God, might live there.
19 Blessed be my master, who carries a load for us each day—
the god who's our salvation. (Instrumental break.)
20 God is a god who saves people.
My master Yahweh is the one who is able to rescue us from death.
21 But God will smash the heads of his enemies—
the hair on the head of those who continue with their guilty acts.
22 My master said, "I'll bring my enemies back from Bashan.
I'll bring them back from the depths of the ocean
23 so that you can crush your enemies—dipping your foot in blood,
and so that your dogs' tongues can have their share too from your enemies."
24 People have seen your processions, God—
the processions of my god, my King, into the sacred place.
25 The singers went first with the musicians behind them,
and the girls playing tambourines were in the middle.
26 Bless God in the large congregation.
Praise Yahweh, you who are from the fountain of Yisrael (Israel).
27 First there's Benyamin, the smallest tribe,
then the leaders of Yehudah (Judah) with their large numbers,
then the leaders of Zevulun and the leaders of Naftali (Naphtali).
28 Yisrael, your god has predetermined your strength.
Reveal your power to us, God, as you have done in times past
29 because of your temple in Yerushalem (Jerusalem),
where kings bring gifts to you.
30 Shout in battle against the wild animals in the reeds,
against the peoples, that multitude of bulls and calves.
Humiliate them and make them bring you gifts.
Scatter the people groups who love to attack other coun-

Readers' Version

tries.
31 Princes will come out of Mitsrayim (Egypt).
Kush (Ethiopia) will hurry to reach out to God with her hands.
32 Sing to God, you kingdoms around the world. (Instrumental break.)
33 To him who rides on the heaven of heavens, which exists from ancient times.
See, he lifts up his voice with strength.
34 Acknowledge God's strength—
His sovereignty is over Yisrael (Israel) and his power in the skies.
35 God, you are awesome in your sacred place.
Yisrael's god—he's the one who gives power and strength to his people.
Praise God.

A request for help

For the musical director: a song by David to be sung to the tune of 'Lilies'.
69:1 Save me, God, because the waters have reached my neck.
2 I sink in deep mud where there's nowhere to stand.
I have come into deep waters where the floods flow over me.
3 I'm exhausted from my crying for help—my throat is dry.
My eyes have failed while I've been waiting for my god.
4 There's more people who hate me without even knowing why, than there are hairs on my head.
I have many enemies who want to destroy me, but for no good reason.
I'm forced to 'give back' what I didn't steal in the first place.
5 God, you know the silly things that I do,
and none of my sins can be hidden from you.
6 Don't let those who hope in you be put to shame because of me, my master, Commander-in-chief Yahweh.
Don't let those who need your help be humiliated because of me, God of Yisrael (Israel).
7 I've been ridiculed for following you—
shame has covered my face.
8 I've become a stranger to my siblings—
yes, a foreigner to my mother's children
9 because my zeal for your temple has eaten me up,
and the rebukes of those who rebuke you have fallen on me.
10 When I wept and chose not to eat,
they insulted me.
11 When I put on rough sackcloth,
they just turned me into a joke.
12 Those who sit around the community court talk about me,
and drunkards sing about me.
13 Even so, my prayer is to you, Yahweh,
when you're feeling favourable towards me.
From the strength of your loyal commitment,
answer me for sure by rescuing me.
14 Pull me out of the mud, and don't let me sink.
Rescue me from those who hate me, and from deep waters.
15 Don't let the floods of water overwhelm me,
or let the deep swallow me up.
Don't let the pit close its mouth over me.
16 Answer me, Yahweh, because your loyal commitment is good.
Turn to me because you've shown so much mercy towards me.
17 Don't hide from me, your servant.
Answer me quickly, because I'm in distress.
18 Come to me and redeem me.
Ransom me because of my enemies.
19 You know my rebuke, my shame, and my dishonour.
All my adversaries report my failings to you.
20 Their insults have broken my heart—I'm full of heaviness.
I looked for someone to take pity, but no one was there.
I looked for someone to encourage me, but I didn't find anyone.
21 They gave me poison to eat.
When I was thirsty, they gave me vinegar to drink.
22 Let their table become a snare to catch them in their own schemes.
When they think they're safe, let it become a trap.
23 Let their eyes be darkened so they won't be able to see anything,
and make their legs continually shake.
24 Pour your indignation out on them,
and let the fierceness of your anger overtake them.
25 Let their place become uninhabited.
Don't let anyone live in their tents
26 because they persecuted the one you struck down.
They multiplied the pain of those that you had already wounded.
27 Add sin after sin to their record.
Don't let them try to tell you about their 'innocence'.
28 Let them be blotted out of the book of life
and not have their names written down along with the names of the godly.
29 As for me, I'm suffering and in pain.
Yes God, protect me and rescue me.
30 I'll praise God with a song
and with thankfulness, I'll tell about his goodness.
31 That will please Yahweh better than sacrificing a cow,
or a physical bull that has horns and hooves.
32 Humble people will see it and be glad.
You who want to obey God, let your hearts live
33 because Yahweh listens to the poor,
and he doesn't despise his people when they're imprisoned.
34 Let heaven and earth praise him,
including the seas and everything in them that moves.
35 For God will save Tsiyon (Zion)
and will rebuild the cities of Yehudah (Judah).
The people will live there and have it for their own.
36 The descendants of his people will inherit it,

Readers' Version

and those who love him will live there safely.

For the musical director: a song by David for the memorial offering.

A prayer for help[59]

70:1 Save me, God.

Yahweh, hurry here to help me.

2 Let those who try to take my life be ashamed and humiliated.

Let those who take pleasure in my pain be turned back and brought to dishonour.

3 Let those who say, "Aha, aha," be turned back because of their shame.

4 Let all those who strive to follow you, celebrate and be glad about you.

Let those who rely on you to rescue them always say, "May God be praised."

5 But I'm poor and needy. Hurry to me, God.

You're my help and you rescue me. Yahweh, don't delay.

Prayer for long-term protection

71:1 I find my safety in you, Yahweh.

Let me never be put to shame.

2 Rescue me and make me safe in your righteousness.

Turn your ear to me and save me.

3 Be a rock of safety for me, where I can always go.

You've given the command to save me because you're my rock and my fortress.

4 Rescue me, my god, out of the control of wicked people—

out of the grasp of the unrighteous and cruel

5 because you're my hope, Yahweh my master.

I've trusted in you ever since I was a child.

6 I've been supported by you from the womb.

It was you who took me out of my mother's belly.

→My praise will be always about you.

7 I'm a marvel to many people.

You're my secure shelter.

8 My mouth will be filled with praise for you,

filled all day with your honour.

9 Don't throw me away in my time of old age.

Don't abandon me when my strength fails,

10 because my enemies are talking about me.

Those who watch for my life are plotting together.

11 They say, "God's abandoned him now.

Pursue him and capture him, because there's no one to rescue him."

12 Don't stay far away from me, God.

My god, hurry to help me.

13 Let those who are hostile to my life be put to shame and destroyed.

Let those who seek my hurt be covered with rebuke and dishonour.

14 Meanwhile, I'll always be expecting you to help me

and will praise you more and more.

15 I'll tell about your righteousness and your salvation all day,

although I can't count your goodness.

16 I will talk about the powerful actions by Yahweh my master.

I'll make mention of your righteousness, yours alone.

17 God, you have taught me from my youth.

Even now I'm excited to tell about the wonderful things you've done.

18 Indeed, even when I'm old and grey, God, don't abandon me,

as I've been declaring your strength to the next generation—

your power to everyone who is to come.

19 Your justice and fairness is unable to be challenged.

You who've done great things, God, who else is like you?

20 You who made me see many troubles, will revive us again,

and will bring us back up from the depths of the earth.

21 May you increase my honour.

Turn again and comfort me.

22 I'll also praise you for your trustworthiness with the harp, my god.

I'll make music for you with the harp, holy one of Yisrael (Israel).

23 When I sing praise to you, my lips will shout for joy,

along with my soul which you have paid to have released.

24 My tongue will also talk about your righteousness all day long,

→because those who tried to hurt me have been put to shame and are confused.

A song by Shelomoh (Solomon).

A prayer to bless the king

72:1 Give the king your righteous decrees, God,

your righteousness to the king's son.

2 May he judge your people fairly

and your poor with justice.

3 May the mountains produce peace for the people.

May the hills produce godliness.

4 May he vindicate the poor among the people.

May he save the children of the needy

and crush the oppressors.

5 May they honour you while the sun endures,

and as long as the moon lasts throughout all the generations.

6 May he come down like rain on the mown grass,

like showers that water the earth.

7 May godly people flourish throughout his days as king,

and may there be an abundance of peace till the moon is no more.

8 May he have dominion from sea to sea,

and from the Perat (Euphrates) to the ends of the earth.

9 May those who live in the wilderness bow down before him.

May his enemies lick the dust.

10 May the kings of Tarshish and of the islands be forced to pay tribute.

May the kings of Sheva and Seva offer gifts.

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59 **RV 70:1** · **Parallel** Psa. 40:13-17

Readers' Version

11 Indeed, may all kings bow down to him.
May all nations serve him
12 because he helps any needy person who cries out
and the poor person who has no other helper.
13 He has pity on the poor and needy,
and he saves the lives of needy people.
14 He redeems their lives from oppression and violence.
Their life is precious to him.
15 May he live—may Sheva's gold be given to him.
May people always pray for him.
May God bless him all day long.
16 May there be abundance of grain in the land—on the mountaintops may their crops wave.
May the fruit of it be like Levanon.
May the people flourish in the cities like the grass across the land.
17 May his good reputation endure forever.
May his fame continue as long as the sun.
May people be blessed in him.
May all nations call him blessed.
18 May Yisrael's (Israel's) god, Yahweh, be blessed.
He alone does wonderful things.
19 May his wonderful name be blessed forever,
and may the whole earth be filled with his splendour.
May it be so.
20 This ends the prayers of Yishay's (Jesse's) son, David.

Third collection[60] · The need for justice

A song by Asaf.
73:1 Surely God is good to Yisrael (Israel)—
to those with pure motives
2 but as for me, my feet almost slipped.
My steps were caused to nearly slide out from under me
3 because I was envious of arrogant people
when I saw how wicked people prosper,
4 because they live without pains
and their bodies are strong and healthy.
5 They are free from normal human struggles,
and they don't suffer along with everyone else.
6 Therefore pride is a necklace for them—
violence covers them like a coat.
7 Their eyes bulge out from their fatness.
Their heads are full of imaginative schemes.
8 They mock and speak with oppressive evil.
They speak from an elevated place.[61]
9 They set their mouth in the heavens,
and their tongue goes through the earth.[62]
10 Therefore his people turn here,
and full waters are drained in/by them.[63]
11 Then they say, "How does God know?
Does the highest one notice what's going on?"
12 Look at these wicked people.
They're always at ease—increasing in wealth.
13 Surely I wasted my time keeping my mind pure
and washing my hands in innocence,
14 because I've been stricken throughout the day,
and punished every morning.
15 If I'd said that I'd speak like that,
wow, I would have betrayed your children's generation.
16 And when I thought about how to understand this,
it was very difficult for me to figure it out
17 until I went into God's sanctuaries,
then I discerned their end.
18 Surely you put them onto slippery places.
You make them fall to destruction.
19 How they are brought down to nothing as in a moment.
They're finished—they come to a terrifying end
20 My master, when you rouse yourself, you'll despise their image,
like a dream after the person wakes up.
21 When my heart was embittered,
and my organs felt like they had a knife in them,
22 I was stupid and ignorant.
I acted toward you like an animal.
23 Yet I'm with you continuously—
you take hold of my right hand.
24 You guide me with your counsel,
and afterward you'll receive me with honour.
25 Who else do I have I in heaven to help me other than you?
And there's nothing on the earth that I desire more than you.
26 My muscles and my heart fail,
but God is the strength of my heart and my fulfilment forever.
27 Yes, listen, those who are far from you must die.
You destroy every one who's unfaithful to you.
28 As for me, approaching God is good for me.
I have made my master Yahweh my safe place
so that I can tell everyone about what you've done.

Requesting God's help

A song[64] by Asaf.
74:1 Why God, have you rejected us forever?
Why are you so angry at the sheep in your pasture?
2 Remember your congregation that you acquired in times past,
which you have redeemed to be the tribe of your inheritance.
This Mt. Tsiyon (Zion), where you've lived.
3 Take your feet to see the perpetual ruins.
All the damage that the enemy has done to the sanctuary.

60 **RV 73:1 · Parallel** Songs 73–89
61 **RV 73:8 · Note** It's not clear from the Hebrew, if this refers to somewhere physical, or to an attitude like 'arrogance'.
62 **RV 73:9 · Note** Left literal because meaning/application is unclear.
63 **RV 73:10 · Note** Left literal because meaning/application is unclear.
64 **RV 74:0 · Note** In Hebrew, 'maskil', is perhaps the name of this class of song.

Readers' Version

4 Your adversaries have roared in the middle of your meeting place.
They've set up their banners as signs.
5 They acted like men chopping down a forest with axes.
6 And now, with axe and hammers,
they smash up all its carved panels.
7 They have burnt your sanctuary to the ground.
They have profaned the place where your name is attached.
8 They said in their hearts, "We'll totally crush them."
They've burnt all of the meeting places of God in the country.
9 There aren't any signs for us to watch.
There's no longer any prophet,
and there's no one among us who knows how long this will last.
10 How much longer, God, will the enemy be able to mock for?
Will the enemy be able to treat your name with contempt forever?
11 Why do you withdraw your hand of power?
Take it out of your pocket and destroy them.
12 Yet God is my king from times past,
rescuing us in a range of locations.
13 You divided the sea by your strength.
You smashed the heads of the sea monsters in the waters.
14 You crushed the sea dragon's heads.[65]
You fed him to those living in the wilderness.
15 You broke open springs and streams.
You dried up flowing rivers.
16 The day is yours, and the night is also yours.
You set the sun and moon in place.
17 You have set all the borders of the earth.
You have made summer and winter.
18 Call to mind how the enemy hurled insults at you, Yahweh,
and that a foolish nation has belittled your name.
19 Don't just allow a wild animal to take your dove's life.
Don't forget the life of your oppressed people forever.
20 Remember your promises as part of our agreement,
because the dark regions of the country are full of places of violence.
21 Don't let the oppressed be turned back in shame.
Let the poor and oppressed have good reason to praise you.
22 Take action, God; defend your own honour.
Take notice of how fools insult you all day long.
23 Don't forget the voice of your enemies
or the uproar of those who continually defy you.

For the musical director: a song by Asaf to be sung to the tune of 'Don't destroy'. **God the judge**

75:1 We give thanks to you, God.
We thank you because you reveal your presence.
People talk about the amazing things you've done.
2 At the appointed time I will judge fairly.
3 Although the earth and all its inhabitants shake in fear,
I'll steady the earth's foundations. (Instrumental break.)
4 I told the arrogant, "Stop bragging,"
and the wicked, "Don't blow your own trumpet.
5 Don't raise your head ready to charge.
Don't speak with your nose in the air."
6 It's not from the east or from the west,
and it is not from the wilderness that lifting up comes
7 because God is the judge.
He brings one down one and lifts up another
8 because Yahweh has a full cup of foaming wine mixed with spices
that he holds in his hand and pours it out.
Surely all the wicked people across the earth will drink it to the last drop.
9 But I will continually talk about what you've done;
I'll sing praises to Ya'akov's (Jacob's) god.
10 He says, "I'll destroy the power of the wicked,
but will increase the strength of the righteous."

For the musical director: a song by Asaf to be accompanied by stringed instruments. **God is victorious**

76:1 God has made himself known in Yehudah (Judah).
His reputation is great in Yisrael (Israel).
2 His tent is in Shalem.
His residence is in Tsiyon (Zion).
3 There he broke the arrows that were for the bow,
the shield, the sword, and the other weapons of war. (Instrumental break.)
4 You shine brightly and reveal your splendour,
above the hills where you killed your victims.
5 The brave warriors were plundered.
They slept their last sleep.
All the warriors were helpless.
6 At your rebuke, God of Ya'akov (Jacob),
both rider and horse fell asleep.
7 You, yes you, are to be feared.
Who can stand in your sight when you are angry?
8 You made your judgement heard from heaven.
The earth was afraid and silent
9 when you, God, took action to execute judgement
and to save all oppressed people across the world. (Instrumental break.)
10 Surely your angry judgement against humanity will bring you praise.
You cloak yourself with what's left of your anger.
11 Make promises to your god Yahweh, then keep them.
May all who surround him bring gifts to him who expects to be obeyed.
12 He humbles the spirit of the princes.
He's feared by the kings across the world.

For the musical director: a song for Yedutun by Asaf. **God's leadership**

77:1 I will call out to God with my voice.
I'll call with my voice to God, and my god will hear me.

65 **RV 74:14 · Cross-ref.** Job 41:1-34.

Readers' Version

2 When I had troubles, I asked my master for help.
At night I stretched my hands out, and they didn't get tired.
The knot in my stomach wouldn't go away.
3 I thought of God as I groaned.
I thought about him as I grew faint. (Instrumental break.)
4 You held my eyes open.
I was too troubled to speak.
5 I thought about the days of old,
about times long past.
6 I call my song to remembrance in the night.
I meditate within my heart,
and my spirit makes searches around diligently.
7 Will my master reject me forever?
Will he never again show me favour?
8 Was his loyal commitment gone forever?
Had his promise failed forever?
9 Had God forgotten to be gracious?
Had his anger masked his compassion? (Instrumental break.)
10 I said, "This is what saddens me:
→the highest one no longer using his power to help us."
11 But I will call to mind what you've done previously, Yahweh.
I will think about the wonderful things that you did in the past.
12 I will ponder all your activities
and will reflect on them.
13 Your way, God, is without imperfection.
What god compares to our terrific God?
14 You are the god who does miracles.
You've revealed your strength among the peoples.
15 You gave your people victory by use of your great power—
the descendants of Ya'akov (Jacob) and Yosef (Joseph). (Instrumental break.)
16 The waters saw you, God.
The waters saw you, and they were afraid.
The ocean depths trembled.
17 The clouds poured down water.
The cloudy skies also emitted a thunderous sound.
Your arrows of lightning flew about.
18 Your thunderous voice was heard in the wind.
The lightning lit up the world.
The earth trembled and shook.
19 Your path went through the sea
and your trail through the surging waters,
but your footprints couldn't be seen.
20 You led your people like a flock
under the supervision of Mosheh (Moses) and Aharon (Aaron).

A song[66] by Asaf.

God's past goodness

78:1 Hear my teaching, my people.
Listen to what I'm saying.
2 I will speak out in parables;
I will sing about hidden things about the past.[67]
3 These are things that we have heard and learnt—
things that our ancestors have told us.
4 We won't keep them from their descendants.
We'll tell the next generation about Yahweh's praiseworthy actions,
his strength, and the miracles that he has done.
5 Also he established a rule in Ya'akov (Jacob)
and appointed a law in Yisrael (Israel).
He commanded our ancestors
→that they were to teach them to their children.
6 He commanded this so that the generation to come might know his decrees—
the children not yet born who should tell them in turn to their own children.
7 Then they would place their hope in God
and not forget what he's done
but obey his commands.
8 Then they would not be like their ancestors,
who were a stubborn and rebellious generation—
a generation who didn't control their hearts,
and whose spirits were not committed and faithful to God.
9 The Efrayimim had many archers,
but they turned back on the day of battle.
10 They didn't keep their agreement with God,
and they refused to obey his law.
11 They forgot about what he'd done—
the wonderful things that he had shown them.
12 They forgot the marvellous things that he'd done
in the sight of their ancestors in Mitsrayim (Egypt) in the Tsoan region.
13 He divided the sea and led them across it.
He made the water on each side stand up like walls.
14 In the daytime he led them with a cloud,
^and throughout the night with the light from fire.
15 He split the rocks in the wilderness,
and he gave them plenty of water—enough to fill the ocean.
16 He made streams flow out of the rock
and made the water flow like rivers.
17 Yet they continued to sin against him,
rebelling against the highest one in the wilderness.
18 They challenged God in their hearts
by asking for food to satisfy their appetites.
19 They spoke against God, saying,
"Can God really lay out food on a table for us in the wilderness?
20 See, when he struck the rock, water gushed out
and streams overflowed.
But can he give food also?
Will he provide meat for his people?"
21 When Yahweh heard that, he was angry

66 **RV 78:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
67 **RV 78:2 · Cross-ref.** Mat 13:35.

Readers' Version

and his fire burnt against Ya'akov (Jacob).
His anger attacked Yisrael (Israel),
22 because they didn't believe in God
and didn't trust that he would save them.
23 Yet he commanded the skies above
and opened the doors in the sky.
24 He rained down manna for them to eat.
He gave them the grain from heaven.[68]
25 People ate angels' bread.
He sent them plenty of food.
26 He caused the east wind to blow in the sky,
and by his power he guided the south wind.
27 He rained meat down on them like dust—
→birds as numerous as the sand on the seashore.
28 They fell in the middle of their camp—
all around their tents.
29 So they ate and were full.
He gave them what they craved.
30 But they hadn't filled their stomachs yet—
their food was still in their mouths
31 and then God's anger attacked them
and killed the strongest of them.
He brought down Yisrael's (Israel's) young men.
32 Despite that, they continued to sin
and wouldn't trust in the wonderful things he would do.
33 So their days were ended uselessly.
Their years were filled with terror.
34 Whenever God afflicted them, they would start to search for him,
and they would return and earnestly look for him.
35 They would call to mind that God was their security
and that the highest God was their rescuer.
36 But they'd flatter him with their mouth,
and lie to him with their words.
37 Their hearts weren't firmly fixed on him,
and they weren't faithful to his agreement.
38 Yet he, being merciful, forgave their disobedience and didn't destroy them.
Yes, many times he held back his anger
and didn't stir up all his rage.
39 He called to mind that they were only made of flesh—
a breath of wind that passes away and doesn't return.
40 How often they rebelled against him in the wilderness,
and grieved him in those barren regions.
41 Again and again they challenged God
and offended the holy one of Yisrael (Israel).
42 They didn't think about his power,
or about how he'd rescued them from their enemy,
43 when he performed his miracles in Mitsrayim (Egypt)
and his wonders in the Tsoan region.
44 He turned the Mitsrim' (Egyptians') rivers into blood
so that they couldn't drink from their streams.
45 He sent swarms of flies that bit them
and frogs that overran their land.
46 He gave their crops to the grasshoppers
and the results of their labour to the locusts.
47 He destroyed their grapevines with hail
and their sycamore fig trees with frost.
48 He rained hail on their cattle
and hurled lightning bolts at their livestock.
49 The fierceness of his anger lashed out against them.
He sent rage, fury, and trouble
like agents to bring disaster.
50 He levelled a path for his anger.
He didn't spare them from death
but allowed deadly disease to ravage them.
51 He killed all the firstborn in Mitsrayim (Egypt)—
the firstborn of their reproductive strength in Ham's tents.
52 He led his own people out like sheep
and guided them through the wilderness like a flock.
53 He led them secure and unafraid,
but the sea overwhelmed their enemies.
54 Then he brought them to the border of his holy land—
to this mountain that he acquired with his power.
55 He drove out the nations ahead of them
and assigned them their inheritance.
He settled the Israeli tribes in their tents.[69]
56 Yet they challenged and defied the highest God
and didn't obey his solemn commands.
57 They were unfaithful and acted treacherously like their ancestors.
They were as unreliable as a faulty bow.
58 They made him angry with their hilltop shrines
and provoked him to jealous anger with their idols.
59 When God heard this, he was angry
and completely rejected Yisrael (Israel).
60 He abandoned the sanctuary at Shiloh—
the tent where he had lived among people.[70]
61 He allowed his strength[71] to be captured
and gave control of his splendour to the enemy.
62 He handed his people over to the sword,
and he was angry with his heritage.
63 Fire devoured their young men,
and their young women had no wedding songs.
64 Their priests fell by the sword,
and their widows had no opportunity to weep.
65 Then my master awakened like someone who'd been asleep—
like a warrior who shouts because he's been drinking.
66 He drove his opponents back.
He put them to perpetual shame.

68 RV 78:24 · Cross-ref. Exo 16:4,14-15; Yhn 6:31.

69 RV 78:55 · Cross-ref. Josh 11:16-23.

70 RV 78:60 · Cross-ref. Josh 18:1; Jer 7:12-14; 26:6.

71 RV 78:61 · Note Probably referring to the sacred chest containing the tablets with the Sinay agreement written on them. But there's also connotations of Shimshon's/Samson's capture in this line.

Readers' Version

67 He rejected Yosef's (Joseph's) tent,
and he didn't choose the tribe of Efrayim (Ephraim).
68 He chose the tribe of Yehudah (Judah)
and Mt. Tsiyon (Zion) that he loved.
69 He built his sanctuary like the heavens—
like the earth that he has established forever.
70 He chose his servant David,
and took him from the sheep pens.
71 He took him from following the ewes with their young,
and he brought him to shepherd Ya'akov (Jacob), his people,
and Yisrael (Israel), his heritage.
72 David shepherded them with sincere integrity,
and he guided them with his skillful hands.

A prayer for national restoration

A song by Asaf.
79:1 God, foreign nations have come into the land you gave as an inheritance.
They have defiled your holy temple.
They have turned Yerushalem (Jerusalem) into a heap of ruins.
2 They have given the dead bodies of your servants as food to the birds in the skies—
the bodies of your faithful ones to the animals on the ground.
3 They've shed their blood around Yerushalem like water,
and there wasn't anyone to bury them.
4 We have become a reproach for our neighbours—
mocked and scorned by those around us.
5 How long, Yahweh? Will you stay angry forever?
For how long will your jealous anger burn like fire?
6 Pour out your rage on the nations that don't know you
and on the kingdoms that don't pray to you,
7 because they've devoured Ya'akov (Jacob) (meaning Yisrael's (Israel's) people)
and destroyed his villages.
8 Don't hold the sins of our ancestors against us.
May we experience your acts of mercy, because we're very discouraged.
9 Help us, God of our salvation, for the sake of the glory of your name.
Save us and forgive our sins for the sake of your reputation.
10 Why should the nations say, "Where is their god?"
Let your servants' blood that was shed
be avenged on the nations before our eyes.
11 May the groans of the prisoners come before you.
Keep those condemned to death alive with the greatness of your power.
12 Pay back seven times as much into the laps of our neighbouring countries
as repayment for the insults with which they have insulted you, Lord.
13 So we your people, and sheep of your pasture,
will give you thanks forever.
We will tell your praises to all generations.

A prayer for national restoration

For the musical director: a song by Asaf to be sung to the tune of 'Lilies of Agreement.'
80:1 Pay attention, Yisrael's (Israel's) shepherd.
You who lead Yosef (Joseph) (meaning Yisrael) like a flock;
You who sit above the winged creatures on the sacred chest, shine on us!
2 In the sight of Efrayim (Ephraim) and Benyamin and Menasheh (Manasseh), stir up your power.
Come and save us.
3 God, restore us;
Show us your favour and then we'll be saved.
4 Commander-in-chief Yahweh,
how long will you be angry at your people when they pray?
5 You have fed them with bread made from tears
and given them tears to drink in great quantities.
6 You make us something for our neighbours to argue over,
and our enemies laugh about us among themselves.
7 Commander-in-chief God, restore us.
Show us your favour and then we'll be saved.
8 You brought a grapevine out of Mitsrayim (Egypt).
You drove out nations then transplanted it.
9 You cleared the land for it,
→and the grapevine took root and filled the land.
10 The mountains were covered with its shade.
God's cedars were covered by its branches.
11 It sent out its branches as far as the sea
and its shoots to the Perat (Euphrates) River.
12 Why have you broken down the walls around it
→so that all who pass by along the road pick its fruit?
13 The boars out of the forest ruin it,
and the animals in the countryside feed on it.
14 Turn back, Commander-in-chief God.
Look down from heaven and take notice and take care of this grapevine.
15 This is the root that you planted by your power—
the shoot that you made grow.
16 It has been cut down and burnt.
They perish at your rebuke.
17 May your hand be on the man you've given your power to—
on the son of humanity who you made strong for yourself.
18 Then we won't turn away from you.
Revive us, and we'll always pray to you.
19 Commander-in-chief Yahweh God, restore us.
Show us your favour and then we'll be saved.

Thanking God for relief

For the musical director: a song by Asaf to be accompanied by stringed instruments.[72]
81:1 Sing aloud to God our strength.
Shout out to Ya'akov's (Jacob's) god with happiness.

72 **RV 81:0 · Note** In Hebrew, 'Gitit' could be an instrument or type of voice.

Readers' Version

2 Sing a song and play the tambourine—
the pleasant lyre with the harp.
3 Blow the trumpet on the day of the new moon,
on the day of the full moon, when our celebration begins,
4 because it's a statute for Yisrael (Israel)—
a decree given by Ya'akov's god.
5 He issued it as a regulation in Yosef (Joseph) (Yosef, but referring to Yisrael)
when he went against Mitsrayim (Egypt),
where I heard a voice that I didn't recognize:
6 "I removed the burden from his shoulder.
His hands were freed from having to hold the basket.
7 In your distress you called out, and I helped you.
I answered you from a dark thundercloud.
I tested you at the waters of Merivah. (Instrumental break.)
8 Listen, my people, yes, I'll warn you, Yisrael (Israel).
If you would only listen to me.
9 There mustn't be any foreign god among you.
You mustn't worship any foreign god.
10 I'm your god Yahweh who brought you out of Mitsrayim (Egypt).
Open your mouth wide, and I'll fill it.
11 But my people didn't listen to my words.
Yisrael (Israel) didn't obey me.
12 So I let them go their own stubborn way
so that they could do whatever seemed okay to them.
13 If only my people would listen to me.
If only my people would follow my ways.
14 If they did, I'd quickly subdue their enemies
and use my strength against those who oppress them.
15 May those who hate Yahweh cringe in fear before him.
May they be humiliated forever.
16 I would feed Yisrael (Israel) with the finest bread.
I would satisfy you with honey out of the rock."

God the defender

A song by Asaf.
82:1 God stands in the divine assembly.
He renders judgement among the gods.
2 For how long will you judge unjustly
and show favouritism to the wicked? (Instrumental break.)
3 Defend the poor and the fatherless.
Maintain the rights of those who are afflicted and destitute.
4 Rescue the poor and needy—
help them escape from the control of the wicked people.
5 They neither know nor understand.
They wander around in the darkness.
All the earth's foundations crumble.
6 I said, "You are 'gods',
and all of you are sons of the highest one.[73]
7 Nevertheless you will die like men
and fall like one of the leaders."
8 Take action, God, judge the earth,
because you have an inheritance in all the nations.

Praying for victory over enemies

A song by Asaf.
83:1 God, don't be silent.
Don't ignore us and remain unmoved, God.
2 Look, your enemies are making a commotion,
and those who hate you starting to cause trouble.
3 They conspire against your people,
and plan together against your protected ones.
4 They've said, "Come, and let's destroy them as a nation,
→then the name of Yisrael (Israel) will soon be forgotten."
5 They schemed together with a unified strategy.
they made an alliance against you—
6 the tents of Edom and the Yishmaelim (Ishmaelites),
of Moav (Moab) and the Hagrim,
7 Geval, Amon, Amalek,
and also Peleshet and the inhabitants of Tsor (Tyre).
8 Ashur (Assyria) also has joined with them.
They have become an arm for the descendants of Lot. (Instrumental break.)
9 Do to them as you did to Midyan,[74]
as you did to Sisera and to Yavin at the Kishon River.[75]
10 They perished at Eyn-Dor
→and became like dung on the ground.
11 Make their leading citizens like Orev and Ze'ev,
and all their princes like Zevah and Tsalmuna.
12 They said, "Let's take God's pastures for ourselves."
13 My god, make them like the whirling dust.
Make them like chaff blown around by the wind,
14 like the fire that burns a forest,
or like a flame that sets mountains on fire.
15 Chase them with your strong wind,
and terrify them with your windstorm.
16 Cause them to be very ashamed
so that they might want to find out more about you, Yahweh.
17 May they be put to shame and be terrified forever.
May they perish in disgrace.
18 Then they will know that you alone, Yahweh,
are to be honoured as the highest one over all the earth.

Longing to be in Yahweh's courtyards

For the musical director: a song by Korah's descendants to be accompanied by stringed instruments.[76]
84:1 How lovely is the place where you live,
Commander-in-chief Yahweh.
2 I long to be in Yahweh's temple courtyards—my desire for them has made me exhausted.
My heart and all of my being call out to the living God.
3 Even the sparrow has found herself a house,
and the swallow a nest for herself where she may lay her

73 **RV 82:6 · Cross-ref.** Yhn 10:34-36.
74 **RV 83:9 · Cross-ref.** Jdg 7–8.
75 **RV 83:9 · Cross-ref.** Jdg 4–5.
76 **RV 84:0 · Note** In Hebrew, 'Gitit' could be an instrument or type of voice.

Readers' Version

young
near your altars, Commander-in-chief Yahweh, my King, and my god.
4 Blessed are they who live in your house;
They praise you continually. (Instrumental break.)
5 Blessed is the person who trusts you for their strength—
who thinks about how to travel to Mt. Tsiyon (Zion).
6 Passing through the Valley of Tears, they find springs of water to drink.
The early rains cover it with blessings.
7 They go from strength to strength.
Every one of them appears before God in Tsiyon.
8 Commander-in-chief God Yahweh, hear my prayer.
God of Ya'akov (Jacob), listen to what I'm saying. (Instrumental break.)
9 God, watch over our defender.
Show concern for your anointed one.
10 Yes, one day in your courtyards is better than a thousand elsewhere.
I would rather be a doorkeeper in my god's house,
than to live in the tents of the wicked,
11 because Yahweh God is our sun and shield.
Yahweh will give grace and glory.
He doesn't withhold any good thing from those who walk in integrity.
12 Commander-in-chief Yahweh,
blessed is the person who trusts in you.

Prayer for national peace

For the musical director: a song by Korah's descendants.
85:1 Yahweh, you've shown favour to your country.
You have restored Ya'akov's (Jacob's) well-being.
2 You have forgiven your people's disobedience.
You've covered over all their sin. (Instrumental break.)
3 You have withdrawn all your rage.
You've turned back from your hot anger.
4 Restore us, God who saves us,
and don't stay upset with us.
5 Will you be angry with us forever?
Will you remain angry throughout future generations?
6 Won't you revive us again?
Then your people could be happy about you.
7 Show us your loyal commitment, Yahweh.
Grant us your salvation.
8 I will listen to what Yahweh God says,
because he will make peace with his people—his faithful ones,
yet they mustn't turn back again to doing foolish things.
9 Certainly he must be close to rescuing those who strive to obey him,
then glory[77] will remain in our land.
10 Loyal commitment and trustworthiness have met together.
Righteousness and peace have kissed each other.
11 Trustworthiness springs up from the ground,
and righteousness looks down from the sky.
12 Yes, Yahweh will give his good blessings,
→and then our land will yield its crops.
13 Righteousness will go before Yahweh,
→and make a way for his footsteps.

God's great love

A prayer of David's.
86:1 Turn this way and listen, Yahweh,
and answer me because I'm weak and needy.
2 Protect me, because I'm faithful.
My god, save your servant who trusts in you.
3 Be merciful to me, my master,
because I call out to you for help all day long.
4 Make your servant glad,
because I sincerely offer myself to you, my master.
5 You, my master, are good, and ready to forgive,
and you show loyal commitment to everyone who calls out to you for help.
6 Yahweh, listen to my prayer.
Hear the sound of my pleas.
7 In my times of trouble, I call to you for help,
because you'll answer me.
8 There isn't any other god who's comparable with you, my master.
No one else does the things that you do.
9 All the nations that you've made will come and bow before you, my master.
They will honour your name
10 because you are powerful and do wonderful things.
You alone are God.
11 Teach me your ways, Yahweh, then I'll walk in your truth.
Give me an undivided heart to revere you.
12 My master God, I'll praise you with my entire being.
I'll praise you forever
13 because your loyal commitment to me is so great.
You have rescued my life from the depths of the grave.
14 God, the arrogant have risen up against me.
A gang of violent men seek my life—
they don't care what you might do to them.
15 But you, my master, are a merciful and gracious God,
slow to get angry, and generous with loyal commitment and trustworthiness.
16 Turn toward me and have mercy on me.
Give your strength to your servant.
Save the son of your servant woman.
17 Show me a sign of your favour,
then those who hate me will see it and be put to shame
because you, Yahweh, have helped me and comforted me.

Praising Tsiyon (Zion)

A song by Korah's descendants.
87:1 On the sacred hill stands the city he founded.
2 Yahweh loves Tsiyon's (Zion's) gates
more than all of Ya'akov's (Jacob's) tents.

77 RV 85:9 · Note Many translations add 'his' to explain that it's God's glory, but we've left it ambiguous because it could also refer to the people's glory/honour.

Readers' Version

3 Wonderful things are said about you, city of God. (Instrumental break.)
4 "I mention Rahav and Bavel (Babylon) to my followers.
See, there are Peleshet, and Tsor (Tyre), along with Kush (Ethiopia)—
and will say, 'This one was born there.' "
5 It will be said about Tsiyon, "Each of those was born in her,
and the highest one himself will establish her."
6 Yahweh writes in the census book of the nations,
"That one was born there." (Instrumental break.)
7 So also the singers and the dancers say together,
"All my fountains are in you."

A depressed cry for help

For the musical director: a song by Korah's descendants. To be sung to the tune of 'Mahalat-Le'annot' a song[78] by Heyman, one of Ezra's descendants.
88:1 Yahweh God who rescues me,
I call out day and night to you for help.
2 Let my prayer be noticed by you.
Pay attention to my cry
3 because I'm filled with troubles,
and my life is approaching the grave.
4 People treat me like those who are going down into the pit.
I'm a man with no strength left.
5 I'm abandoned among the dead.
I'm like the dead who lie in the grave,
about whom you don't care any more
because they're cut off from your power.
6 You place me in the lowest part of the pit—
in the dark and deep places.
7 Your rage lies heavy on me,
and all your waves crash over me. (Instrumental break.)
8 Because of you, my acquaintances avoid me.
You have made me a shocking sight to them.
I am hemmed in and I cannot escape.
9 My eyes grow weary from trouble.
All day long I call out to you for help, Yahweh—
I spread out my hands to you.
10 Will you do wonders for the dead?
Will those who've died rise and praise you? (Instrumental break.)
11 Will your loyal commitment be proclaimed in the grave—
your loyalty in the place of the dead?
12 Will your wonderful activities be known in the darkness,
or your righteousness in the place of forgetfulness?
13 But I cry to you for help, Yahweh—
in the morning my prayer goes before you.
14 Yahweh, why do you reject me?
Why do you hide yourself from me?
15 Since my youth, I've always been afflicted and close to death.
I have suffered from your terrors—I'm in despair.
16 Your severe anger has swept over me,
and your terrifying actions have annihilated me.
17 They surround me like water all the day long.
They've all encircled me.
18 You've taken all my friends and acquaintances away from me.
Now my only acquaintance is the darkness.

To be sung my the goodness of God

A song[79] of Eytan, one of Ezra's descendants.
89:1 I will sing of Yahweh's acts of loyal commitment forever.
I will proclaim your truthfulness to future generations.
2 because I've said, "Loyal commitment has been established forever.
You have established your truthfulness in the heavens."
3 "I have made an agreement with my chosen one,
I've made a promise to my servant David.
4 I will establish your descendants forever,
and I will establish your throne through all generations."[80] (Instrumental break.)
5 The heavens praise your wonders, Yahweh.
Your truthfulness is praised in the assembly of the holy ones
6 because who in the heavens can be compared to Yahweh?
Who among the sons of the gods is like Yahweh?
7 He's a god who is greatly honoured in the council of the holy ones
and is awesome among all who are around him.
8 Commander-in-chief Yahweh, God,
who is strong like you, Yahweh?
Your truthfulness surrounds you.
9 You rule the raging sea—
when the waves surge, you calm them.
10 You crushed the proud one,[81] like someone that's killed.
You scattered your enemies with your strong arm.
11 The heavens belong to you, and the earth as well.
You made the world and all it contains.
12 You created the north and the south.
Mt. Tavor and Mt. Hermon happily shout your name.
13 You have a powerful fighting arm
and a strong hand, and your sword hand is held high.
14 Righteousness and justice are the foundation of your throne.
Loyal commitment and trustworthiness come before you.

78 **RV 88:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

79 **RV 89:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

80 **RV 89:4 · Cross-ref.** 2Sam 7:12-16; 1Ch 17:11-14; Psa 132:11; Acts 2:30.

81 **RV 89:10 · Note** Heb. 'Rahav'. The second part of this line implies that it's not referring to a person here, but probably 'Egypt' (or possibly even 'the huge sea monster').

Readers' Version

15 The people who know the happy shout are fortunate.
Yahweh, they live knowing that you are always watching over them.
16 They celebrate your reputation all day long,
and they praise you for always doing what is right.
17 You are their majestic strength,
and by your favour our strength turns into victory.
18 because our shield belongs to Yahweh—
our king belongs to Yisrael's (Israel's) holy one.
19 Long ago you spoke in a vision to your faithful ones.
You said, "I've helped a warrior."
I've raised up one chosen from among the people.
20 I have chosen David my servant—
I've anointed him with my sacred oil.
21 My hand will support him.
My arm will also be with him to strengthen him.
22 No enemy will deceive him.
No wicked man will oppress him.
23 I will crush his enemies in front of him.
I will kill those who hate him.
24 My truth and my loyal commitment will be with him.
He will win victories with my help.
25 I will place his hand over the sea
and his right hand over the rivers.
26 He will call out to me, 'You are my father,
my god, and the reliable one who rescues me.'
27 I also will place him as my firstborn son,
the highest king on the earth.
28 I will extend my loyal commitment to him forever,
and my agreement with him will be secure.
29 I will make his descendants endure forever
and his throne as enduring as the skies above.
30 If his children forsake my law
and don't follow my regulations,
31 if they break my rules
and don't keep my commands,
32 then will I punish their rebellion with a rod
and their disobedience with stripes from a whip.
33 But I won't break off my loyal commitment to him
or be unfaithful to my promise.
34 I won't break my agreement
or change the words of my lips.
35 Once and for all I have made an oath by my holiness—
I won't lie to David:
36 his descendants will continue forever
and his throne as long as the sun before me.
37 It will be established forever like the moon,
the faithful witness in the sky." (Instrumental break.)
38 But you have refused and rejected—
you've been angry with your anointed king.
39 You have renounced the agreement with your servant.
You have desecrated his crown in the dust.
40 You have broken down all his walls.
You have ruined his fortresses.
41 Everyone who goes past on the road rob him.
He's become an object of disgust to his neighbours.
42 You have given strength to his enemies;
You've made all his enemies celebrate.
43 You turn back the edge of his sword
and haven't supported him in the battle.
44 You have brought his splendour to an end.
You've thrown his throne down to the ground.
45 You have shortened the days of his youth.
You have covered him with shame. (Instrumental break.)
46 How long, Yahweh? Will you hide yourself forever?
How long will your anger burn like fire?
47 Oh, think about how short my time is,
and for what emptiness you've created all of humanity's children.
48 Who can live and not see death,
or rescue his own life from the clutch of the grave? (Instrumental break.)
49 Lord, where are your former acts of loyal commitment
that you sincerely promised to David?
50 My master, call to mind the mocking directed against your servants
and how I bear so many insults from the nations in my heart.
51 Your enemies hurl insults, Yahweh.
They mock the footsteps of your anointed one.
52 Blessed be Yahweh forever. Yes, indeed, let it be so.

Fourth collection[82] · The people and the god

A prayer by God's man Mosheh (Moses).
90:1 My master, you've been our protection
throughout all generations.
2 Before the mountains were formed or you formed the earth and the world,
from the entire past through to all the future, you are God.
3 You return man to dust,
and you say, "Return, you descendants of humanity,"
4 because a thousand years in your sight
are just like yesterday when it's over,
and like a watch of several hours in the night.
5 You sweep them away as with a flood and they sleep.
In the morning they are like the grass that sprouts up:
6 In the morning it blooms and grows up,
but by the evening, it has withered and dried up.
7 Certainly we're consumed in your anger,
and in your rage we're terrified.
8 You've placed our disobedience in front of you—
our hidden sins in the light of your presence,
9 because our life passes away under your rage—
our years pass quickly like a sigh does.
10 We might reach the age of seventy,
or even eighty if we're healthy,
but even our best years are marked by trouble and sorrow.
Yes, they pass quickly, then we 'fly away'.

82 **RV 90:1 · Parallel** Songs 90–106

Readers' Version

11 Who knows the intensity of your anger,
and your rage that's equal to the respect that we should have had for you?
12 So teach us to consider the fragility of our lives
so that we might live wisely.
13 Turn back, Yahweh.
How long will this last?
Have pity on your servants.
14 Satisfy us in the morning with your loyal commitment
so that we can celebrate and be glad for the rest of our lives.
15 Make us glad in proportion to the days you made us suffer,
and to the years we have experienced trouble.
16 Let your servants see your actions,
and let our children see your splendour.
17 May the favour of my master God be ours.
Prosper the work of our hands.
Yes, prosper the work that we do.

God our protector

91:1 Anyone who stays where they're sheltered by the highest one,
will be able to rest safely in the powerful one's shadow.
2 I will tell people that Yahweh is my safe place and my fortress,
my god that I'll put my trust in.
3 He will keep you safe from the hunter's traps,
and from deadly diseases.
4 He'll cover you with his wings,
and you'll feel safe underneath them.
His faithfulness is a shield and protection.
5 You won't be afraid of the terror of the night,
or of a flying arrow hitting you in the day.
6 You won't be afraid of the forces that roam around in the darkness,
or of the destruction that causes devastation at noon time.
7 A thousand warriors might fall dead at your side,
and ten thousand at your right hand,
yet you still won't be reached by the enemy.
8 Just look with your own eyes,
and you'll see the wicked people being punished.
9 Yes, Yahweh is my safe place.
Make every effort to stay with the highest one.
10 Then nothing will be able to harm you.
No evil will approach your home
11 because he'll command his messengers about you—
to guard you wherever you're going.[83]
12 They'll lift you up in their hands,
so that you won't hit your foot on a rock.[84]
13 You'll beat back the lion and the cobra with your feet.
You'll trample on the young lion and the snake.[85]
14 I'll rescue those who are devoted to me.
I'll protect them because they know my name.
15 When anyone calls out to me, I'll answer them,
I'll be with them in times of trouble.
I'll rescue and honour them.
16 I'll satisfy them with a long life,
and I'll show them how I can save them.

A praise song

An accompanied song for Rest Days.
92:1 It's good when people thank you, Yahweh,
and sing praises to you, the highest one
2 to proclaim your loyal commitment in the morning,
and your truthfulness every night,
3 using the ten-stringed instrument,
and the melody from a harp.
4 Yes, you, Yahweh, have made me happy by your actions.
I will cheerfully sing because of what you've done.
5 Yahweh, you do incredible things.
Your thoughts are extremely complex.
6 A stupid person doesn't know that,
and a fool can't understand it.
7 Wicked people sprout up like plants,
and wickedness flourishes.
They're doomed to eternal destruction,
8 but you, Yahweh, will always rule on high.
9 Take note of your enemies, Yahweh,
because your enemies will perish.
All those who do evil will be forced to flee.
10 You've made me as powerful as a wild bull.
I've been anointed with fresh oil.
11 With my own eyes, I've looked at my enemies.
With my own ears, I've heard the opposition against me.
12 A godly person flourishes like a palm tree.
That person will grow like a cedar tree in Levanon.
13 They'll be planted in Yahweh's house.
They'll flourish in God's courtyards.
14 They'll still bear fruit even when they're old.
They'll be fresh and vigorous.
15 They'll proclaim that Yahweh is an honest judge.
He's reliable and can only ever do what is right.

The god King

93:1 Yahweh reigns—he's robed in majesty.
Yahweh has clothed and girded himself with strength.
The world is firmly established—
it won't be shaken.
2 Your rule was established long ago.
You have always existed.
3 The rivers have filled up, Yahweh.
Their roar has become very loud.
They've lifted up their pounding waves.
4 The breaking ocean waves are even greater than the noisy rivers.
Yahweh is majestic on his high throne.
5 Your commands are very trustworthy.
Your temple is enhanced by your holy presence, Yahweh,

83 **RV 91:11 · Cross-ref.** Mat 4:6; Luk 4:10.
84 **RV 91:12 · Cross-ref.** Mat 4:6; Luk 4:11.
85 **RV 91:13 · Cross-ref.** Luk 10:19.

Readers' Version

forever.

God the judge of all

94:1 Yahweh, God who avenges,
God of vengeance, let your radiance shine.
2 Rise up, judge of the earth.
Give the proud what they deserve.
3 How long will the wicked last, Yahweh,
How long will the wicked rejoice?
4 They blabber out their arrogant words.
All those who do wicked things boast.
5 They crush your people, Yahweh.
They oppress the nation that belongs to you.
6 They kill widows and strangers,
and they murder the fatherless.
7 They say, "Yahweh won't see it.
Ya'akov's (Jacob's) god won't take any notice of it."
8 Understand, you stupid people.
You fools, when will you ever learn?
9 Can't the one who made ears, hear?
Why can't the one who formed the eye, see?
10 Can't the one who disciplines the nations, correct them?
He's the one who gives knowledge to humankind.
11 Yahweh knows people's thoughts—
that they're just vapour.[86]
12 Anyone who you discipline, Yahweh, is fortunate—
those who you teach from your instructions.
13 They get relief in times of trouble
until a pit gets dug for wicked people,
14 because Yahweh won't reject his people,
or abandon those who belong to him.
15 Because justice will be honest and fair again,
and all the people who desire to do what's right will appreciate that.
16 Who will come and defend me against those who do evil things?
Who will stand up for me against wicked people?
17 If Yahweh hadn't helped me,
my soul would have been living in silence at the cemetery by now.
18 When I called out, "Hey, I'm starting to slip,"
your loyal commitment, Yahweh, supported me.
19 Whenever I'm very worried
your comfort encourages me.
20 Can a corrupt king be your ally?
Someone who makes it legal to do what's wrong?
21 They work together to take the lives of good citizens,
and they give the death sentence to innocent people.
22 But Yahweh has been like a fortress for me,
and God has been a place of safety.
23 He will turn their own disobedience back on them
and will destroy them because of their own wickedness.
Yes, our god Yahweh will wipe them out.

A praise song

95:1 Come and join us in singing to Yahweh.
Let's happily sing to our protector and our rescuer.
2 Let's thank him as we come in and face him.
Let's sing praise songs to him
3 because Yahweh is a powerful God,
and a powerful king superior to all gods.
4 The deepest valleys in the earth are under his control,
and the mountain peaks are also his.
5 The oceans are his because he created them.
His hands formed all the dry land.
6 Come on, let's bow down and worship him.
Let's kneel in front of our creator, Yahweh,
7 because he's our god.
We are the people he shepherds.
We are the sheep in his care.
If only all of you would listen to his voice today.[87]
8 Don't become stubborn like your ancestors did at Merivah,
and like they did in the wilderness at Masah.[88]
9 Your ancestors tried my patience
even though they'd seen me perform miracles.
10 I was angry with that generation and said,
'These people are very happy to do their own thing.
They're not really interested in following my instructions.'
11 So I got angry at them and made a decision[89]
that they would never be allowed to enter the region where I would have given them peace.[90]

Praise God—he deserves it[91]

96:1 Sing a new song to Yahweh.
Let the whole world sing to Yahweh.
2 Sing to Yahweh and praise him.
Tell others every day about how he saves us.
3 Talk about his greatness to those in other countries.
Tell all the peoples about the incredible things that he's done,
4 because Yahweh is wonderful and should be highly praised.
He should be revered more than all other gods,
5 because all the gods of the other nations are just idols,
but it's Yahweh who made the universe.
6 There's splendour and majesty in his presence.
Strength and beauty are in his sanctuary.
7 Give honour to God all you various clans.
Praise Yahweh for his splendour and strength.[92]

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86 **RV 94:11 · Cross-ref.** 1Cor 3:20.

87 **RV 95:7-11 · Cross-ref.** Heb 3:7-11.

88 **RV 95:8-9 · Cross-ref.** Exo 17:1-7; Num 20:2-13.

89 **RV 95:11 · Cross-ref.** Num 14:20-23; Deu 1:34-36; Heb 4:3-5.

90 **RV 95:11 · Cross-ref.** Deu 12:9-10.

91 **RV 96:1 · Parallel** 1 Chr. 16:23-33

92 **RV 96:7-9 · Cross-ref.** Psa 29:1-2.

Readers' Version

8 Give Yahweh the honour that his reputation deserves.
Bring an offering and come into his courtyards.
9 Bow down to Yahweh in your best clothes.
Tremble in front of him, all the earth. TOO LITERAL
10 Tell all the nations that Yahweh reigns.
He put the planet in its place and nothing will shake it.
He will judge each people group with fairness.
11 Let the skies be glad and let the land be happy.
Let the oceans and everything in them roar.
12 Let the countryside and everything in it celebrate.
Let the trees in the forest shout with joy
13 for Yahweh to see as he arrives,
because he's coming to judge the earth.
He'll judge the world with total fairness
and judge all the people with faithfulness.

God's splendour

97:1 Yahweh reigns.
Let the earth be glad.
Let the many islands be happy.
2 Clouds and thick darkness surround him.
Doing what's right and being fair are the foundation of his throne.
3 Fire goes ahead of him,
and burns up his enemies from all around.
4 His lightning lights up the world.
The earth sees it and trembles.
5 The mountains melt like wax when Yahweh comes—
the master of the whole earth.
6 The heavens declare that he does what is right,
and all the nations can see his splendour.
7 All those who worship carved figures will be shamed—
those who boast about worthless idols.
Bow down to him, all you 'gods'.
8 Tsiyon (Zion) heard and was glad,
and Yehudah's (Judah's) towns celebrated
because your decrees are fair and right, Yahweh.
9 For you, Yahweh, are the most powerful in all the earth.
You are far greater than any other 'gods'.
10 All you who love Yahweh, hate evil.
He protects the lives of his faithful ones—
he rescues them from the schemes of wicked people.
11 Light comes for godly people
and gladness for those with honest hearts.
12 Be glad in Yahweh, you godly people
and thank him for his sinless purity.

Praising the master

A song.
98:1 Sing a new song to Yahweh because he's done wonderful things.
His power and his purity have given him the victory.
2 Yahweh has displayed how he saves people.
He has revealed his justice to all the nations.
3 He calls to mind his loyal commitment and faithfulness towards the Jewish people.
Every part of the world has seen how he saves them.
4 Shout to Yahweh with happiness, all the earth.
Burst into happy singing and sing praises.
5 Make music to Yahweh using the harp.
Yes, use the harp and melodic sounds.
6 Use trumpets and the sound of the horn.
Shout happily to Yahweh, our king.
7 Let the sea and everything in it roar,
along with the world and everyone living in it.
8 Let the rivers clap their hands.
Let the mountains sing with happiness
9 to Yahweh who's coming to judge the earth.
He'll judge the world with impartiality,
and judge the people groups with fairness.

The holiness of our god

99:1 Yahweh reigns—let the nations tremble.
He sits above those winged creatures[93]—the earth quakes.
2 Yahweh is powerful in Tsiyon (Zion).
He's more important than all the nations. NOT SURE
3 Let them praise your great and awesome name.
He is holy.
4 He's a powerful king who loves justice.
You have established fairness.
You have done what is right and fair in dealing with Yisrael (Israel).
5 Praise our god, Yahweh,
and worship him in front of his throne.
He is holy.
6 Mosheh (Moses) and Aharon (Aaron) were among his priests,
and Shmuel (Samuel) was among those who prayed to him.
They asked Yahweh for help and he answered them.
7 He spoke to them from the pillar of cloud.[94]
They followed his instructions
and obeyed the rules that he gave them.
8 You answered them, Yahweh our god.
You were a forgiving God to them,
but one who punished them for their disobedience.
9 Praise our god Yahweh,
and worship at his sacred hill,
because our god Yahweh is sinless.

Let's thank and praise Yahweh

The song of thanking.
100:1 Cheerfully shout to Yahweh, everybody.
2 Serve Yahweh with gladness.
Enter his presence with cheerful songs.
3 Know that Yahweh is God.
He created us, and we are his.
We are his people and he cares for us like a shepherd cares for his sheep.
4 Thank him aloud as you enter his gates.
Praise him as you enter his courtyards.
Thank him and bless him
5 because Yahweh is good.

93 **RV 99:1 · Cross-ref.** Exo 25:22.
94 **RV 99:7 · Cross-ref.** Exo 33:9.

Readers' Version

His loyal commitment to us continues forever,[95]
and his truthfulness continues through the generations.

A song by David.

A good king's pledge

101:1 I will sing about your loyal commitment and justice.
I'll sing praises to you, Yahweh.
2 I will choose to live a blameless life.
When will you come to me?
I'll walk with integrity within my own home.
3 I won't feast my eyes on worthless things.
I hate deceitful activities—they won't cling to me.
4 I will fight my inner perversity.
I refuse to take part in evil.
5 I'll destroy anyone who slanders their neighbour behind their back.
I won't tolerate anyone who has a proud and arrogant attitude.
6 It's the faithful people in the land who'll be my mentors.
Those who walk in the way of integrity will be welcome to serve me.
7 I don't want deceitful people living in my house.
Those who lie aren't welcome in my presence.
8 Morning by morning I'll destroy all the wicked people in the country.
I'll remove everyone who does evil from Yahweh's city.

A prayer of an afflicted person feeling faint and who pours out their sorrows to Yahweh.

Prayer for relief from troubles

102:1 Hear my prayer, Yahweh.
Let my call for help reach you.
2 Don't hide your face from me on my day of distress.
Listen to me when I call you, and answer me quickly,
3 because my days are floating away like smoke,
and my bones feel like they're on fire.
4 My heart is cut and withered like grass,
and I have no interest in eating.
5 My skin clings to me
because of the loud groaning of my bones.
6 I'm like a vulture in the wilderness.
I'm like an owl among the ruins.
7 I lie awake
like a lonely bird sitting on the roof.
8 My enemies taunt me all day long.
They ridicule and curse me
9 because I've eaten ashes for food
and my tears have mixed into my drink.
10 You picked me up and threw me away
because of your indignation and anger.
11 My days are like extending shadows,
and I'm withering away like the grass.
12 But you sit on your throne forever,
and your reputation endures through the generations.
13 At the right time you'll feel compassion for Tsiyon (Zion).
Now is the time to favour it because the promised moment has come,
14 because your servants admire the stones that it's built with,
and its dust makes them want to request help.
15 The nations respect Yahweh's reputation,
and kings around the world respect your splendour.
16 Yahweh will rebuild Tsiyon.
He'll appear there in his splendour
17 after he's turned to the prayers of the destitute.
No, he hasn't despised their prayers.
18 Let this be written for future generations to read
so that people yet to be created will praise Yah.
19 Because he's looked down from his place that's high and pure.
From heaven, Yahweh has looked down to earth
20 to hear the prisoners groaning—
to release those who've been given the death sentence.
21 Then Yahweh's name will be declared in Tsiyon (Zion),
and he'll be praised in Yerushalem (Jerusalem)
22 when all the people groups are gathered together,
and the kingdoms assembled to serve Yahweh.
23 He's sapped my strength right here in mid-life.
He's shortened my life.
24 I said, "My god, don't take me away right in the middle of life.
You live through generation after generation.
25 You founded this planet right at the beginning.
You made the skies with your own hands.[96]
26 You'll remain even when they perish.
They'll wear out like an old shirt—
like clothes you'll change them and they'll disappear.
27 But you are there,
and your years won't ever come to an end.
28 The children of your servants here will live on,
and their descendants will live in your presence."

A song by David.

Yahweh's goodness

103:1 Bless Yahweh with my entire self,
and everything that's within me, bless him because he's sinless.
2 Bless Yahweh with my entire self,
and don't forget all of his kindnesses.
3 He forgives all your acts of disobedience.
He heals you from all your diseases.
4 He buys you back from the pit to save your life.
He honours you with his compassion and loyal commitment.
5 He gives you the good things that satisfy you.
He makes you feel young and strong like the eagle.
6 Yahweh does what is right,
and gives justice to all those who are oppressed.
7 He revealed his ways through Mosheh (Moses),
and his activities to the Israelis.

95 RV 100:5 · Cross-ref. 1Ch 16:34; 2Ch 5:13; 7:3; Ezr 3:11; Psa 106:1; 107:1; 118:1; 136:1; Jer 33:11.

96 RV 102:25-27 · Cross-ref. Heb 1:10-12.

Readers' Version

8 Yahweh is gracious and merciful,[97]
slow to get angry and generous in his loyal commitment to us.
9 He won't keep bringing cases against us,
or hold them open forever.
10 He doesn't give us what our rebellion deserves,
or repay us according to how much we disobeyed.
11 Just as the heavens are far above the earth,
so his loyal commitment is strong towards those who obey him.
12 As far as the east is from the west,
he's removed the guilt for our disobedience that far away.
13 Yahweh has compassion on those who obey him,
just like a father has compassion on his children
14 because he knows how we're made—
remembering that we're just dust.
15 As for humankind, their days are like grass that comes and goes.
People are like flowers in the countryside that are here today and gone tomorrow
16 because the wind blows across them and they're finished
then the next day you can't even tell where they were.
17 But Yahweh's loyal commitment to those who honour him continues forever,
and he gives his favour through to their children's children—
18 to the people who keep his agreement,
and all those who are careful to obey his instructions.
19 Yahweh has established his throne in the heavens,
and his kingdom rules over everyone.
20 Bless Yahweh, you his heavenly messengers,
you heavenly warriors,
obeying whatever he says.
21 Bless Yahweh, all his heavenly warriors—
his servants who do whatever he wants.
22 Bless Yahweh, everything he's made,
in all the places where he rules.
Bless Yahweh, my own inner being.

Praising the creator

104:1 Bless Yahweh, my own inner being.
Yahweh my god, you are very powerful.
You are clothed with splendour and majesty.
2 You wrap yourself in light as if it's a robe.
You stretched out the heavens like a tent.
3 The floor joists for your rooms are laid across the clouds.
You make the clouds your chariot—
you walk on the wings of the wind.
4 He makes the winds his messengers,
and makes flames of fire his servants.[98]
5 He laid the foundations of this planet,
and it will never be shaken off.
6 You covered it with deep water like a jacket.
The waters stood above the mountains.
7 Then your rebuke made the waters recede.
They hurried away at the thunderous sound of your voice.
8 The mountains rose up and the valleys sunk down—
all into the places that you'd established for them.
9 You set a boundary that the waters won't cross again to cover the earth.
10 Now he sends springs to flow into the valleys,
and that flow between the mountains.
11 They supply water for all the animals in the countryside—
the wild donkeys can break their thirst.
12 The birds build their nests beside them.
They chirp away from among the greenery.
13 He waters the mountains from his rooms above.
The land becomes satisfied because of his work.
14 He makes the grass grow for the cattle,
and plants for people to cultivate,
in order to produce food from the land
15 and wine that makes people's hearts happy,
along with oil that makes faces shine
and bread that sustains the people's bodies.
16 Yahweh's trees have everything they need to prosper—
including Levanon's cedars that he planted,
17 where the birds make their nests.
The storks make the cypress trees their homes.
18 The high hills are for the wild goats.
Their crevices are a safe place for the rock badgers.
19 He made the moon to mark the months.
The sun knows when it's time to go down.
20 You make the darkness at night,
when all the animals in the forest move around.
21 The young lions roar for their prey,
and expect God to supply their food.
22 They slink away when the sun comes up
and lie down in their dens.
23 Meanwhile people head off to do their work,
and toil away until evening.
24 Yahweh, you've made so many different kinds of things.
You used your wisdom when you made them.
Now the earth is full with your various creatures.
25 The ocean is wide and huge—
Swimming creatures there without number—
both small and large.
26 Ships travel across it.
The sea dragon that you formed plays in it.[99]
27 All of them look to you
to give them their food at the appropriate time.
28 They gather what you give to them.

97 **RV 103:8 · Cross-ref.** Jam 5:11.

98 **RV 104:4 · Cross-ref.** Heb 1:7.

99 **RV 104:26 · Cross-ref.** Yob 41:1; Psa 74:14; Isa 27:1.

Readers' Version

When you open your hand, they're satisfied.
29 When you hide yourself away, they're upset.
If you take away their breath, they die and return to dust.
30 When you send out your spirit, they're created,
and you renew the ground's surface.
31 May Yahweh's splendour last forever.
May Yahweh find pleasure in everything he's made and done.
32 He just looks at the world and it trembles.
He touches the mountains and they start smoking.
33 I will sing to Yahweh all my life.
I will sing praises to my god as long as I have breath.
34 May my thoughts please him.
I'm happy about Yahweh.
35 May sinners be destroyed from the world,
and may there be no more wicked people.
I will bless Yahweh with my entire being.
Praise Yah.

Yahweh's faithfulness[100]

105:1 Give thanks to Yahweh. Ask him when you need help.
Tell every people group about what he's done.
2 Sing to him. Sing praises to him.
Tell about his wonderful miracles.
3 Boast about his sinless reputation.
Let the hearts of those who follow Yahweh be glad.
4 Get your help from Yahweh and his strength.
Always be requesting his attention.
5 Remember the incredible things that he's done—
his miracles and the judgements that he's made
6 you offspring of his servant Avraham,
you descendants of Ya'akov (Jacob), his chosen one.
7 He is Yahweh, our god.
His judgements are felt throughout the entire world.
8 He never forgets his agreement with us—
Any promise he made will endure for a thousand generations.
9 like the one he made with Avraham,[101]
and his oath to Yitshak (Isaac).[102]
10 Later, he confirmed it again to Ya'akov (Jacob),[103]
and to Yisrael (Israel) as an agreement with no expiry date,
11 saying, "I'll give you all the Kena'an (Canaan) region,
as your share of your inheritance."
12 That was when they were few in number—
so few, and were strangers to the area.
13 They wandered from country to country
and from one kingdom to another.
14 He didn't allow others to oppress them.
He even scolded kings on their account.[104]
15 He told them not to touch his chosen leaders,
and not to harm his prophets.
16 He called for a famine in that land[105]—
all food supply chains were broken.
17 He sent a man on ahead of them,
when Yosef (Joseph) was sold as a slave.[106]
18 His feet were shackled together.
His neck was placed in an iron collar[107]
19 until Yahweh's[108] order came.
Yahweh's promise[109] tested Yosef.
20 Then the king sent servants to release him.
The people's ruler set him free.[110]
21 He made him the master of his household,
and the ruler over all his possessions[111]—
22 to instruct his officials at his pleasure,
and to teach wisdom to his elders.
23 Then Yisrael (Israel) went to Mitsrayim (Egypt),[112]
yes, Ya'akov (Jacob) lived for a time in the land of Ham.[113]
24 Then Yahweh made his people have large families,
and made them much more powerful than their enemies.
25 He caused them to hate his people—
to deal craftily with his servants.
26 He sent his servant Mosheh (Moses),
and Aharon (Aaron) who he'd chosen
so they would deal with it.[114]
27 They demonstrated signs from Yahweh while with the Mitsrim (Egyptians),
and miracles in the land of Ham.
28 He sent darkness and the place went dark.[115]

100 **RV 105:1 · Parallel** 1 Chr. 16:8-22
101 **RV 105:9 · Cross-ref.** Gen 12:7; 17:8.
102 **RV 105:9 · Cross-ref.** Gen 26:3.
103 **RV 105:10-11 · Cross-ref.** Gen 28:13.
104 **RV 105:14-15 · Cross-ref.** Gen 20:3-7.
105 **RV 105:16 · Cross-ref.** Gen 41:53-57.
106 **RV 105:17 · Cross-ref.** Gen 37:28; 45:5.
107 **RV 105:18-19 · Cross-ref.** Gen 39:20–40:23.
108 **RV 105:19a · Note** It's also possible to interpret the pronoun here as referring to Yosef, as in some other translations.
109 **RV 105:19b · Note** It's not clear what saying of Yahweh is being referred to here, so other translations will likely differ.
110 **RV 105:20 · Cross-ref.** Gen 41:14.
111 **RV 105:21 · Cross-ref.** Gen 41:39-41.
112 **RV 105:23 · Cross-ref.** Gen 46:6.
113 **RV 105:23 · Cross-ref.** Gen 47:11.
114 **RV 105:26 · Cross-ref.** Exo 3:1–4:17.
115 **RV 105:28 · Cross-ref.** Exo 10:21-23.

Readers' Version

They couldn't argue against his commands.[116]
29 He turned their water into blood,
and their fish died.[117]
30 Their land swarmed with frogs,
even in the palace bedrooms.[118]
31 He spoke and a swarm of flies came.[119]
Gnats spread throughout the entire country.[120]
32 He replaced the rain with hail,
with fire flaming on their land.[121][122]
33 He destroyed their grapevines and fig trees—
shattering all the other trees.
34 He spoke out and the locusts came
and grasshoppers that simply couldn't be counted,[123]
35 and devoured all of the vegetation in their region—
they ate up all the produce from the soil.
36 He killed every eldest male in their land[124]—
the star products of their strength. STUD PRODUCTS???
37 He brought his people out carrying gold and silver,[125]
No one among the tribes stumbled as they left.
38 Mitsrayim (Egypt) was glad when they departed,
because they'd come to very much dread them.
39 He spread out a cloud for a covering
and a fire to give light at night.[126]
40 They asked, and he sent quail,
and they filled up on bread from the heavens.[127]
41 He split a rock and water gushed out—
it flowed in the wilderness like a river,[128]
42 because he remembered his holy promise to his servant Avraham.
43 His people were happy as he brought them out of Mitsrayim (Egypt).
His chosen ones were shouting with joy.
44 He gave them the foreigners' lands,
and they took possession of the peoples' goods,[129]
45 so that they might follow his instructions
and obey his rules.
Praise Yah.

Yahweh's goodness

106:1 Praise Yah. Give thanks to Yahweh because he's good,
because his loyal commitment never ends.
2 Who can recount everything that Yahweh's done?
Can anyone list all his praises?
3 Those who promote justice will be blessed,
as will those who always do what is right.
4 When you help your people, Yahweh, remember me.
Help me when you rescue them.
5 I want to see your chosen people prosper—
be happy that your nation is happy
and share the splendour of your inheritance.
6 We have disobeyed God like our ancestors did.
We have done things that were wrong, and have acted wickedly.
7 Our ancestors didn't appreciate the miracles you did in Mitsrayim (Egypt).
They just forgot about your display of loyal commitment,
and instead they rebelled down there at the Red Sea.[130]
8 However, he saved them for the sake of his reputation—
to make his incredible power known to the world.
9 He commanded the Red Sea and it dried up,
then he led them through its depths as if it was ordinary land[131]
10 and saved them from the forces of those who hated them—
yes, he rescued them from their enemy's power.
11 The water came back over their enemies—
there wasn't a single one of them left.
12 Then they finally believed his words,
and they sang praises to him.[132]
13 But they soon forgot what he'd done.
They didn't bother waiting for his advice.
14 They had intense cravings for meat in the wilderness,
and they challenged God right there in the desert.[133]
15 So he gave them what they asked for
but he sent them a horrible disease with it.
16 Then in the camp, they became jealous of Mosheh

116 **RV 105:28 · Note** It's not clear who is being talked about here, so other translations will likely differ.
117 **RV 105:29 · Cross-ref.** Exo 7:17-21.
118 **RV 105:30 · Cross-ref.** Exo 8:1-6.
119 **RV 105:31 · Cross-ref.** Exo 8:20-24.
120 **RV 105:31 · Cross-ref.** Exo 8:16-17.
121 **RV 105:32 · Note** There was no fire mentioned in the Exodus plagues, hence some translations interpret this as lightning.
122 **RV 105:32-33 · Cross-ref.** Exo 9:22-25.
123 **RV 105:34-35 · Cross-ref.** Exo 10:12-15.
124 **RV 105:36 · Cross-ref.** Exo 12:29.
125 **RV 105:37-38 · Cross-ref.** Exo 12:33-36.
126 **RV 105:39 · Cross-ref.** Exo 13:21-22.
127 **RV 105:40 · Cross-ref.** Exo 16:2-15.
128 **RV 105:41 · Cross-ref.** Exo 17:1-7; Num 20:2-13.
129 **RV 105:44 · Cross-ref.** Josh 11:16-23.
130 **RV 106:7 · Cross-ref.** Exo 14:10-12.
131 **RV 106:9-12 · Cross-ref.** Exo 14:21-31.
132 **RV 106:12 · Cross-ref.** Exo 15:1-21.
133 **RV 106:14-15 · Cross-ref.** Num 11:4-34.

Readers' Version

(Moses),
and Aharon (Aaron), Yahweh's chosen priest.[134]
17 The earth opened up and swallowed Datan,
and covered over Aviram's followers.
18 Then fire blazed among them,
and the flames burnt up the wicked people.
19 They made a gold calf at Horev,
and worshipped the metal statue there.[135]
20 They traded the splendour of their God,
with a statue image of a bull that eats grass. ☺
21 They forgot about their saviour god
who'd done incredible miracles in Mitsrayim (Egypt),
22 had done amazing feats in the land of Ham (i.e., Mitsrayim),
and had demonstrated powerful forces at the Red Sea.
23 So he said that he'd destroy them,
except that his chosen servant Mosheh (Moses) stood as intermediary,
to turn him away from his severe anger and plan to destroy.
24 Then they despised that desirable region—
they didn't believe his promise.[136]
25 Instead they grumbled in their tents
and didn't listen to what Yahweh said.
26 So he made his decision against them:
that they'd drop dead there in the wilderness,
27 and he'd disperse their descendants across many countries
and scatter them in distant lands.[137]
28 They submitted to the Ba'al of Pe'or,
and ate sacrifices that had been offered to the dead.[138]
29 They provoked him to anger with their actions,
and a deadly disease broke out among them.
30 Then Pinhas took a stand and intervened
and stopped that plague.
31 That godly action was credited to him,
for all the generations to come.
32 They also made Yahweh angry at the Merivah springs,
and that led to trouble for Mosheh (Moses),[139]
33 because they'd rebelled against his spirit,
and then he ended up speaking rashly.
34 They didn't destroy those people groups
as Yahweh had told them to do.[140]
35 Instead they mingled with those other groups,
and imitated their ungodly activities
36 and worshipped their idols
which then became the reason for their destruction.
37 They sacrificed their sons and daughters to the demons.[141]
38 Yes, they shed innocent blood—
the blood of their sons and daughters
that they sacrificed to the idols and polluted the land with blood.[142]
39 Their actions made them unacceptable to worship God,
having prostituted themselves to other gods.
40 So Yahweh got angry with his own people,
and he despised his own inheritance.[143]
41 He allowed other countries to control them,
and those who hated them ruled over them.
42 Their enemies oppressed them,
and subdued them under their control.
43 He rescued them many times,
but they kept rebelling in their minds,
and were brought down by their own sin.
44 Nevertheless, he paid attention to their distress
when he heard their cry for help.
45 He thought about his agreement with them,
and he relented because of the strength of his loyal commitment to them.
46 He caused their conquerors to have pity on them.
47 Save us Yahweh our god,
and gather us back from among other nations
so that we can give thanks for your sacred reputation,
and praise you with real gladness.[144]
48 May Yisrael's (Israel's) god Yahweh be praised throughout the ages,
and all the people said, "Yes, let it be so."
Praise Yah.

Fifth collection[145] · Thanking for God's goodness

107:1 Give thanks to Yahweh, because he's good,
and his loyal commitment endures forever.
2 Let the people who've been redeemed by Yahweh speak out—
those he's rescued from the enemy's control.
3 He has gathered them back from foreign lands,
from the east and from the west,

134 **RV 106:16-18 · Cross-ref.** Num 16:1-35.
135 **RV 106:19-23 · Cross-ref.** Exo 32:1-14.
136 **RV 106:24-26 · Cross-ref.** Num 14:1-35.
137 **RV 106:27 · Cross-ref.** Lev 26:33.
138 **RV 106:28-31 · Cross-ref.** Num 25:1-13.
139 **RV 106:32-33 · Cross-ref.** Num 20:2-13.
140 **RV 106:34-36 · Cross-ref.** Jdg 2:1-3; 3:5-6.
141 **RV 106:37 · Cross-ref.** 2Ki 17:17.
142 **RV 106:38 · Cross-ref.** Num 35:33.
143 **RV 106:40-46 · Cross-ref.** Jdg 2:14-18.
144 **RV 106:47-48 · Cross-ref.** 1Ch 16:35-36.
145 **RV 107:1 · Parallel** Songs 107–150

Readers' Version

from the north and from the south.
4 They wandered through the wilderness on a desert road
and found no city that they could settle in.
5 They were hungry and thirsty—
fading away from exhaustion.
6 Then they called out to Yahweh in their time of trouble,
→and he rescued them out of their distress.
7 He led them by a direct path
so that they could go to a city to live in.
8 Oh that people would praise Yahweh for his loyal commitment
and for the amazing things he's done for humanity,
9 because he satisfies the longings of those who thirst,
and the desires of those who hunger, he fills up with good things.
10 Some sat in darkness and in gloom—
prisoners chained up and experiencing suffering.
11 This was because they had rebelled against God's messages
and rejected the highest one's instructions.
12 He used hardships to humble them.
They stumbled and there wasn't anyone to help them up.
13 Then they called out to Yahweh in their time of trouble,
and he rescued them out of their distress.
14 He broke off their chains
and brought them out of darkness and gloom.
15 Oh that people would praise Yahweh for his loyal commitment
and for the amazing things he's done for humanity,
16 because he's broken the bronze gates
and cut through the iron bars.
17 They were foolish in their rebellious ways
and made to suffer because of their sins.
18 They lost their desire to eat any food,
and they came close to death's gates.
19 Then they called out to Yahweh in their time of trouble,
and he rescued them out of their distress.
20 He sent his message and healed them,
and he rescued them from their destruction.
21 Oh that people would praise Yahweh for his loyal commitment
and for the amazing things he's done for humanity.
22 Let them offer thanksgiving sacrifices
and write songs about what he's done.
23 Some travel across the ocean in ships
and do business overseas.
24 Those people saw Yahweh's activities
and his miracles on the oceans,
25 because he spoke out his command
and aroused the windstorm that stirred up the waves.
26 Their ships reached up to the sky,
then they sank down into the troughs.
Their courage melted away in anguish.
27 They swayed and staggered like drunkards
and had run out of sensible ideas.
28 Then they called out to Yahweh in their time of trouble,
and he rescued them out of their distress.
29 He calmed the storm,
and the waves were stilled.
30 Then they celebrated because it had quietened down,
so he brought them to their desired harbour.
31 Oh that people would praise Yahweh for his loyal commitment
and for the amazing things that he's done for humanity.
32 Let them speak about his goodness to the people's assembly
and praise him at the council of the elders.
33 He turns rivers into wilderness,
and springs of water into dry land,
34 and a prosperous land into a barren place
because of the wickedness of those who live there.
35 He turns the wilderness into a pool
and dry land into springs of water.
36 He settles the hungry there,
and they build a city to live in.
37 They sow fields and plant vineyards,
so that they can bring in a profitable harvest.
38 He blesses them so they are very numerous.
He doesn't let their cattle decrease in number.
39 They became less in number and status
through painful distress and suffering.
40 He pours contempt on the leaders
and makes them wander in the wilderness where there's no roads,
41 but he protects the needy from affliction
and cares for his families like a shepherd with his flock.
42 The godly people will see that and celebrate,
and all wicked people will be shamed into silence.
43 Anyone who's wise should take note of those things
and meditate about Yahweh's acts of loyal commitment.

Praise, then prayer for victory[146]

A song by David.
108:1 I've made my decision, God.
I will sing, yes, I will sing praises with sincerity.
2 Wake up, lute and harp—
I'll wake up the dawn.
3 I will give thanks to you, Yahweh, among the people groups.
I will sing praises to you among the nations
4 because your loyal commitment extends to the heavens
and your trustworthiness reaches to the skies.
5 Be honoured, God, above the heavens,
and may your splendour be displayed across all the world.
6 Use your power to answer me
so that those you love will be rescued.
7 God has spoken from his sanctuary, "I will celebrate.

146 **RV 108:1 · Parallel** Psa. 57:7-11; 60:5-12

Readers' Version

I will divide up Shekem and apportion out the Sukot Valley.
8 Gilead is mine, and Menasheh (Manasseh) is mine.
Efrayim (Ephraim) is my helmet and Yehudah (Judah) is my scepter.
9 Moav (Moab) is my washbasin.
I'll throw my sandal over Edom.
I'll shout in triumph over Peleshet.
10 Who will bring me into the fortified city?
Who will lead me to Edom?"
11 It seems that you've rejected us, God?
You don't go into battle with our armies.
12 Give us help against our enemy,
because human help is worthless.
13 We'll win with God's help.
He will trample down our enemies.

My god help me

A song by David for the choir director.
109:1 You're the God that I praise—
don't be silent
2 because the wicked and deceitful attack me.
They tell lies about me.
3 They say hateful things all around me,
and they attack me for no reason.
4 They pay back my love with accusations,
but I pray for them.
5 They repay me evil for good,
and they hate my love.
6 Appoint a wicked man to be over him,
then appoint an accuser to stand on his right.
7 When he's judged, may he be found guilty,
and may his prayer for mercy be considered sinful.
8 May his days be few—
may someone else take his office.
9 May his children become fatherless,
and may his wife become a widow.
10 May his children wander around and beg—
asking for handouts as they leave their ruined home.
11 May the creditor take all he owns.
May strangers plunder what he earns.
12 May no one extend any kindness to him.
May no one have pity on his fatherless children.
13 May his children be eliminated—
may their names be blotted out in the next generation.
14 May his ancestors' sins be mentioned to Yahweh,
and may the sin of his mother not be forgotten.
15 May their guilt always be on Yahweh's mind.
May Yahweh cause their history to be totally forgotten.
16 May Yahweh do this because this man never bothered to show any loyal commitment,
^but instead harassed the oppressed, the needy, and the disheartened to death.
17 He loved cursing—may it come back onto him.
He had no desire to bless others—may no blessing come to him.
18 He wrapped himself with cursing like a cloak,
and his curse entered his inner being like water—
like oil into his bones.
19 May his curses cling to him like the clothes he wears to cover himself—
like the belt he always wears.
20 May this be my accusers' reward from Yahweh—
yes for those who say evil things about me.
21 Yahweh my Lord, deal kindly with me for your reputation's sake.
Because your loyal commitment is good, save me,
22 because I'm oppressed and needy,
and my heart is wounded within me.
23 I'm fading away like a shadow in the late afternoon.
I'm shaken off like a locust.
24 My knees are weak from fasting.
My body is frail from not eating enough.
25 I'm scorned by my accusers.
When they see me, they shake their heads.
26 Help me, Yahweh my god.
Exercise your loyal commitment and save me.
27 May they know that you're involved here—
that you, Yahweh, have done this.
28 Though they curse me, please bless me.
When they attack, may they be put to shame,
but may your servant celebrate.
29 May my opponents be clothed with shame.
May they wear their shame like a coat.
30 With my mouth, I thank Yahweh frequently.
I'll praise him even in the middle of a crowd,
31 because he'll stand beside any needy person
to save them from those who condemn them.

Yahweh and his chosen king

A song by David.
110:1 Yahweh told my master, "Sit here on my right
until I defeat your enemies."[147]
2 Yahweh will expand your power as king outwards from Tsiyon (Zion)—
you'll rule in the middle of your enemies.
3 When you exert your strength in battle,
your people voluntarily follow in full battle dress.
From the place where the dawn is birthed, your youth will be like dew to you.
4 Yahweh has promised, and won't change his mind:
"You're a priest forever following the pattern of Malki-Tsedek (Melchizedek)."[148]
5 My master is helping right beside you.
He'll crush kings once he gets angry.
6 He will judge the nations and fill them with corpses.
He will crush the heads of many countries.
7 He will drink from the stream along the road,
therefore, he'll be reenergised.

147 RV 110:1 · Cross-ref. Mat 22:41-46; Acts 2:34-36; Heb 1:13.
148 RV 110:4 · Cross-ref. Heb 5:6; 7:17-22.

Readers' Version

Praise for what Yahweh's done

111:1 Praise Yah.
א (Alef)
I will give sincere thanks to Yahweh
ב (Beyt)
in the assembly of the godly people—in their gathering.
ג (Gimel)
2 The things that Yahweh does are amazing,
ד (Dalet)
eagerly awaited by all those who desire them.
ה (He)
3 His work is majestic and incredible,
ו (Vav)
and his righteousness endures forever.
ז (Zayin)
4 He does wonderful things that will be remembered.
ח (Het)
Yahweh is gracious and merciful.
ט (Tet)
5 He gives food to his faithful followers.
י (Yod)
He will always call to mind his agreement.
כ (Kaf)
6 He showed his powerful works to his people
ל (Lamed)
in giving them the inheritance of other nations.
מ (Mem)
7 The works of Yahweh's hands are trustworthy and right.
נ (Nun)
All his instructions are reliable.
ס (Samek)
8 They are established forever,
ע (Ayin)
to be observed faithfully and properly.
פ (Pe)
9 He sent his people out of slavery.
צ (Tsade)
He ordained his agreement forever.
ק (Qof)
His name is holy and awe-inspiring.
ר (Resh)
10 Honouring Yahweh is the beginning of wisdom.
ש (Sin/Shin)
Those who carry out his instructions have good understanding.
ת (Tav)
His praise endures forever.

The blessing for a godly person

112:1 Praise Yahweh.
א (Alef)
Any person who respects Yahweh's instructions will be blessed—
ב (Beyt)
anyone who greatly delights in his commands.
ג (Gimel)
2 Their descendants on earth will be powerful.
ד (Dalet)
The descendants of the godly person will be blessed.
ה (He)
3 Wealth and riches are in their house.
ו (Vav)
Their righteousness will endure forever.
ז (Zayin)
4 Light shines in the darkness for the godly person.
ח (Het)
That person is gracious, merciful, and just.
ט (Tet)
5 It goes well for the person who deals graciously and lends money,
י (Yod)
who conducts their affairs with honesty,
כ (Kaf)
6 because they'll never be shaken.
ל (Lamed)
The godly person will be remembered forever.
מ (Mem)
7 That person's not afraid of bad news—
נ (Nun)
confidently trusting in Yahweh.
ס (Samek)
8 Their heart is tranquil, without fear,
ע (Ayin)
ending up looking out in triumph over their adversaries.
פ (Pe)
9 That person gives generously to the poor.
צ (Tsade)
Their righteousness endures forever.
ק (Qof)
They will be commended with honour.
ר (Resh)
10 The wicked person will see this and be angry.
ש (Sin/Shin)
That person will grind his teeth in rage and will melt away.
ת (Tav)
The desire of the wicked people will perish.

Praising Yahweh's goodness

113:1 Praise Yahweh.
Praise him, you servants of Yahweh.
Praise Yahweh's name.
2 May Yahweh's name be blessed
both now and forever into the future.
3 Yahweh's name should be praised
from when the sun rises until it sets again.
4 Yahweh is high above all nations,
and his glory reaches above the skies.
5 Who is like our god Yahweh who has his throne on high—
6 who looks down at the sky and at the earth?
7 He raises the poor up out of the dirt
and lifts the needy up from the ash heap,
8 so that he may become one of the leaders—
one of the leaders of his people.
9 He gives a home to the barren woman of the house—
he makes her into a happy mother with children.

Readers' Version

Praise Yahweh.

Praising God's past miracles

114:1 When Yisrael (Israel) left Mitsrayim (Egypt)
(Ya'akov's (Jacob's) descendants leaving a people who spoke a foreign language),
2 Yehudah (Judah) became his sacred place,
and Yisrael his kingdom.
3 The Red Sea looked and fled.[149]
The Yarden (Jordan) river turned back.[150]
4 The mountains skipped like rams,
and the little hills like lambs.
5 Why did you flee, sea?
Yarden, why did you turn back?
6 Mountains, why did you skip like rams?
You little hills, why did you skip like lambs?
7 Tremble, earth, before the master—
at the presence of Ya'akov's (Jacob's) god.
8 He turned the rock into a pool of water,
and the hard rock into a spring of water.

Trust in Yahweh

115:1 Not to us, Yahweh, not to us,
but to your name bring honour,
for your loyal commitment and for your trustworthiness.
2 Why should the other nations have to ask,
"Where is their god?"
3 Our god is in heaven—
he does whatever he wants.
4 The other nations' gods are gold and silver idols
that people have made with their own hands.
5 Those idols have mouths, but they can't speak.
They have eyes, but they can't see.
6 They have ears, but they can't hear.
They have noses, but they can't smell.
7 They have hands, but can't feel anything.
They have feet, but can't walk.
They can't make any sounds in their throats.
8 The people who make them are just like them,
as is everyone who trusts them to help them.
9 Yisrael (Israel), trust in Yahweh—
he's your help and protection.
10 You priests, descendants of Aharon (Aaron), trust in Yahweh—
he's your help and protection.
11 You who respect and strive to obey Yahweh, trust in him—
he's your help and protection.
12 Yahweh takes notice of us and will bless us.
He'll bless the descendants of Yisrael (Israel).
He'll bless the descendants of Aharon.
13 He will bless those who honour him—
both young and old.
14 May Yahweh give more and more children to you all,
and also to your descendants.
15 May you all be blessed by Yahweh
who made heaven and earth.
16 The heavens, yes, the heavens belong to Yahweh,
but he's given the earth to humanity.
17 The dead don't praise Yah,
nor do any of those who go down into silence.
18 But we have decided to bless Yahweh
now and forevermore.
Praise Yah.

Praise Yahweh who rescued me

116:1 I love Yahweh because he hears my voice
and my requests for mercy.
2 Because he listened to me,
as long as I live, I'll call him for help.
3 The ropes of death surrounded me,
and the snares of the grave confronted me.
I was confronted by anguish and sorrow.
4 Then I cried out to Yahweh:
"Please Yahweh, rescue my life."
5 Yahweh is merciful and fair—
our god is compassionate.
6 Yahweh protects those who are helpless.
I was in a desperate situation, and he saved me.
7 My mind can relax again
because Yahweh has been generous to me,
8 because you rescued my life from death,
my eyes from tears,
and my feet from stumbling.
9 I will walk in front of Yahweh
in the lands of the living.
10 I believed in him,
even when I said, "I'm suffering badly."
11 In my distress I said, "All people are liars."
12 How can I repay Yahweh for all his kindnesses to me?
13 I will raise the cup of salvation,
and call on Yahweh's name.
14 I will fulfill my vows to Yahweh
now in the presence of all his people.
15 The death of his faithful ones
is costly in Yahweh's view.
16 Yahweh, I'm definitely your servant.
I'm your servant—the son of your servant woman.
You've released me from my chains.
17 I will offer thanksgiving to you as a sacrifice,
and I'll call out to Yahweh whenever I need help.
18 I will fulfill my vows to Yahweh
now in the presence of all his people,
19 in the courtyards around Yahweh's residence—
there in the middle of Yerushalem (Jerusalem).
Praise Yah.

Praising Yahweh's commitment to us

117:1 Praise Yahweh, all you nations.
Speak highly of him, all you people groups
2 because his loyal commitment towards us is extensive,
and Yahweh's trustworthiness endures forever.
Praise Yah.

149 **RV 114:3 · Cross-ref.** Exo 14:21.
150 **RV 114:3 · Cross-ref.** Josh 3:16.

Readers' Version

Not ending the love of God

118:1 Give thanks to Yahweh, because he's good,
because his loyal commitment endures forever.
2 Let Yisrael (Israel) now say,
"His loyal commitment endures forever."
3 Let Aharon's (Aaron's) descendants now say,
"His loyal commitment endures forever."
4 Let Yahweh's loyal followers say,
"His loyal commitment endures forever."
5 In my distress, I called out to Yahweh for help.
→and he answered me and set me free.
6 Yahweh is with me—I won't be afraid.
What can anyone do to me?
7 Yahweh's on my side as my helper.
I will look on at those who hate me.
8 It's better to take shelter in Yahweh
than to put confidence in humanity.
9 It's better to make Yahweh your safe place
than to put your trust in your country's leaders.
10 All the nations surrounded me in battle.
In Yahweh's name I destroyed them.
11 They surrounded me—yes, they surrounded me—
but in Yahweh's name I destroyed them.
12 They surrounded me like bees
then disappeared as quickly as fire among brush—
with Yahweh's help we defeated them.
13 They attacked me to knock me down,
but Yahweh helped me.
14 Yahweh is my strength and my song,
and he's the one who rescues me.
15 The cheerful shout of victory can be heard in the tents of the godly people—
Yahweh has demonstrated his power and strength.
16 Yahweh's power overcame—
Yahweh has demonstrated his power and strength.
17 I'm going to live, not die,
and I'll tell everyone about what Yahweh did.
18 Yahweh has punished me harshly,
but he hasn't given me over to death.
19 Open the temple gates for me—
I'll enter through them and then give thanks to Yahweh.
20 This is Yahweh's gate—
→the godly people enter through it.
21 I will give thanks to you,
→because you answered me by rescuing me.
22 The stone that the builders rejected
→has become the very important stone at the corner.
23 That's Yahweh's doing—
→we think it's just wonderful.[151]
24 Today's the day on which Yahweh has acted.
→We'll celebrate and be happy about it.
25 Please, Yahweh, give us victory.
Please, Yahweh, send now success.
26 Blessed is anyone who comes with Yahweh's authority.
We bless you from Yahweh's residence.
27 Yahweh is God, and he's given us light.
Tie the sacrifice to the corner posts of the altar with ropes.
28 You're my god, and I'll give thanks to you.
You're my god—I will praise you.
29 Yes, give thanks to Yahweh because he's good,
because his loyal commitment endures forever.

Obeying Yahweh's instructions

א (Alef)
119:1 Blessed are those whose behaviour is blameless—
who follow Yahweh's instructions.
2 Blessed are they who keep the rules that he revealed—
who strive to sincerely obey him.
3 Surely they wouldn't promote injustice.
They do what he shows them.
4 You've shown your principles through your instructions
so that we should carefully follow them.
5 If only I could be consistent
in keeping your rules,
6 then I wouldn't be ashamed
when I consider all your commands.
7 I'll give thanks to you because I want to do what's right
when I learn about how you always judge fairly.
8 I'll keep your regulations.
Don't totally desert me.

Internalising Yahweh's principles

ב (Beyt)
9 How can a young man keep his motives pure?
By obeying your message.
10 With my whole heart I search for you with all my being.
Don't let me stray from what you commanded.
11 I've stored your message away in my memory
so that I'll be less likely to sin against you.
12 You deserve praise, Yahweh.
Teach me your regulations.
13 With my lips I've proclaimed
all the judgements that you've pronounced.
14 I get happier about everything you've revealed
rather than any kind of riches.
15 I will meditate about your principles
and keep my eyes on your paths.
16 I take delight in your regulations—
I won't forget what you've said.

Pleased to obey Yahweh's instructions

ג (Gimel)
17 Deal kindly with your servant
so that I can continue to live and obey what you've told us.
18 Uncover my eyes so I can gaze
on the marvellous results from your instructions.
19 I'm a foreigner in the land—
don't prevent me from hearing your commands.
20 My inner being is continually crushed
with longing for your regulations.

151 RV 118:22-23 · Cross-ref. Mat 21:42; Acts 4:11; 1Pe 2:7.

Readers' Version

21 You rebuke the proud, who are cursed—
who stray from your commands.
22 Spare me from disgrace and humiliation
because I've kept the requirements that you've revealed.
23 Even though rulers gather together against me and slander me,
your servant meditates about your regulations.
24 Also, your revealed messages are my pleasure.
They are my counsellors.

ד (Dalet) **Choosing Yahweh's way**

25 My inner being clings to the dust.
Speak out and give me life.
26 I talked about my behaviour, and you answered me.
Teach me your regulations.
27 Grant me insight into your principles,
so I can meditate about your wonderful actions.
28 My inner being melts away from grief.
Speak out and strengthen me.
29 Keep me off the path of deceit.
Graciously give me your instructions.
30 I've chosen the way of faithfulness.
I have desired your regulations.
31 I cling to what you've revealed—
Yahweh, don't let me be shamed.
32 I run along the path of your commands,
because you have expanded my mind.

ה (He) **Prayer for guidance**

33 Teach me, Yahweh, the way of your regulations,
and I'll keep them to the end.
34 Give me understanding, and I'll keep your teaching.
I'll observe it with all my heart.
35 Guide me in the way of your commands,
because I delight in your way.
36 Help me to want to obey what you've revealed
and not just want unscrupulous gain.
37 Help me not to waste time looking at worthless things.
Encourage me to follow your ways.
38 Fulfill your promises to your servant
so that he will respect and obey you.
39 Help me to be able to avoid the disgrace that I dread,
because your judgements are good.
40 Listen, I long for your principles.
Encourage me to follow your ways that are right.

ו (Vav) **Trusting Yahweh's instructions**

41 May I experience your loyal commitment, Yahweh—
your salvation, according to your promise,
42 then I'll answer the one who mocks me with their words,
because I trust in what you've told us.
43 Don't totally prevent me from talking about your message of truth,
because my hope is based on your judgements.
44 I'll always obey what you taught,
forever and ever.
45 I'll walk freely,
because I strive to know your principles.
46 I will tell kings what you've revealed,
and I won't be ashamed.
47 I take pleasure in obeying your commands,
which I love.
48 I will respect your commands, which I love.
I will meditate on your regulations.

ז (Zayin) **Comforted by Yahweh's principles**

49 Remember your promise to your servant
because you have given me hope.
50 That's my comfort in my suffering.
Yes, your promise keeps me alive.
51 Arrogant people mock me terribly,
but I haven't turned away from your instructions.
52 I remember your judgements from ancient times, Yahweh,
and I take comfort in that.
53 I'm seized by a hot anger
because of the wicked who reject your teaching.
54 Your regulations are songs for me
in the house where I'm staying.
55 I remember your name during the night, Yahweh,
and I follow your instruction.
56 This is for me
because I accept your principles.

ח (Het) **The loving of Law of God**

57 Yahweh is who I've chosen.
I promise to obey what you've said.
58 With my whole being, I ask for your favour.
Be merciful to me like you've promised you would be.
59 I carefully evaluate which paths I'll follow
and keep myself following what you've revealed.
60 I hurry and don't put off
obeying your commands.
61 The ropes of the wicked people entangle me.
I don't forget your instructions.
62 I get up in the middle of the night to bring praise to you
because your judgements are always right and fair.
63 I'm a companion to all who strive to obey you
and apply your principles.
64 The world is full of your loyal commitment, Yahweh.
Teach me your regulations.

ט (Tet) **The purpose of Yahweh's instructions**

65 You do good to your servant, Yahweh,
as you've said you would.
66 Teach me good discernment and understanding,
because I trust in the wisdom of your commands.
67 Before my troubles came, I went astray,
but now I observe your promises.
68 You are good, and you do good.
Teach me your regulations.
69 The arrogant smear me with lies,
but I myself keep your principles with sincerity.
70 Their hearts are unfeeling like fat,

Readers' Version

but I myself delight in your instructions.
71 It is good for me that I've suffered
so that I'd learn your regulations.
72 The instructions that come from your mouth are good for me—
more than thousands of gold and silver coins.

י (Yod)

The justice of Yahweh's instructions

73 Your hands created and formed me.
Give me understanding so that I can learn your commands.
74 May those who respect you see me and be happy
because I put my hope in what you've said.
75 Yahweh, I know that your judgements are fair and right,
and that it's in faithfulness that you make me suffer.
76 Let your loyal commitment be my comfort,
as per your promise to your servant.
77 May your grace come to me so that I may live,
because your instructions are my delight.
78 Let the proud be put to shame,
because they've falsely accused me,
but as for me, I'll meditate on your principles.
79 May those who respect you turn to me,
and get to know what you've revealed.
80 May my conscience be blameless with respect to your regulations,
so that I won't be put to shame.

כ (Kaf)

Requesting Yahweh's intervention

81 My inner being faints with longing for your salvation.
I put my hope in what you've said.
82 My eyes are exhausted with longing for your promise,
saying, "When will you comfort me?"
83 because I've become brittle like a wineskin in the smoke.
I don't forget your regulations.
84 How long must your servant wait—
when will you punish those who persecute me?
85 The proud have dug pits to trap me,
which is not according to your instructions.
86 All your commands are sensible.
Those proud people pursue me with false accusations—help me.
87 They have almost finished me off here,
but as for me, I don't reject your principles.
88 It's your loyal commitment that keeps me alive,
so that I can obey what you've revealed.

ל (Lamed)

Trusting in Yahweh's principles

89 Yahweh, your message stands firm in the heavens.
90 Your faithfulness lasts throughout the generations.
You've established the earth and it endures.
91 The heavens and the earth implement your regulations
because all things are your servants.
92 If your instructions hadn't been my delight,
then I would have died as a result of my suffering.
93 I'll never forget your principles
because through them, you've preserved my life.
94 I'm yours—save me because I strive to follow your principles.
95 The wicked wait for me in order to kill me,
but I strive to understand what you've revealed.
96 I've seen a limit to all perfection,
but your commands are very wide-ranging.

מ (Mem)

Appreciating Yahweh's principles

97 I really love your instructions—
I spend all day meditating on them.
98 Your commands make me wiser than my enemies,
because I'm always aware of them.
99 I understand more than my teachers do
because I meditate on what you've revealed.
100 I understand more than the elders do
because I've followed your principles.
101 I've avoided all evil behaviour
so that I can obey what you've said.
102 I haven't deviated from your regulations,
because you yourself have taught me.
103 Your promises are sweet to my taste,
yes, even sweeter than honey on my tongue.
104 I gain understanding through your principles
so I hate all the different ways that people deceive others.

נ (Nun)

The peace/prosperity from law of God

105 Your message is a lamp so I can see where I'm stepping
and a light to illuminate my path.
106 I have promised and have confirmed
that I will honour your judgements that are fair and right.
107 I'm suffering badly.
Keep me alive, Yahweh, as you've said you would.
108 Yahweh, please accept the freewill offerings of my praise,
and teach me your regulations.
109 My life is in continual danger,
yet I don't forget your instructions.
110 The wicked have set a trap for me,
but I haven't strayed from your principles.
111 I consider what you've revealed as my heritage forever,
because it gives me great happiness.
112 I make your regulations my priority forever—to the end.

ס (Samek)

Safety in Yahweh's instructions

113 I hate people who say one thing and do another,
but I love your instructions.
114 You are my safe place and my protection—
I've set my hopes on what you've said.
115 Get away from me, all you who choose to do evil,
so that I can keep my god's commands.
116 Sustain me like you promised you would, so that I

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may live
and don't make me ashamed of my expectation.
117 Support me, and I'll be saved,
and then I'll continually be paying attention to your regulations.
118 You reject all those who stray from your statutes,
because their deceit is a form of lying.
119 You remove all the wicked from the earth like slag is skimmed off—
that's why I love what you've revealed.
120 My body trembles in fear of you,
and I'm afraid of your judgements.

ע (Ayin) **Obeying Yahweh's instructions**

121 I've done what's fair and right.
Don't abandon me to my oppressors.
122 Guarantee your servant's well-being—
don't let the proud oppress me.
123 My eyes are exhausted waiting for you to rescue me
and for your promise to free me of guilt.
124 Deal with your servant according to your loyal commitment,
and teach me your regulations.
125 I'm your servant—give me understanding
so that I can understand what you've revealed.
126 It's time for Yahweh to take action—
they disobey your instructions.
127 That's why I love your commands more than gold—
more than fine gold.
128 That's why I consider all your principles to be right in everything.
I hate every path that leads to lies.

פּ (Pe) **Wanting to obey Yahweh's instructions**

129 What you've revealed is wonderful,
therefore I obey it.
130 The unfolding of your messages gives light—
it gives insight to the untrained.
131 I open my mouth wide and pant
because I long for your commands.
132 Turn to me and be gracious to me as usual—
to those who love your name.
133 Guide me as you promised
and don't let wickedness gain power over me.
134 Pay the ransom to free me from oppression by others
so that I may keep your principles.
135 Look favourably on your servant,
and teach me your regulations.
136 Tears stream down from my eyes
because others don't follow your instructions.

צ (Tsade) **Yahweh demands obedience**

137 You always do what is right, Yahweh,
and your regulations are fair.
138 What you've revealed demands obedience
and much faithfulness.
139 My zeal has consumed me
because my enemies forget your messages.
140 What you said is totally pure
and your servant loves it.
141 I'm unimportant, and despised.
I don't forget your principles.
142 You do right and it's right forever,
and your instructions are true.
143 Distress and anguish have found me.
Your commands are my only delight.
144 What you've revealed is right forever.
Give me understanding so that I may live.

ק (Qof) **Calling to be rescued**

145 I cried out with my whole being, "Answer me, Yahweh,
I will keep your regulations."
146 I call out to you—save me,
so that I can keep what you've revealed to us.
147 I rise before the dawn and cry out for help.
I put my hope in your words.
148 I stay awake through the night hours
in order to meditate on what you've said.
149 Apply your loyal commitment to listening to my voice.
Yahweh, preserve my life according to your justice.
150 Those pursuing wickedness are coming near.
They wander far from your instructions.
151 You are near, Yahweh,
and all your commands are reliable.
152 Long ago I learned from the things that you revealed
that you had established them forever.

ר (Resh) **Calling to be rescued**

153 Take note of my suffering and rescue me
because I don't forget your instructions.
154 Plead my cause and buy me back.
Give me life as you promised.
155 The wicked have no chance of getting rescued,
because they have no interest in your regulations.
156 Your mercies are many, Yahweh.
Preserve me by means of your judgements.
157 My pursuers and my adversaries are many
but I haven't turned from what you've revealed.
158 I see the treacherous and despise them
because they don't take notice of what you've said.
159 See how I love your principles.
Yahweh, preserve me according to your loyal commitment.
160 The essence of your message is truth,
and all your righteous judgements last forever.

שׁ (Sin/Shin) **Obeying Yahweh's instructions**

161 Officials pursue me without cause,
but my heart trembles with what you've said.
162 I'm happy because of what you've promised,
like someone who discovers a large jackpot.
163 I hate deceit, in fact I loathe it—
^it's your instructions that I love.
164 I praise you seven times a day

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on account of your righteous judgements.
165 Those who love your instructions find extensive peace—
nothing causes them to stumble.
166 I put my hope in you, Yahweh, to rescue me,
and I do what you commanded.
167 I sincerely follow all the things that you've revealed,
and I love them a lot.
168 I keep your principles and everything you've revealed,
because you see everything I do.

ת (Tav)

A prayer for help

169 Let my cry for help approach you, Yahweh.
Speak to me to give me understanding.
170 May my request reach your ears.
Rescue me as you promised you would.
171 May my lips pour out praise,
because you teach me your regulations.
172 Let my tongue sing about your promise,
because all your commands are right and fair.
173 Let your hand be ready to help me,
because I've chosen to follow your principles.
174 I long for when you'll rescue me, Yahweh,
and I enjoy your instructions.
175 May I live and praise you,
and may your regulations help me.
176 I've wandered off like a lost sheep.
Come and find your servant because I haven't forgotten your commands.

Asking Yahweh for peace

A song for walking uphill to Yerushalem.
120:1 I called out to Yahweh when I was in distress,
and he answered me.
2 Rescue my life, Yahweh, from lying lips—
from a tongue of deceit.
3 You deceitful tongue of the enemy,
what punishment will Yahweh give to you,
and then what will he add on top of that?
4 Sharpened arrows like a warrior uses,
along with burning coals of broom branches.
5 It was my loss that I stayed at Meshek,
I lived among the tents at Kedar.
6 I've lived my life for a long time
with haters of peace.
7 I'm for peace,
but when I speak, they're for war.

Yahweh our protector

A song for walking uphill to Yerushalem.
121:1 I look up towards the hills.
Where will my help come from?
2 My help comes from Yahweh
who made heaven and earth.
3 May he not allow your feet to slip.
May your protector stay alert.
4 Listen, Yisrael's (Israel's) protector doesn't doze or sleep.
5 Yahweh is your bodyguard.
Yahweh is beside you to shelter you.
6 Now the sun won't harm you during the day,
or the moon at night-time.
7 Yahweh will protect you from all harm.
He will protect your life.
8 Yahweh will protect your comings and your goings
both now and then forever.

Wanting peace for Yerushalem

A song by David while walking uphill to Yerushalem.
122:1 I was happy when they said to me,
"Let's go to Yahweh's house."
2 Yerushalem (Jerusalem), our feet are standing inside your gates—
3 Yerushalem, the city that was built with its protective walls
4 which is where Yahweh's tribes went up to
following what was revealed to Yisrael (Israel) to give thanks to Yahweh,
5 because judgement thrones remained there—
thrones of David's descendants.
6 Pray for Yerushalem to have peace and prosperity.
May those who love Yerushalem live at ease.
7 May there be peace within your walls—
peace within your fortresses.
8 For the sake of my friends and relatives
I'll say, "May there be peace within you."
9 For the sake of the house of our god Yahweh
I'll strive for the good of Yerushalem.

Praying to see mercy

A song for walking uphill to Yerushalem.
123:1 I look up towards you—
you who rule from your throne in the heavens.
2 Just as servants look to their master for his favour,
and the maids look to their mistress,
so we look to our god Yahweh until he has mercy on us.
3 Have mercy on us, Yahweh, have mercy on us,
because we've been very humiliated by our enemies—
4 in fact we've had way more than enough scoffing from the arrogant
and contempt from the proud.

Thanking for Yahweh's protection

A song by David while walking uphill to Yerushalem.
124:1 Let Yisrael (Israel) now say,
"If Yahweh hadn't been on our side,
2 yes, when we were attacked
if Yahweh hadn't been on our side,
3 they would have swallowed us up alive
when their anger raged against us.
4 Then the water would have swept us away—
the torrent would have gone right over us.
5 Yes, then the raging waters would have gone over us.
6 We praise Yahweh
who didn't allow our enemies to tear us apart with their teeth.
7 We've escaped like a bird out of a bird-catcher's trap—
the trap's been broken and we've escaped.
8 We rely on Yahweh for our help—

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the one who made heaven and earth.

A song for walking uphill to Yerushalem.

Against wicked rulers

125:1 Those who trust in Yahweh
are like Mt. Tsiyon (Zion) which can't be shaken—enduring forever.
2 Just like the mountains surround Yerushalem (Jerusalem),
so too Yahweh surrounds his people, both now and forever.
3 Wicked rulers must not settle on the land allotted to the righteous,
otherwise those righteous people might end up doing something that they shouldn't do.
4 Do good, Yahweh, to those who are good
and to those who strive to do what is right.
5 But as for those who choose to turn to crooked paths,
Yahweh will banish them along with those who do evil.
May peace be on Yisrael (Israel).

A song for walking uphill to Yerushalem.

The cheerful harvest

126:1 When Yahweh restored Tsiyon's (Zion's) fortunes,
we were like those who dream.
2 Then our mouths were filled with laughter
and our tongues with singing.
Then they said among the nations,
"Yahweh has done great things for them."
3 Yahweh did great things for us.
How glad we were.
4 Restore our fortunes, Yahweh,
like the streams do in the Negev desert.
5 Those who sow in tears will harvest with cheerful shouts.
6 The man who goes out weeping, carrying seed to sow,
will return again with happy shouts—bringing his bundles of grain with him.

A song by Shelomoh while walking uphill to Yerushalem.

Children are a blessing

127:1 If it's not Yahweh who builds the house, those who build it are just wasting their time.
If it's not Yahweh who guards the city, the watchman stands guard uselessly.
2 It's pointless getting up early, then coming home late,
or working so hard to get your food,
because Yahweh provides for those he loves even while they're asleep.
3 Yes, children are a heritage from Yahweh,
and the product of the womb is a reward.
4 The children of a young man
are like arrows in a warrior's hand.
5 The man who has his quiver full of them is blessed.
He won't be put to shame when he confronts his enemies at the community gate.

A song for walking uphill to Yerushalem.

Prosperity for those who honour Yahweh

128:1 Blessed is everyone who honours Yahweh—
who strives to follow what he showed us.
2 When you eat the product of your own hard work,
you will be blessed and prosper.
3 Your wife will be like a fruitful vine in your house.
Your children will be like olive trees as they sit around your table.
4 Yes, indeed, the man who honours Yahweh will be blessed.
5 May Yahweh bless you from Tsiyon (Zion)—
may you see Yerushalem's (Jerusalem's) prosperity throughout your whole life.
6 May you live to see your children's children.
May peace be on Yisrael (Israel).

A song for walking uphill to Yerushalem.

Praying against haters of Tsiyon

129:1 Let Yisrael (Israel) say:
"My enemies have attacked me often since my youth.
2 Yes, often since my youth they've attacked me,
yet they haven't defeated me.
3 Their ploughmen ploughed on my back—
they made their furrows long.
4 Yahweh is righteous.
He's cut the ropes of the wicked."[152]
5 May all those who hate Tsiyon (Zion)
be humiliated and turned back.
6 May they be like the grass that sprouts up on a roof
then dries up and dies before it can grow tall,
7 so it's no use to the harvester
or to the person tying up the bundles of grain.
8 May no one who's passing by say to those haters of Tsiyon,
"May Yahweh's blessing be on you all,"
or, "We bless you all in Yahweh's name."

A song for walking uphill to Yerushalem.

Yahweh can redeem us

130:1 I call out to you, Yahweh—
out from the depths.
2 My master, listen to what I'm saying.
Pay attention to my pleas for mercy.
3 Yahweh, if you kept a record of our disobedience,
master, who could stand before you?
4 But you do have a willingness to forgive
so that you might be respected.
5 I wait for Yahweh to rescue me—
I put my trust in what he's said.
6 I wait for my master to help me—
more eagerly than the night guard looks forward to the morning.
7 Yisrael (Israel), put your hope in Yahweh.
Yahweh is merciful and very willing to get us out of our situation.
8 He's the one who'll pay the price for all Yisrael's sins

152 RV 129:4 · Note Probably meaning 'the ropes used to enslave us', but not certain.

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so we can be free.[153]

Explaining inner peace

A song by David while walking uphill to Yerushalem.

131:1 Yahweh, I'm not boastful or full of pride,
nor do I pretend to understand amazing things that are beyond me.
2 Instead, I've worked to maintain inner peace and quietness,
like a child who's been weaned, yet still trusts fully in its mother.
3 Yisrael (Israel), put your hope in Yahweh
from now on and forever.

Yahweh's resting place in Tsiyon

A song to be sung while walking uphill to Yerushalem.

132:1 Yahweh, for David's sake, remember all the hardships he endured.
2 Remember how he made a promise to you, Yahweh—
how he made a vow to Ya'akov's (Jacob's) mighty warrior:
3 "I won't enter my home,
or lie down in my bed.
4 I won't let my eyes close
or let myself doze away
5 until I've found a place for Yahweh—
a residence for the powerful one that Ya'akov worshipped.
6 Listen, we heard that the sacred box was in Efratah.
We found it in Ya'ar's fields.
7 We'll go into the place where he lives.
We'll bow low in front of him where he sits.
8 Yahweh, come to the place where you can remain—
you and the sacred chest that represents your power.
9 May your priests wrap themselves in integrity.
May your faithful followers shout happily.
10 For your servant David's sake,
don't just ignore the one that you've chosen.[154]
11 Yahweh, you promised David and you won't break that promise.
You said, "I'll put your descendants on your throne.[155]
12 If your sons keep my agreement and the instructions that I'll teach them,
then their children also will sit on your throne forevermore."
13 Yes, Yahweh has chosen Tsiyon (Zion)—
that's where he wants to reside.
14 He said, "This is my resting place forever.
I'll live here, because I like this place.
15 I'll bless Tsiyon with generous provisions.
Her poor people will have enough food to be satisfied.
16 I'll have her priests lead the people to be saved.
The faithful people will shout aloud in their happiness.
17 I'll cause one of David's descendants to become a great king there,
and shine the light on the one I've chosen.[156]
18 I'll cause his enemies to be shamed,
and it's his crown that will shine.

Living peacefully together

A song by David while walking uphill to Yerushalem.

133:1 Listen, it's really good and pleasant
when the nation's people get on well together.
2 It's like having expensive oil on the head,
running down the beard—Aharon's (Aaron's) beard,
and which then runs down onto the collar of his robes.
3 It's like the dew on Mt. Hermon
which falls on the mountains of Tsiyon (Zion),
because Yahweh commanded the blessing there—eternal life.

Lift your hands and bless Yahweh

A song for walking uphill to Yerushalem.

134:1 Listen, bless Yahweh, all you servants of Yahweh—
you who stand in Yahweh's house at night.
2 Lift up your hands towards the sacred place and bless Yahweh.
3 May Yahweh, the creator of heaven and earth
bless you from Tsiyon (Zion).

A praise song

135:1 Praise Yahweh—praise his name.
Praise him, you servants of Yahweh,
2 who stand in the house of Yahweh—
in the courtyards around our god's house.
3 Praise Yahweh, because he is good.
Sing praises to his name because it's pleasant,
4 because Yahweh has chosen Ya'akov (Jacob) for himself—
Yisrael (Israel) as his very own.
5 You see, I myself know that Yahweh is great,
yes, our master is greater than all other gods.
6 Yahweh does whatever he wants to do
in heaven and on the earth,
in the seas, including all their deepest parts.
7 He makes the clouds rise up from the end of the earth.
He makes lightning accompany the rain,
and brings the wind out of his storehouse.
8 He struck Mitsrayim's (Egypt's) firstborn males—
both people and animals.[157]
9 He did miracles and amazing things in your country, Mitsrayim,
against Par'oh (Pharaoh) and all his servants.
10 He struck many nations
and killed powerful kings,
11 Sihon king of the Amorim,
and Og king of Bashan,
and all the Kena'ani (Canaanite) kings.

153 **RV 130:8 · Cross-ref.** Mat 1:21; Tit 2:14.

154 **RV 132:8-10 · Cross-ref.** 2Ch 6:41-42.

155 **RV 132:11 · Cross-ref.** 2Sam 7:12-16; 1Ch 17:11-14; Psa 89:3-4; Acts 2:30.

156 **RV 132:17 · Cross-ref.** 1Ki 11:36.

157 **RV 135:8 · Cross-ref.** Exo 11.

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12 He gave their land as an inheritance—
an inheritance to his people Yisrael (Israel).
13 Your reputation lasts forever, Yahweh.
Your renown, Yahweh, endures throughout the generations
14 because Yahweh judges his people,
and he's compassionate towards his servants.
15 The nations' idols are silver and gold—
the work of people's hands.[158]
16 Those idols have mouths, but they can't speak.
They have eyes, but they can't see.
17 They have ears, but they can't hear,
and there's no breath in their mouths.
18 Those who make them will end up like them,
as will all those who put their trust in them.
19 Descendants of Yisrael (Israel), bless Yahweh.
Descendants of Aharon (Aaron), bless Yahweh.
20 Descendants of Levi, bless Yahweh.
All you who respect Yahweh, bless him.
21 Blessed be Yahweh in Tsiyon (Zion)—
he who lives in Yerushalem (Jerusalem).
Praise Yahweh.

A song of thankfulness

136:1 Give thanks to Yahweh, because he's good,
because his loyal affection continues forever.[159]
2 Give thanks to the god of gods,
because his loyal affection continues forever.
3 Give thanks to the master of masters,
because his loyal affection continues forever.
4 Thank him—the only one who does great miracles—
because his loyal commitment continues forever.
5 Thank him who used his wisdom to make the universe,[160]
because his loyal commitment continues forever.
6 Thank him who spread the earth out over the waters,[161]
because his loyal commitment continues forever.
7 Thank him who made the great lights,[162]
because his loyal commitment continues forever:
8 the sun to rule over the day,
because his loyal commitment continues forever,
9 the moon and stars to rule over the night,
because his loyal commitment continues forever.
10 Thank him who struck Mitsrayim's (Egypt's) firstborn males,[163]
because his loyal commitment continues forever.
11 He led Yisrael (Israel) out from among the Mitsrim (Egyptians),[164]
because his loyal commitment continues forever.
12 He led them with his powerful hand and outstretched arm,
because his loyal commitment continues forever.
13 Thank him who divided the Red Sea in two,[165]
because his loyal commitment continues forever.
14 Then he made Yisrael go through the middle of that sea,
because his loyal commitment continues forever.
15 Then he threw Par'oh (Pharaoh) and his army down into the Red Sea,
because his loyal commitment continues forever.
16 Thank him who led his people through the wilderness,
because his loyal commitment continues forever.
17 Thank him who struck down great kings,
because his loyal commitment continues forever.
18 Thank him who killed powerful kings,
because his loyal commitment continues forever.
19 Thank him who killed the Amori King Sihon,
because his loyal commitment continues forever.
20 Thank him who killed King Og from Bashan,
because his loyal commitment continues forever.
21 Thank him who gave them the land as their inheritance,
because his loyal commitment continues forever.
22 Thank him who gave an inheritance to his servant Yisrael (Israel),
because his loyal commitment continues forever.
23 Thank him who remembered us when we felt so low,
because his loyal commitment continues forever.
24 Then he rescued us from those who set themselves against us,
because his loyal commitment continues forever.
25 Thank him who gives food to all living creatures,
because his loyal commitment continues forever.
26 Yes, give thanks to the god of the heavens,
because his loyal commitment continues forever.

Mourning Yerushalem's destruction

137:1 We sat beside the rivers in Bavel (Babylon)—
sat and wept when we thought about Tsiyon (Zion).
2 We hung our harps there on the willow trees
3 because our captors there had demanded that we sing songs,
and those who never stopped mocking us said,
"Sing us one of the songs from Tsiyon."
4 How could we sing a song about Yahweh
while we were captive in a foreign country?
5 If I forget about you, Yerushalem (Jerusalem),

158 **RV 135:15-18 · Cross-ref.** Psa 115:4-8; Rev 9:20.
159 **RV 136:1 · Cross-ref.** 1Ch 16:34; 2Ch 5:13; 7:3; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; Jer 33:11.
160 **RV 136:5 · Cross-ref.** Gen 1:1.
161 **RV 136:6 · Cross-ref.** Gen 1:2.
162 **RV 136:7-9 · Cross-ref.** Gen 1:16.
163 **RV 136:10 · Cross-ref.** Exo 12:29.
164 **RV 136:11 · Cross-ref.** Exo 12:51.
165 **RV 136:13-15 · Cross-ref.** Exo 14:21-29.

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may my right hand forget how to do anything.
6 Let my tongue stick to my palate if I don't keep remembering you—
if I don't prioritise Yerushalem over my favourite pastime.
7 Remember, Yahweh, the day Yerushalem fell,
how the Edomim said,
"Tear it down—tear it down to its foundations."
8 You daughter of Bavel (Babylon) who will be destroyed—
blessed be the one who repays you for what you did to us.[166]
9 Blessed be the one who seizes your little ones
and smashes them against the rocks.

A prayer of thankfulness

A song by David.
138:1 I will thank you, Yahweh, with my whole being.
I'll sing praises to you in front of the idols.
2 I will bow down toward your sacred temple,
and I'll thank you for your loyal commitment and for your trustworthiness,
because you've made your reputation and your message more important than anything else.
3 When I called out for help, you answered me.
→You gave me strength and made me bold.
4 All the kings of the earth will thank you, Yahweh,
→because they will hear what you're saying.
5 Yes, they'll sing about Yahweh's ways,
because Yahweh's honour is outstanding,
6 because although Yahweh is up high, yet he can still see the lowly,
and he knows the proud from far off.
7 Even when I'm walking with danger all around me,
you will preserve my life.
You actively oppose the anger of my enemies,
and you save me with your intervention.
8 Yahweh will get revenge against them for me.
Your loyal affection continues forever.
You don't abandon the work that you started.

God's care and total knowledge

One of David's songs for the choir director.
139:1 Yahweh, you have examined me, and you know me.
2 You know when I sit down and when I stand up.
You understand my thoughts from far away.
3 You've watched where I go and where I rest,
and you're familiar with everything I do.
4 Before the words even get to my tongue,
Yahweh, you already know everything that I'm going to say.
5 In front of me and behind me, you surround me
to use your power to protect me.
6 That knowledge is too amazing for me.
It's above me and beyond my reach.
7 Where can I go from your spirit?
Where could I run away to—away from your presence?
8 If I ascend up to the heavens, you're there.
If I make my bed in the grave, wow, you're even there.
9 If I flew up high with the dawning sun
or stayed down in a remote part of the ocean,
10 you'd still be there to lead me with your hand
and you would help me.
11 If I said, "Surely the darkness will cover me,
and the light will become night around me,"
12 even the darkness wouldn't be dark to you,
and the night would shine like the day.
The darkness is like the light to you.
13 Yes, you created my internal parts—
you put me together inside my mother's womb.
14 I'll praise you because it's incredible how my body is made.
Everything you do is wonderful.
My inner being knows that very well.
15 My bones weren't hidden from you when I was made in private—
when I was woven together in the depths of the earth.
16 Your eyes saw my unformed body.
All my history was already recorded in your book
even before any of those days had started.
17 Your thoughts are so precious to me, God.
They add up to something incredible.
18 If I counted them, there'd be more than the sand grains.
When I wake up, I'm still with you.
19 If only you'd kill the wicked, God
(and you violent men, get away from me),
20 because they speak against you due to their evil desires—
your enemies lie about you.
21 Yahweh, I certainly hate those who hate you.
I despise those who rebel against you.
22 I hate them completely—
they've become my enemies.
23 Examine me, God, and know my inner feelings.
Test me and know my thoughts.
24 See if there is any wicked way in me,
and lead me on the timeless path.

A prayer for protection

A song by David for the choir director.
140:1 Yahweh, rescue me from wicked men.
Keep me safe from men of violence,
2 because they plan evil in their hearts.
They assemble for battles every day.
3 They sharpen their tongues like snakes.
Vipers' poison is on their lips.[167] (Instrumental break.)
4 Keep me from the hands of the wicked, Yahweh.
Protect me from violent men who plan to ruin me.
5 The proud have set a trap for me,
and they've spread a net with ropes.

166 **RV 137:8 · Cross-ref.** Rev 18:6.
167 **RV 140:3 · Cross-ref.** Rom 3:13.

Readers' Version

They've set traps for me along the path. (Instrumental break.)
6 I said to Yahweh, "You're my god.
Yahweh, listen to my cries for mercy."
7 Yahweh, my master, you're the strong one who can save me.
You protect my head during the battle.
8 Yahweh, don't let the wicked get what they want.
Don't allow their evil plans to succeed, or let them attack. (Instrumental break.)
9 Those who surround me raise their heads.
Let the mischief from their own lips bounce back on them.
10 Let burning coals fall on them.
Throw them into the fire or into muddy pits.
→Never again will they try to attack.
11 May no agitator become established in the land.
May evil speedily hunt down the man planning violence.
12 I know that Yahweh will act with favour for the poor and with justice to the needy.
13 Surely the godly people will praise your name.
The upright will live peaceably in your presence.

Accepting correction

A song by David.
141:1 Yahweh, I called out to you. Come quickly to me.
Listen to my voice when I call to you.
2 May my prayer rise to your face like incense.[168]
May my lifted hands be like the evening sacrifice.
3 Yahweh, place a guard over my mouth.
Guard the door which is my lips.
4 Don't let my heart bend toward any evil thing
or participate in sinful activities
with men who behave wickedly.
May I not eat any of their delicacies.
5 Let a righteous person hit me—it would be a kindness.
Let them correct me—it will be soothing like lotion on my head.
Help me not to be defiant,
because my prayer is always against those who do wicked things.
6 When their rulers are thrown down from the cliffs,
the people will listen to my words because they're pleasant.
7 Like when someone ploughs and breaks up the ground,
so our bones have been scattered at the entrance to the grave.
8 My eyes are on you, Yahweh, my master.
You're my place of protection—don't abandon my life.
9 Keep me from the trap that they've laid for me—
from the nets of those who do evil.
10 Let the wicked fall into their own nets
while I escape.

A prayer for protection

A song[169] and prayer of David when he was hiding in a cave.
142:1 I cry out to Yahweh with my voice.
With my voice I plead to Yahweh for his favour.
2 I pour out my sorrows to him.
I declare my troubles in front of him.
3 When my spirit is weak within me, you yourself know my path.
They've hidden a trap for me along the path that I walk.
4 I look around and see that no one takes any notice of me.
There's no safe place for me to escape to
and there's no one who cares for my life.
5 I called out to you for help, Yahweh.
I said that you're my protection—
my portion in the land of the living.
6 Listen to my cries for help because I've been driven into a bad situation.
Rescue me from my pursuers because they're stronger than I am.
7 Bring my life out of prison in order to praise your name.
The godly people will gather around me because you've been good to me.

A prayer to be rescued

A song by David.
143:1 Hear my prayer, Yahweh—listen to my requests.
On account of your faithfulness, answer me in your righteousness.
2 Don't judge me, your servant,
because no living person is innocent anyway.[170]
3 The enemy has pursued my life.
He's smashed me into the ground.
He's forced me to live in darkness like those who've been dead a long time.
4 My spirit is getting weaker.
My mind is full of despair.
5 I remember the good old days.
I meditate about your activities.
I consider all the things you've done.
6 I spread my hands out towards you.
I long for you like a thirsty person longs for water in the desert. (Instrumental break.)
7 Answer me quickly, Yahweh, because my spirit is weak.
Don't hide yourself from me or I'll become like those going down into the pit.
8 Every morning I want to hear about your loyal commitment
because I've put my trust in you.
Show me the way I should go
because I've committed my life to you.
9 Rescue me from my enemies, Yahweh—
I trust you as my protector.

168 **RV 141:2 · Cross-ref.** Rev 5:8.
169 **RV 142:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
170 **RV 143:2 · Cross-ref.** Rom 3:20; Gal 2:16.

Readers' Version

10 Teach me to do what you like
because you're my god.
May your good spirit lead me
out of the valley onto level ground.
11 Yahweh, keep me alive for the sake of your reputation.
Rescue me from trouble because you always do what is right.
12 Apply your loyal commitment and cut off my enemies.
Destroy all those threatening my life, because I'm your servant.

The thanking due to victory

A song by David.
144:1 Blessed be Yahweh, my stable base,
who trains my hands for war
and my fingers for battle.
2 You're my fortress and show your loyal commitment to me.
You're my high tower and the one who rescues me,
my shield and the one I trust for my protection—
the one who subdues other nations under me.
3 Yahweh, what's humankind that you take notice of them?
Why do you even consider humanity?[171]
4 People are like a puff of air—
here one minute and gone the next.
5 Yahweh, cause your sky to bend over and come down.
Touch the mountains and make them active.
6 Flash your lightning and scatter your enemies.
Send your arrows and drive them away.
7 Reach your hand down from above.
Save me and rescue me from the surging waters—
away from being controlled by foreigners
8 who always tell lies,
even when they promise to tell the truth.
9 I will sing a new song to you, God.
I'll play the ten-stringed instrument for you
10 who saves kings from their enemies—
the one who rescued his servant David from a deadly sword.
11 Rescue me from being controlled by foreigners
who always tell lies,
even when they promise to tell the truth.
12 May our sons be like plants that grow large even when they're still young
and our daughters grow like carved corner pillars in a palace.
13 May our storehouses be full with every kind of produce,
and may the sheep in our fields produce thousands, even tens of thousands.
14 May our oxen have many young.
No one will break through, no one will go out,
and no one will cry in our streets.
15 The people that that happens to are blessed.
Blessed are the people for whom Yahweh is their God.

A praise song

A praise song by David.
א (Alef)
145:1 I will highly commend you, my god, the King.
I will praise your name without ending.
ב (Beyt)
2 Every day I'll make sure to bless you.
I will praise your name forever and ever.
ג (Gimel)
3 Yahweh is great and deserving of a lot of praise—
We can't fully comprehend his greatness.
ד (Dalet)
4 Generation after generation will celebrate because of what you've done
and they'll tell others about your powerful actions.
ה (He)
5 I'll meditate on your incredible splendour and honour
as well as all the marvellous things that you've done.
ו (Vav)
6 They'll tell about how your awesome actions show your power,
and I'll speak about your greatness.
ז (Zayin)
7 They'll remember the fame of your extravagant goodness,
and they'll happily sing about your righteousness.
ח (Het)
8 Yahweh is gracious and merciful,
slow to anger and frequently displaying his loyal commitment.
ט (Tet)
9 Yahweh is good to everyone,
and desires the best for everything he made.
י (Yod)
10 Everyone you've made will give thanks to you, Yahweh.
Your faithful supporters will bless you.
כ (Kaf)
11 They'll tell about the splendour of your kingdom,
and they'll speak about your power,
ל (Lamed)
12 making his powerful actions known to humanity's children,
along with the incredible splendour of his kingdom.
מ (Mem)
13 Your kingdom will continue forever,
and you'll rule generation after generation.
(נ) (Nun)
ס (Samek)
14 Yahweh supports all those who are falling
and raises up all those who are bent over under heavy loads.
ע (Ayin)
15 Everyone and everything's eyes are watching out for you.
You give them their food at the proper time.
פ (Pe)

171 **RV 144:3 · Cross-ref.** Yob 7:17-18; Psa 8:4.

Readers' Version

16 You open your hand
and satisfy the desire of every living thing.
צ (Tsade)
17 Yahweh is righteous in all his ways
and shows kindness in everything he does.
ק (Qof)
18 Yahweh is near to all who call to him—
to all who sincerely request his help.
ר (Resh)
19 For those who strive to obey him, he does what they desire,
and he hears their call for help and saves them.
ש (Sin/Shin)
20 Yahweh protects all those who love him,
but he'll destroy all the wicked.
ת (Tav)
21 My mouth speaks the praise of Yahweh.
Let everybody bless his holy name forever and ever.

Praise Yahweh the liberator

146:1 Praise Yah.
I'll praise Yahweh with my whole being.
2 I'll praise Yahweh with my life.
I'll sing praises to my god as long as I live.
3 Don't trust in politicians
or in people—none of them can save you.
4 When their breath ceases, they return to the ground—
all their plans come to an end at that time.
5 Blessed are the people who have Ya'akov's (Jacob's) god to help them—
whose hope is in their God Yahweh:
6 He's the one who made the heavens and earth, the sea, and all that is in them.[172]
He's the one who remains faithful forever.
7 He's the one who executes justice for the oppressed.
He's the one who gives food to the hungry.
Yahweh liberates the prisoners.
8 Yahweh opens the eyes of the blind.
Yahweh straightens up those who are bowed down under heavy loads.
Yahweh loves those who do what is right.
9 Yahweh guards the refugees.
He sustains orphans and widows,
but he subverts the plans of the wicked.
10 Yahweh reigns forever.
Tsiyon (Zion), your god reigns throughout the generations.
Praise Yahweh.

Praise Yahweh who's in control

147:1 Praise Yahweh.
How good it is to sing praises to our god,
How pleasant and suitable is a praise song.
2 Yahweh builds up Yerushalem (Jerusalem),
He gathers the Israelis who were taken to other countries.
3 He heals those who are broken-hearted
and bandages their wounds.
4 He counts the stars—
he calls all of them by name.
5 Our master is wonderful and very powerful.
His understanding is unlimited.
6 Yahweh helps the oppressed up.
He brings down the wicked to the ground.
7 Sing to Yahweh with thanksgiving.
Make music for our god with a harp.
8 He's the one who covers the skies with clouds.
He's the one who prepares rain for the earth.
He's the one who makes the mountains sprout with grass.
9 He gives food to the animals
and to the ravens' chicks when they squawk.
10 He doesn't delight in the strength of a horse,
He doesn't enjoy a man's legs.
11 Yahweh enjoys those who fear him—
those who know to expect his loyal commitment.
12 Tell about Yahweh's greatness, Yerushalem (Jerusalem).
Praise your god, Tsiyon (Zion),
13 because he strengthens the locking bars on your gates.
He blesses your children there in the city.
14 He give peace on your borders.
He satisfies you with excellent grain.
15 He sends out his command to the soil,
His message travels quickly.
16 He makes the snow coat the ground like wool on a sheep.
He scatters the frost across the countryside like people scatter ashes.
17 He sends out his hail like crumbs brushed off a table.
Who can stand before his cold?
18 He sends out his command and melts them.
He makes his wind blow, and the waters flow.
19 He declared his message to Ya'akov (Jacob)—
his instructions and his regulations for Yisrael (Israel).
20 He hasn't done that for any other country,
and as for his instructions, they don't know them.
Praise Yahweh.

Praise Yahweh everyone

148:1 Praise Yahweh.
Praise Yahweh from the skies.
Praise him in the heights.
2 Praise him, all his messengers.
Praise him, all his armies.
3 Praise him, sun and moon.
Praise him, all you shining stars.
4 Praise him, highest heavens
and the waters that are above the heavens.[173]
5 Let them praise Yahweh's name,
because he gave the command and then they were cre-

172 **RV 146:6 · Cross-ref.** Acts 4:24; 14:15.
173 **RV 148:4 · Cross-ref.** Gen 1:7.

Readers' Version

ated.[174]
6 He has established them forever and ever.
He made a decree and it won't ever become invalid.
7 Praise Yahweh from the earth,
you sea monsters and all ocean depths,
8 fire and hail, snow and clouds,
stormy winds doing what he commanded.
9 The mountains and all the hills,
the fruit trees and all the cedars,
10 both wild and all the domestic animals,
reptiles and winged birds.
11 Kings across the world and all the peoples,
princes and all judges across the world,
12 young men and also young women,
the elderly along with the children,
13 let them all praise Yahweh's name,
because his name alone is famous.
His splendour extends over the earth and in the heavens.
14 He has increased his people's military strength.
Praise from all his faithful ones—
from Yisrael's (Israel's) descendants—the people near to him.
Praise Yahweh.

A song of praise

149:1 Praise Yahweh.
Sing a new song to Yahweh.
Praise him in the assembly of the faithful ones.
2 Let Yisrael's (Israel's) people be glad about the one who made them.
Let Tsiyon's (Zion's) children be glad about their king.
3 Let them praise him with dancing—
making music with tambourines and harps,
4 because Yahweh appreciates his people,
and he honours humble people by saving them.
5 That honour will make the faithful people cheerful,
and they'll happily sing during the night.
6 They should use their mouths to praise God,
but hold sharp swords in their hands
7 to inflict vengeance on the nations
and punishment on the people groups,
8 to tie their kings up with chains
and to put their leading citizens into iron shackles.
9 They'll carry out the written judgements against them.
That'll be an honour for all his faithful ones.
Praise Yahweh.

Praise Yahweh everyone

150:1 Praise Yahweh.
Praise God in his residence of holiness.
Praise him for his power in heaven.
2 Praise him for his powerful actions.
Praise him because he's so influential.
3 Praise him with a trumpet blast.
Praise him with the ukelele and harp.
4 Praise him with tambourines and dancing.
Praise him with stringed instruments and flutes.
5 Praise him with vibrating cymbals.
Praise him with clanging cymbals.
6 Let everything that can breathe praise Yahweh.
Praise Yahweh.

174 **RV 148:5 · Cross-ref.** Gen 1:1-2.

Amos

(Heb. Amots)

Introduction

Amos/Amos was a shepherd before he became a prophet. There grew up in Tekoa in the province of Yehudah (Judah), but Yahweh commanded him to go to Beyt-El (Bethel) in Yisrael (Israel) in order to preach there. (Yisrael is north of Yehudah.) These events happened around 800 before Yeshua/Jesus (B.C.) He proclaimed God's curses on Aram, Peleshet, Pinisia, Edom, Amon, Moav, and even Yehudah. At that time, the people were prospering and there was no famine like in some other nations, and Yisrael had widened their border. But Amos saw how the rich people prospered because they took advantage of the poor and even abused them through the courts. They had stopped obeying Yahweh' instructions and commands, so Amos didn't hesitate to tell them how Yahweh would punish them and their country. He encouraged them to maintain true justice in their courts, because what if God might just be gracious towards the people remaining in their country (5:15).

Main components of this document

The punishment of nations near Yisrael *1:1–2:5*
The punishment of Yisrael *2:6–6:14*
The five revelations *7:1–9:15*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This is the message that Amos (who was among the shepherds in Tekoa) saw concerning Yisrael (Israel) in the days of King Uziyah of Yehudah (Judah),[1] and also in the days of Yoash's son King Yarov'am (Jeroboam) of Yisrael,[2] two years before the earthquake.

2 Amos said,
"Yahweh will shout loudly from Tsiyon (Zion).
He will raise his voice from Yerushalem (Jerusalem).[3]
The shepherds' pastures will brown off.
The top of Mt. Karmel will dry up."

Judgement of Yisrael's neighbours · Aram

3 This is what Yahweh says:
"Even if Damesek (Damascus) was three or four sins below the threshold,
I wouldn't turn away their punishment,
for the cruel things they did to the people of Gilead.[4]
4 I'll send a fire into King Hazael's house,
and it will devour King Ben-Hadad's fortresses.
5 I'll smash the gate bars of Damesek
and eliminate the ruler of the Aven Valley,
and also the leader of Beyt-Eden.
The people of Aram (Syria) will go in captivity to Kir,"
says Yahweh.

Peleshet

6 This is what Yahweh says:
"Even if Azah (Gaza) was three or four sins below the threshold,
I wouldn't turn away their punishment,
because they carried a whole people group away as captives,
to hand them over to Edom.[5] **7** I'll send fire onto Azah's walls,
and it'll devour her fortresses. **8** I will cut off those from Ashdod
and the ruler of Ashkelon.
I'll cause problems for Ekron,
and the rest of the Pelishtim will die,"
says Yahweh the master.

Tsor

9 This is what Yahweh says:
"Even if Tsor (Tyre) was three or four sins below the threshold,
I wouldn't turn away their punishment,
because they handed a whole people group over to Edom,
and they didn't take any notice of their brotherhood agreement.[6]
10 I'll send fire onto Tsor's walls,
and it'll devour her fortresses."

Edom

11 This is what Yahweh says,
"Even if Edom was three or four sins below the threshold,
I wouldn't turn away their punishment,
because he pursued his brother with the sword and abandoned all pity.
His anger raged continually,
and his rage lasted forever.[7]
12 I'll send fire on Teyman,
and it'll devour Batserah's fortresses."

Amon

13 This is what Yahweh says,
"Even if the Amonim were three or four sins below the threshold,
I wouldn't turn away their punishment,
because they ripped open the pregnant women of Gilead,
in order to grab territory.[8]
14 I'll light a fire in Rabah's walls,
and it'll devour its fortresses,
with a shout in the day of battle,
with a storm in the day of the whirlwind.
15 Their king will go into captivity along with his officials,"
says Yahweh.

Moav

2:1 This is what Yahweh says:
"Even if Moav (Moab) was three or four sins below the threshold,
I wouldn't turn away its punishment,
because he completely burnt up the bones of Edom's king.[9]
2 I'll send fire on Moav,
and it will devour Keriyot's fortresses.
Moav will die in an uproar—
with shouting and the sound of the horn. **3** I'll wipe out her judge,
and I'll kill all the leaders along with him,"
says Yahweh.

Yehudah's punishment · Southern kingdom

4 This is what Yahweh says:
"Even if Yehudah (Judah) was three or four sins below the threshold,
I wouldn't turn away its punishment,
because they rejected Yahweh's instructions
and didn't keep his regulations.
Their lies caused them to go astray,
just like their ancestors had done. **5** I'll send fire on Yehudah,
and it'll devour Yerushalem's (Jerusalem's) fortresses."

Yisrael's punishment · Northern kingdom

6 This is what Yahweh says:
"Even if Yisrael (Israel) was three

1 **RV 1:1 · Cross-ref.** 2Ki 15:1-7; 2Ch 26:1-23.
2 **RV 1:1 · Cross-ref.** 2Ki 14:23-29.
3 **RV 1:2 · Cross-ref.** Yoel 3:16.
4 **RV 1:3-5 · Cross-ref.** Isa 17:1-3; Jer 49:23-27; Zech 9:1.
5 **RV 1:6-8 · Cross-ref.** Isa 14:29-31; Jer 47:1-7; Eze 25:15-17; Yoel 3:4-8; Zeph 2:4-7; Zech 9:5-7.
6 **RV 1:9-10 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:19; Yoel 3:4-8; Zech 9:1-4; Mat 11:21-22; Luk 10:13-14.
7 **RV 1:11-12 · Cross-ref.** Isa 34:5-17; 63:1-6; Jer 49:7-22; Eze 25:12-14; 35:1-15; Oba 1-14; Mal 1:2-5.
8 **RV 1:13-15 · Cross-ref.** Jer 49:1-6; Eze 21:28-32; 25:1-7; Zeph 2:8-11.
9 **RV 2:1-3 · Cross-ref.** Isa 15:1–16:14; 25:10-12; Jer 48:1-47; Eze 25:8-11; Zeph 2:8-11.

Readers' Version

or four sins below the threshold,
I wouldn't turn away its punishment,
because they sold the innocent for silver
and the needy for a pair of sandals. **7** They trample the heads of the poor into the dust.
They just push the oppressed out of the way.
A man and his father go lie with the same girl
and so profane my sinless reputation. **8** They lie down beside every altar on clothes taken from the poor as pledges,
and in the house of their god they drink the wine of those who were fined.
9 Yet I destroyed the Amorim before them.
They were as tall as of cedars
and as strong as oaks.
Yet I destroyed their fruit up high
and their roots down below.[10] **10** Also, I brought you all out of Mitsrayim (Egypt)
and led you forty years in the wilderness
so you all could possess the land of the Amorim.
11 I raised prophets up from among your sons
and devoted Nazirites from your young men.[11]
Isn't that right, you Israelis?
This is Yahweh's declaration.
12 But you all persuaded the Nazirites to drink wine[12]
and ordered the prophets not to prophesy.
13 Listen, I'm going to make you lose your stability
just like a cart wobbles when it's carrying a heavy load of grain.
14 Even fast people won't be able to reach a safe place.
The strong won't have enough strength of their own,
and the powerful won't be able to save themselves.
15 The archer holding the bow will be forced to retreat.
Even the fast runner won't be able to escape.
The horse-rider won't escape with his life.
16 Even the bravest warriors will flee naked that day.
That is Yahweh's declaration.
3:1 Hear this message that Yahweh has spoken against you, people of Yisrael (Israel), against Ya'akov's (Jacob's) descendants that I brought out of Mitsrayim (Egypt) saying: **2** "I have chosen only you from all the families of the earth, therefore I'll punish you all for all your sins."

Cause and effect · Northern kingdom

3 Do two people walk together,
without first agreeing to meet?
4 Would a lion roar in the forest when he doesn't have any prey?
Would a young lion growl from his den if he's caught nothing?
5 Would a bird fall into a trap on the ground when no bait has been put in it?
Would a trap just spring up from the ground when it hasn't caught anything?
6 If a warning trumpet sounds in a city, won't the people start to worry?
If disaster comes to a city, wouldn't it be Yahweh who sent it?
7 Surely the master Yahweh wouldn't do anything unless he first reveals his plan to his servants the prophets.
8 The lion has roared—who won't be afraid?
The master Yahweh has spoken—who won't prophesy?

The punishment of Shomron (Samaria) · Northern kingdom

9 Proclaim this in the fortresses at Ashdod,
and those in Mitsrayim (Egypt),
saying, "Assemble yourselves on Shomron's (Samaria's) mountains
and see what great confusion is in her,
and what oppression is in her.
10 Yahweh declares that they don't know how to do right.
They store up violence and destruction in their fortresses."
11 Therefore, this is what the master Yahweh says:
"An enemy will surround the land,
and weaken your powerful grip,
and then your fortresses will be looted."
12 This is what Yahweh says:
"Just as the shepherd rescues out of the lion's mouth two legs only, or a piece of an ear,
so will the Israelis who live in Shomron (Samaria) be rescued with only the corner of a couch or a piece of a bed."
13 Take notice of this and testify against Ya'akov's (Jacob's) descendants.
That is the declaration of the master Yahweh, Commander-in-chief God.
14 "On the day that I bring punishment for Yisrael's (Israel's) sins to her, I'll also bring punishment on the altars of Beyt-El (Bethel). The altar's horns will be cut off and fall to the ground.[13] **15** I'll destroy the winter house along with the summer house. The houses of ivory will perish, and the large houses will vanish.
That is Yahweh's declaration."
4:1 Listen to this message, you women like the cows of Bashan on Shomron's (Samaria's) mountain—
you who oppress the poor,
you who crush the needy,
you who say to your husbands,
"Bring us drinks."
2 My master Yahweh has sworn by his own sinlessness saying,
"Listen, the time will come
when they'll take you all away with hooks—
the last of you with fish-hooks.
3 You'll all be taken straight out through breaks in the city wall,
and you'll be thrown out toward Harmon.
That is Yahweh's declaration."

10 **RV 2:9 · Cross-ref.** Deu 3:8-11.
11 **RV 2:11 · Cross-ref.** Num 6:1-8.
12 **RV 2:12 · Cross-ref.** Num 6:2-3.
13 **RV 3:14 · Cross-ref.** 2Ki 23:15.

Readers' Version

The arguing of Israelis · Northern kingdom

4 "Go to the worship centre at
Beyt-El (Bethel) and sin,
to the one at Gilgal and multiply
sin.
Bring your sacrifices every morning,
your tithes every three days.
5 Offer a thanksgiving sacrifice with bread.
Proclaim freewill offerings.
Announce them,
because that pleases you, you Israelis.
That's my master Yahweh's declaration.
6 I also gave you empty stomachs in all your cities
and lack of bread in all your places.
Yet you all haven't returned to me.
That is Yahweh's declaration.
7 I also withheld rain from you
when there were still three months to the harvest.
I made it rain on one city,
and didn't send rain to some another city.
One piece of land was rained on,
but the piece of land where he didn't send rain, dried up.
8 People from two or three cities staggered to another
city to drink water,
but still weren't able to get enough.
Yet you all haven't returned to me.
That is Yahweh's declaration.
9 I ruined your crops with blight and mildew.
The multitude of your gardens and your vineyards,
your fig trees and your olive trees,
were all devastated by the locusts.
Yet you all haven't returned to me.
That is Yahweh's declaration.
10 I sent deadly diseases onto you similar to what I did in
Mitsrayim (Egypt).
I killed your young men with the sword, carried away
your horses,
and made the stench of your camp reach your noses.
Yet you all haven't returned to me.
That is Yahweh's declaration.
11 I overthrew cities among you, just like when God over-
threw Sedom and Amorah (Gomorrah).[14]
You were like a burning stick snatched out of the fire.
Yet you all haven't returned to me.
That is Yahweh's declaration.
12 Therefore I'll do something terrible to you, Yisrael (Is-
rael),
and because I'll do something terrible to you,
prepare to meet your god, Yisrael.
13 Now listen. He who formed the mountains and created
the wind
reveals his thoughts to humanity,
makes the morning darkness,
and walks around the highest places in this world.
Commander-in-chief God, Yahweh, is his name."

Encouraging repentance from sin · Northern kingdom

5:1 Hear this message of mourning
over you that I take up, people of
Yisrael (Israel):
2 The virgin Yisrael has fallen—she won't rise again.
She's abandoned on her land—there's no one to help her
up,
3 because this is what the master Yahweh says:
"The city that went out with a thousand warriors will
have a hundred left,
and the one that went out with a hundred will have ten
left belonging to the nation of Yisrael."
4 This is what Yahweh says to the people of Yisrael:
"Seek me and live!
5 Don't seek Beyt-El (Bethel) (which means 'God's house')
or enter Gilgal;
Don't journey down to Be'er-Sheva (Beersheba).
Because Gilgal will surely go into captivity,
and Beyt-El will become nothing.
6 Seek Yahweh and live,
or he will break out like fire among Yosef's (Joseph's) de-
scendants.
It will devour, and there'll be no one to quench it in
Beyt-El.
7 Those people turn justice into a bitter thing
and throw righteousness down to the ground."
8 God made the Pleiades and Orion constellations.
He turns darkness into the morning
and he makes the day dark with night
He calls for the waters of the sea
and pours them out on the surface of the earth.
Yahweh is his name.
9 He causes devastation to land on the strong,
and destruction comes down on the fortresses.
10 They hate anyone who corrects them at the commu-
nity centre,
and they despise anyone who speaks the truth.
11 Therefore, because you trample down the poor
and take a percentage of all their grain—
although you have built houses from nice stone blocks,
you won't get to live in them.
You have delightful vineyards, but you won't drink their
wine.
12 I know how many your offenses are
and how great your sins are—
you who make honest people suffer, take bribes,
and turn aside the needy at the community centre.
13 Therefore any sensible person should be silent at such
a time,
because it's an evil time.
14 Strive to do good and not evil, so that you may live.
So Yahweh, the god with armies, will really be with you,
just like you've all been saying.
15 Hate evil, love good, and establish justice at the com-
munity centre.
Perhaps Yahweh, the god with armies, will be gracious to

14 **RV 4:11 · Cross-ref.** Gen 19:24.

Readers' Version

the remnant of Yosef's (Joseph's) descendants.
16 Therefore, this is what Yahweh says, the god with armies, my master,
"Wailing will be in all the town squares,
and in all the streets they'll complain, 'Oh no. Oh no.'
They'll call the farmers to mourning
and the mourners to wail. 17 There'll be wailing in all the vineyards because I'll pass through among you,"
Yahweh says.

Warning about coming judgement · Northern kingdom

18 You who desire the day of Yahweh won't end well.
Why do you long for the day of Yahweh?
It'll be darkness and not light,
19 like when a person flees from a lion and then they run into a bear,
or when a person goes in a house and puts a hand on the wall and gets bitten by a snake.
20 Won't Yahweh's day consist of darkness and not light?
Gloom and no brightness?
21 "I hate, I despise your festivals,
I take no delight in your formal gatherings.[15]
22 Even though you all offer me your burnt offerings and grain offerings, I won't accept them,
nor will I take any notice of your fellowship offerings of fattened animals.
23 Take the noise of your songs away from me.
I won't listen to the sound of your harps.
24 Instead, let justice flow like water,
and righteousness like a constantly flowing stream.
25 You descendants of Yisrael (Israel),
did you bring me sacrifices and offerings in the wilderness for forty years?[16]
26 You've all lifted up the images of Sikut, your king,
and Kiyun, your star god that you made for yourselves.
27 Therefore I will exile you far beyond Damesek (Damascus),"
says Yahweh, whose name is the god with armies.

Exile for the complacent · Northern kingdom

6:1 Those who are at ease in Tsiyon (Zion) won't end well,
nor will those who feel secure in the hill country of Shomron (Samaria)—
the notable men of the best of the nations—
the ones who Yisrael's (Israel's) descendants come to for help!
2 "Go to Keleneh and look.
From there go to Hamat-Rabah.
Then go down to the Pelishti city of Gat.
Are they better than your two kingdoms?
Is their territory larger than yours?"
3 Those who refuse to consider the day of disaster won't end well
and make the seat of violence come closer.
4 They lie on ivory beds
and lounge on their couches.
They eat lambs from the flock
and calves from the stall.
5 They sing fun songs with the harp as accompaniment.
They improvise on musical instruments like David did.
6 They drink bowls of wine
and anoint themselves with the finest oils,
but they don't grieve over Yisrael's (Israel's) ruin.
7 Therefore, they'll go into exile now with the first exiles,
and the feasts of those who lounged about will come to an end.
8 This is the declaration of Yahweh, the god with armies:
"I, the master Yahweh, have sworn by myself
that I detest Yisrael's pride.
I hate their fortresses,
therefore I'll hand the city[17] over with everything that's in it."
9 When that happens, if there's ten people left in a house, they'll all die. 10 When a person's relative comes to take their bodies out of the house to be burnt outside, if he asks the person in the house if there's anyone with them and if that person says there's not, then he'll say, "Don't say anything else because we mustn't mention Yahweh's name."
11 Yes, because, listen, Yahweh will give a command,
and the big house will be smashed to pieces,
and the little house turned into rubble.
12 Do horses run on the rocky cliffs?
Would someone plough there with oxen?
Yet you've all turned justice into poison
and the results of doing what's right, into bitterness,
13 you who celebrate about capturing Lo-Devar—
who say, "Didn't we take Karnayim by our own strength?"
14 Therefore, listen, I'll raise up a nation against you people of Yisrael (Israel).
That's the declaration of Yahweh, the god with armies.
They'll afflict you
from Levo-Hamat to the brook in the Aravah."

The locusts vision · Northern kingdom

7:1 This is what my master Yahweh showed me:
Listen, he formed a locust swarm when the spring crop began to come up, and oh no, it was the late crop after the king's initial harvest. 2 When they'd finished eating everything green across the land, then I asked, "My master Yahweh, please forgive me. How will Yisrael (Israel) survive because it's only a small country?"
3 So Yahweh backed off from that and said that he wouldn't do it.

The wildfire vision · Northern kingdom

4 This is what my master Yahweh showed me:
Listen, my master Yahweh called on fire to judge the country. It dried up the vast, deep water under the earth and

15 **RV 5:21-22 · Cross-ref.** Isa 1:11-14.
16 **RV 5:25-27 · Cross-ref.** Acts 7:42-43.
17 **RV 6:8 · Note** Probably Shomron (Samaria).

Readers' Version

also would have devoured the land 5 except I said, "My master Yahweh, please stop. How will Yisrael (Israel) survive because it's so small?"

6 So Yahweh also backed off from that and said that he wouldn't do it.

The plumb-line vision · Northern kingdom

7 This is what he showed me:
Listen, my master stood on a wall
holding a plumb-line 8 and he asked me, "Amos, what do you see?"

"A plumb line," I answered.

"Listen, I'll drop a plumb-line down to check out my people Yisrael (Israel)," my master said. "Never again will I spare them. 9 The hilltop shrines of Yitshak (Isaac) will be destroyed.

Yisrael's sanctuaries will be ruined,
and I'll take action against the house of Yarov'am (Jeroboam) with the sword."

Amos and Amasiyas · Both kingdoms

10 Then Amatsyah, the priest at Beyt-El (Bethel), sent a message to Yisrael's (Israel's) King Yarov'am (Jeroboam), saying: "Amos has conspired against you right among the Israeli people. The country can't handle all his messages. 11 Amos is saying that you, Yarov'am, will die by the sword and that Yisrael will definitely get taken into exile away from this land."

12 Amatsyah ordered Amos, "Hey prophet! Go and run yourself back to the Yehudah (Judah) region, and earn your living and prophesy there. 13 But you must never again prophesy here at Beyt-El because it's the king's sanctuary, and it's the royal residence."

14 "I'm not a prophet," Amos answered the priest. "Nor am I a prophet's son, because I'm a herdsman, plus I take care of an orchard. 15 But Yahweh took me from looking after the flock and told me, 'Go, prophesy to my people Yisrael.' 16 So now listen to Yahweh's message: You say, 'Don't prophesy against Yisrael, and don't speak out against Yitshak's (Isaac's) descendants.' 17 Therefore this is what Yahweh says:

Your wife will become a prostitute in the city.
Your sons and daughters will die by the sword.
Your property will be measured and divided up.
You'll die in a foreign, heathen country,
and Yisrael will certainly be taken into exile from its land."

The basket-of-fruit vision · Northern kingdom

8:1 This is what my master Yahweh showed me: See this basketful of summer fruit. 2 Then he asked, "What do you see, Amos?"

"A basket of summer fruit," I said.

Then Yahweh told me, "The end has come for my people Yisrael (Israel). I won't spare them any longer. 3 The songs of the temple will become wailings on that day."

That's the declaration of my master Yahweh.

"Many dead bodies—they're thrown everywhere.
Then silence."

Yisrael's punishment · Northern kingdom

4 Listen to this, you who trample the needy
and take the poor off the land. 5 They say,
"When will the new moon celebrations be over, so we can sell grain again?
When will the Rest Day be over, so we can sell wheat?
We'll make the measure small and increase the price,
as we cheat with false scales.
6 This is so we can sell low-grade wheat.
We can buy the poor people with cash,
and the needy people for a pair of sandals."
7 Yahweh has made an oath on Ya'akov's (Jacob's) pride,
"I certainly won't ever forget any of their evil actions.
8 Won't the land itself quake due to this behaviour,
and every one who lives in it mourn?
All of the ground will come up like the Nile River after the rains,
and it will be tossed about then settle again, like Mitsrayim's (Egypt's) river.
9 This is the declaration of my master Yahweh:
"It will come at that time that I'll make the sun set at noon,
and I will darken the earth during the day.
10 I'll turn your festivals into mourning
and all your songs into dirges.
I'll make all of you wear sackcloth
and every head to be shaved.
I'll make it like mourning for an only son,
and a bitter day to its end.
11 This is the declaration of my master Yahweh:
Listen, the days are coming when I'll send a famine to this country.
Not a famine for bread or a thirst for water,
but for hearing Yahweh's messages.
12 They'll stagger from sea to sea.
They'll rove around from the north to the east to seek Yahweh's message,
but they won't find it.
13 In that day the beautiful young women
and the young men will faint from dehydration.
14 Those who swear by the guilt of Shomron (Samaria)
and say, 'As your god lives, Dan,'
and, 'As the road to Be'er-Sheva (Beersheba) exists'—
they will die and never live again."

Yahweh's judgement on Yisrael · Northern kingdom

9:1 I saw my master standing beside the altar, and he said,

"Strike the tops of the pillars so that the foundations will shake.
Break them in pieces onto all their heads,
and I will kill the last of them with the sword.
Not one of them will get away.
Not one of them will escape.
2 Though they dig down towards Sheol, my hand will reach in there and pluck them out.
Though they climb up to heaven, I'll bring them back down from there.
3 Even if they hide on the top of Mt. Karmel, I'll search there and take them.
Though they're hidden from my sight at the bottom of

Readers' Version

the sea, I'll give orders to the serpent there to bite them.
4 Though they go into captivity, driven ahead by their enemies, I'll give orders there to the sword to kill them.
I'll keep my eyes on them for harm and not for good."
5 Master and Commander-in-chief Yahweh touches the land and it melts.
All who live in it mourn.
All of it will rise up like the Nile River,
then go down again like Mitsrayim's (Egypt's) river.
6 He builds his steps in the heavens,
and has established his vault over the earth.
He calls for the waters of the sea,
and pours them out on the earth's surface,
Yahweh is his name.
7 This is Yahweh's declaration:
"Aren't you all like Kush's (Ethiopia's) sons to me, you Israelis?
Didn't I bring Yisrael (Israel) out of Mitsrayim (Egypt),
the Pelishtim from Kraitai (Crete),
and the Arameans from Kir?
8 Listen, the eyes of my master Yahweh are on the sinful kingdom of Yisrael,
and I will destroy it from the face of the earth,
except that I won't totally wipe out Ya'akov's (Jacob's) descendants.
That is Yahweh's declaration.
9 Because, listen, I will give a command,
and I'll shake Yisrael among all the nations,
as one shakes grain in a sieve,
but not even a pebble will fall to the ground. **10** All my people who are sinners will die by the sword,
including those who said, 'We're totally immune from any disaster.'

Yisrael's future restoration · Full kingdom

11 At that time, I'll raise up David's shelter that collapsed, and repair where it's split.
I'll raise up its ruins, and rebuild it as in the days of old.[18]
12 Consequently they may take over what's left of Edom
and all the nations that have decided to follow me.
That is Yahweh's declaration—he'll do it.
13 This is Yahweh's declaration:
Listen, the days will come when the man on the plough will overtake the harvester,
and the treader of grapes will overtake the one planting seed.
The mountains will drip sweet wine,
and all the hills will flow with it.
14 I'll bring my people Yisrael (Israel) back from captivity.
They'll build the ruined cities and inhabit them.
They'll plant vineyards and drink their wine,
and they'll make gardens and eat their fruit.
15 I'll plant them onto their land,
and they'll never again be uprooted from the land that I've given them,"
says your god Yahweh.

18 RV 9:11-12 · Cross-ref. Acts 15:16-18.

Hoshea

(Hosea)

Introduction

This document is about what was prophesied long ago by the prophet Hoshea (often wrongly known in English as 'Hosea') around 800 before Yeshua/Jesus (B.C.) and before Shomron (Samaria) was destroyed by invading armies. The prophets Hoshea and Amos gave similar prophecies to the people in similar period, but Hoshea continued on for several years longer. In those times, Yisrael (Israel) was divided into two countries. The northern part where Hoshea preached continued to be known as Yisrael and was also named as 'Efrayim' (the name of a prominent tribe in that northern kingdom). Shomron (Samaria) was its capital city. The smaller, southern part of the former, larger Yisrael was named Yehudah (after the largest tribe in that area).
In this document, Hoshea showed the arguments between those who followed Yahweh, and those who had decided to change their allegiance to idols and other gods. The latter were like Hoshea's disobedient spouse Gomir who left him behind. Also, Hoshea was very sad about how the people argued and worshipped false gods, and no longer trusted their god Yahweh. But in the ending, God again displayed his love towards his people and wanted to bring them back to him. His love for them was very strong, and he revealed this to them through Hoshea's sorrowful speeches, "How can I give you up, Efrayim? How can I hand you over, Yisrael? ... My heart is turned over within me—all my compassions are aroused." (11:8).

Main components of this document

Hoshea's marriage and family *1:1–3:5*
God's case against Yisrael *4:1–13:16*
The promise, and the command to repent *14:1-9*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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1:1 This is Yahweh's message that came to Be'eri's son Hoshea (Hosea) in the time of Kings Uziyah,[1] Yotam (Jotham),[2] Ahaz,[3] and Hizkiyah (Hezekiah),[4] of Yehudah (Judah), and was also during the reign of Yoash's son King Yarov'am (Jeroboam)[5] in Yisrael (Israel).

Hoshea's wife and children · Northern kingdom

2 When Yahweh first spoke through Hoshea (Hosea), he told him, "Go and get yourself a prostitute for a wife and have children from her, because the country is committing flagrant prostitution by forsaking Yahweh."

3 So he went and married Divlayim's daughter Gomer, and she got pregnant and bore him a son. **4** Then Yahweh told him, "Name him Yizre'el (Jezreel), because in a little while I'll avenge the blood shed in the Yizre'el valley on Yehu's (Jehu's) family,[6] and I'll put an end to the kingdom of Yisrael (Israel). **5** At that time in the Yizre'el valley, I'll break Yisrael's military power."

6 Then Gomer conceived again and bore a daughter, and Yahweh told Hoshea, "Name her Lo-Ruhamah (which means 'No mercy'), because I'll no longer have mercy on the Israelis, and I won't forgive them at all. **7** But I'll have mercy on Yehudah's (Judah's) descendants, and I'll save them so they'll be able to see that it was their god Yahweh. (I won't save them using bows, swords, battles, horses, or horsemen.)"

8 After she'd weaned Lo-Ruhamah, she got pregnant again and bore a second son. **9** Then Yahweh said, "Name him Lo-Ami (which means 'Not my people') because you're not my people and I'm not your god."

Yisrael's restoration · Northern kingdom

10 Yet the number of Israelis will be like the sand on the seashore, which can't be measured or counted. Then instead of being told, 'You're not my people,' they'll be told, 'You are children of the living god.'[7] **11** The people from both Yehudah (Judah) and Yisrael (Israel) will be gathered together. They'll appoint one leader for themselves, and they'll come out of the countries where they'd been exiled, because the day of Yizre'el (Jezreel) (which means 'planted by God') will be great.

2:1 "Say to your brothers, 'My people,' and your sisters, 'You've all been shown compassion.' "

Yisrael, the prostitute, will be punished · Northern kingdom

2 Contend with your mother, contend, because she's not my wife,
and nor am I her husband.
Let her turn her face away from prostitution,
and cease her adultery from between her breasts.
3 If she doesn't, I'll strip her naked
and expose her like on the day she was born.
I will make her like the wilderness,
and make her like a sun-baked land,
→and I'll make her die from thirst.
4 I won't have mercy on her children,
→because they're the products of prostitution,
5 because their mother has dabbled in prostitution—
the woman who conceived them has acted shamefully.
Yes, she had said, "I'll go after my lovers,
who give me my bread and my water,
my wool and my flax,
and my oil and my drink."
6 Therefore, I'll fence her paths in with thorns.
I'll build a wall up against her so she can't find her way.
7 She'll try to pursue her lovers, but she won't be able to catch up to them.
She'll search for them, but she won't be able to find them.
Then she'll say, "I'll go and return to my first husband,
→because it was better for me then than it is now."
8 No, she hadn't known that it was me who gave her the grain, the new wine and the oil,
and who lavished gold and silver on her,
→which they then used for Ba'al.
9 Therefore I'll take my grain back in its time,
and my new wine in its season.
I'll take away my wool and my flax
→that were used to cover her nakedness.
10 Now I'll uncover her lewdness as her lovers watch,
but no one can rescue her from my punishment.
11 I'll also put an end to all her mirth,
her feasts, her new-moon celebrations, her rest days, and all her scheduled festivals.
12 "I'll destroy her grapevines and her fig trees,
of which she said, 'Those are my wages that my lovers gave me.'
I'll make them grow wild,
→and then the animals in the countryside will devour them.
13 I'll punish her for the feast days for the Baals,
when she burnt incense to them,
when she adorned herself with her rings and jewellery,
and went after her lovers and forgot me."
That is Yahweh's declaration.

The love of God of his people · Northern kingdom

14 Therefore, listen, I'm going to entice her.
I'll bring her into the wilderness and speak tenderly to her.
15 I'll give her back her vineyards,

1 RV 1:1 · Cross-ref. 2Ki 15:1-7; 2Ch 26:1-23.
2 RV 1:1 · Cross-ref. 2Ki 15:32-38; 2Ch 27:1-8.
3 RV 1:1 · Cross-ref. 2Ki 16:1-20; 2Ch 28:1-27.
4 RV 1:1 · Cross-ref. 2Ki 18:1–20:21; 2Ch 29:1–32:33.
5 RV 1:1 · Cross-ref. 2Ki 14:23-29.
6 RV 1:4 · Cross-ref. 2Ki 10:11.
7 RV 1:10 · Cross-ref. Rom 9:26.

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and the depressing Akor Valley[8] as a gateway for hope.
She'll answer me there as in the days of her youth—
like at the time that she came out of Mitsrayim (Egypt):
16 "Yahweh declares you'll call me, 'My husband,' at the time
^and no longer call me, 'My master (Heb. Ba'al),'
17 because I'll remove the names of the Baals from her mouth,
and they'll no longer be remembered by their names."
18 "On that day I'll make an agreement for them
with the animals in the fields,
with the birds in the sky,
and with the crawling things on the ground.
I'll abolish the bow, the sword, and war from the land,
and I'll make you lie down in safety.
19 I'll take you as my wife forever.
I'll marry you to me in righteousness and justice,
in loyal commitment, and in mercy.
20 I'll be faithful to you as my wife,
and you'll know Yahweh.
21 This is Yahweh's declaration:
At that time I'll answer the skies with rain,
and they'll answer the earth.
22 The earth will answer the grain, the new wine and the oil,
and they'll answer Yizre'el (Jezreel) (which means 'God sows/plants').
23 I will sow her for myself in the land,
and I will have mercy on Lo-Ruhamah ('No mercy').
I will tell Lo-Ami ('Not my people'),
'You are my people,'
and they'll say, 'You're our God.' "[9]

Yahweh's love for his people · Northern kingdom

3:1 Yahweh told me, "Go again and love a woman who is loved by another man and is an adulteress, even as Yahweh loves the Israeli people, even though they turn to other gods and honour them with raisin cakes."
2 So I bought her for myself for fifteen silver coins and ten baskets of barley. 3 I told her, "You must stay with me for some time. You mustn't dabble in prostitution or mess with any other man. In the same way, I'll be true to you."
4 Because the Israeli people will continue for many days without a king or prince, a sacrifice or stone pillar, and an ephod or household idols. 5 Afterwards, the Israeli people will return and want to follow Yahweh their god and David their king, and in the final days, they'll come trembling to Yahweh and to his goodness.

Yahweh's case against Yisrael · Northern kingdom

4:1 Listen to Yahweh's message you Israelis,
because Yahweh has brought a lawsuit against the inhabitants of the land,
because there's no faithfulness or loyal commitment—no knowledge of God in the land.
2 There's cursing, lying, murder, stealing and adultery.
They've broken all bounds, and bloodshed follows bloodshed.
3 Therefore the land mourns,
and everyone who lives in it is wasting away,
along with the animals in the countryside and the birds in the sky.
Even the fish in the sea will disappear.

Yahweh's warning to priests · Northern kingdom

4 Despite that, don't let anyone bring a lawsuit,
and don't let them accuse.
Your people are like those who would accuse a priest.
5 You'll stumble during the day.
The prophets will also stumble with you at night,
and I'll destroy Yisrael (Israel) your mother.
6 My people are destroyed because of the lack of knowledge
because you have rejected knowledge and I'll reject you from being a priest to me.
Because you've forgotten your god's instructions,
I'll also forget your children.
7 The more the priests multiplied, the more they sinned against me.
→I will change their high status into shame.
8 They feed on the sin of my people.
They are greedy for their wickedness.
9 It will be like people, like priests.
→I will punish them for their ways
and I will repay them for their actions.
10 They'll eat but never be full.
They'll sleep around but not prosper,
because they've abandoned Yahweh as their protector.

Yahweh's curse on those worshipping false gods · Northern kingdom

11 Drinking and sleeping around destroy the heart.
12 My people consult their wooden idols,
and their divining rods inform them,
because a spirit of unfaithfulness has led them astray,
and they've played the loose woman, departing from their god.
13 They sacrifice on the mountaintops
and burn incense on the hills,
under oaks, poplars and terebinths,
→because the shade is good.
Therefore your daughters prostitute themselves,
and your daughters-in-law commit adultery.
14 I won't punish your daughters when they prostitute themselves,
nor your daughters-in-law when they commit adultery,
because the men themselves go off with loose women,
and they offer sacrifices with cult prostitutes,
→so the people without understanding will be ruined.
15 Though you prostitute yourself, Yisrael (Israel),
don't involve Yehudah (Judah) in what you're doing.
Don't go to Gilgal or to Beyt-Aven,

8 **RV 2:15 · Cross-ref.** Josh 7:24-26.
9 **RV 2:23 · Cross-ref.** Rom 9:25; 1Pe 2:10.

Readers' Version

and don't make an oath, saying, 'As Yahweh lives.'
16 Yisrael is stubborn, like a stubborn heifer.
Can Yahweh now feed them like lambs in a large paddock?
17 Yisrael (Israel; Heb. Efrayim) is joined to idols.
Leave them alone.
18 Even when their drinking is over,
they prostitute themselves continually.
Her rulers dearly love their shame.
19 The wind will wrap them up in its wings,
and they'll be ashamed because of their sacrifices.
5:1 "Hear this, you priests.
Pay attention, you Israelis.
Listen, you household of the king,
because the judgement is for you,
because you have all been a snare at Mitspah
and a net spread over Mt. Tavor.
2 The rebels stand deep in slaughter,
→but I will discipline all of them.
3 I know Yisrael,
and Yisrael (Israel) isn't hidden from me.
You've prostituted yourself for now, Yisrael.
Yisrael is defiled.
4 Their past actions won't allow them to return to their god,
because they have a spirit of prostitution within them,
and they don't know Yahweh.

Hoshea's warning against idolatry · Northern kingdom

5 Yisrael's (Israel's) arrogance testifies against them,
Yisrael—yes, Yisrael (Israel; Heb. Efrayim)—will stumble in their guilt.
Yehudah (Judah) also will stumble with them.
6 They'll go to inquire from Yahweh, taking their flocks and herds for sacrifices,
but they won't hear from him because he's withdrawn from them.
7 They were unfaithful to Yahweh because they've borne illegitimate children.
Now the new moon festivals will devour them along with their fields.
8 Blow the horn in Giveah,
and the trumpet in Ramah.
Sound the alarm at Beyt-Aven:
'We'll follow you into battle, Benyamin!'

The war between Yehudah and Yisrael · Northern kingdom

9 Yisrael (Israel; Heb. Efrayim) will become uninhabited in the time of punishment.
Among Yisrael's tribes I declare what will certainly happen.
10 Yehudah's (Judah's) leaders are like thieves who move a boundary.
I'll pour my anger out on them like water from a jug.
11 Yisrael is oppressed.
It's crushed in judgement,
because it was determined to honour idols.
12 So I'll be like a moth to Yisrael,
and like rot to Yehudah's descendants.
13 When Yisrael saw its sickness,
and Yehudah its wound,
then Yisrael went to Ashur (Assyria),
and sent to the great king there.
But he can't cure you
or heal your wound,
14 because I'll be like a lion to Yisrael,
and like a young lion to Yehudah's descendants.
I myself will tear them apart then go away.
I'll carry them off and there'll be no one to rescue them.
15 I'll go and return to my place,
until they acknowledge their guilt and strive to do what I've told them—
until in their distress, they make a sincere decision to obey me."
6:1 "Come on, let's return to Yahweh.
He tore us apart, but he'll heal us.
He struck us down, but he'll bandage our wounds.

Insincere repentance · Northern kingdom

2 After two days he'll revive us.
He'll raise us up on the third day,
so that we can live in his presence.
3 Let us know—let's press on to know Yahweh.
His arrival is certain as the dawn.
He will come to us like the showers—
like the spring rains that water the earth."
4 What will I do with you, Yisrael (Israel; Heb. Efrayim)?
Yehudah (Judah), what will I do with you?
Your love is like a morning cloud that doesn't last long—
like the dew that quickly disappears.
5 That's why I've cut them to pieces by means of the prophets.
I've killed them with the messages that I've spoken.
My judgement is like the light that shines out.
6 because I desire loyal commitment rather than sacrifices,[10]
and knowledge about God rather than burnt offerings.
7 Like Adam, they broke the agreement.
They were unfaithful to me.
8 Gilead is a city full of evildoers
leaving behind bloody footprints.
9 Just like a band of raiders lie in wait for a man,
so the priests band together to commit murder on the way to Shekem.
Surely they've committed shameful crimes.
10 I've seen a horrible thing among the Israelis.
Yisrael's prostitution is there—Yisrael (Israel) is defiled.
11 A harvest has been appointed for you also, Yehudah (Judah),
when I restore my people's fortunes.
7:1 Whenever I'd heal Yisrael, Yisrael's sin is exposed,
as well as the evil actions of Shomron (Samaria).
Yes, they're deceitful, plus thieves break in,
and a group of raiders robs people in the streets.

10 **RV 6:6 · Cross-ref.** Mat 9:13; 12:7.

Readers' Version

2 But they don't realise in their hearts that I remember all their evil.
Now their past actions surround them—they're staring at me in the face.

The betrayal of people of King and teacher ran · Northern kingdom

3 They make the king glad with their evil,
and the leaders with their lies.
4 They're all adulterers, like an oven overheated by the baker.
He shouldn't have stoked the fire from the kneading of the dough until after it's risen.
5 On our king's day, the leaders became red in the face from the wine.
Then he joined in with those who were mocking.
6 Because with their hearts like an oven, they get closer to implementing their plot.
Their anger smoulders all night—in the morning it bursts into flame.
7 All of them are hot as an oven and they devour those who rule over them.
All their kings have fallen—none of them called to me for help.

Yisrael and the other nations · Northern kingdom

8 Yisrael (Israel; Heb. Efrayim) mixes itself among the peoples.
Yisrael is a flat cake that's only been cooked on one side.
9 Foreigners have devoured his strength, but he hasn't realised that.
Gray hairs are now mixed in, but he hasn't noticed them.
10 Yisrael's pride testifies against it,
yet they haven't returned to their god Yahweh,
nor have they tried to obey all his instructions. 11 Yisrael is like a dove, heartless and foolish,
calling to Mitsrayim (Egypt) for help, then trying Ashur (Assyria).
12 When they go there, I'll spread my net over them.
I'll bring them down like the birds in the sky.
→I'll discipline them according to what they report back to their council.
13 They won't end well because they've strayed from me.
Devastation will hit them because they've rebelled against me.
→I would have bought them back, but they told lies about me.
14 They don't cry to me from their heart, but they wail on their beds.
They gather together for grain and new wine, but they turn away from me.
15 Although I trained them and helped them become strong,
they still plot evil against me.
16 They return, but not upward.
They're like a slack bow.
Their leaders will die by the sword because they've been so insolent.
That's why Mitsrayim (Egypt) will mock them.

Yisrael's rejection of God · Northern kingdom

8:1 "Blow the trumpet—
someone like a vulture is swooping over Yahweh's residence
because Yahweh's people have transgressed my covenant
and rebelled against my law.
2 They call out to me,
'My god, we in Yisrael (Israel) know you.'
3 Yisrael has rejected what's good.
An enemy will chase after them.
4 They appointed kings, but not through me.
They've appointed leaders but I didn't know about it.
They've made idols for themselves with their gold and silver
so they'll end up being destroyed."
5 "Your calf has been rejected, Shomron (Samaria).
My anger burns against them.
For how long will they be incapable of innocence,
6 because it came from Yisrael (Israel)—a craftsman made it.
It's not God.
That calf in Shomron will end up in pieces,
7 because they sow the wind and harvest the whirlwind.
The standing grain has no heads—it yields no flour.
If it were to produce, strangers would grab it anyway.
8 Yisrael is swallowed up.
Now they're among the nations like a cup that no one likes
9 because they've gone up to Ashur (Assyria)—a wild donkey all alone.
Yisrael (Israel; Heb. Efrayim) has hired lovers for herself.
10 Even though they hire lovers among the nations, now I'll gather them together.
They'll begin to diminish under the burden of the king of princes.
11 Since Yisrael has set up multiple altars for sin offerings,
they have become altars for their sinning.
12 Even if I wrote down my instructions for them ten thousand times,
they would regard them as something strange.
13 As for my sacrificial gifts, they sacrifice meat and eat it,
but Yahweh doesn't accept their sacrifices.
Now he will remember their disobedience
and punish their sins.
They will return to Mitsrayim (Egypt).
14 Yisrael (Israel) has forgotten his maker and has built palaces.
Yehudah (Judah) has fortified many cities,
but I'll send fire into their cities—
it'll devour their fortresses.

Punishment coming for Yisrael · Northern kingdom

9:1 Don't celebrate, Yisrael (Israel), with joy like the peoples,
because you've prostituted yourself—forsaking your god.
You've loved the wages of a sex-worker on all the threshing floors.

Readers' Version

2 The grain threshing floor and the wine-pressing pit won't provide enough
and the grape harvest will fail them.
3 The people won't remain on Yahweh's land,
instead, Yisrael (Israel; Heb. Efrayim) will return to Mitsrayim (Egypt),
and they'll eat non-kosher food in Ashur (Assyria).
4 They won't pour out wine offerings to Yahweh,
and their sacrifices won't please him.
To them, it'll be like the food at a funeral—
everyone who eats it will become defiled.
Their food will only be for themselves to eat—
it won't be allowed into Yahweh's residence.
5 So what will you do on the day of a scheduled celebration,
and on the day of a festival for Yahweh?
6 Listen, even if they avoid destruction,
Mitsrayim (Egypt) will gather them.
Nof (Memphis) city will bury them.
Nettles will possess their valuable silver.
Thornbushes will be in their tents.
7 The days of punishment have come.
The days of retribution have come.[11]
Let Yisrael (Israel) know these things.
The prophet is a fool,
the man of the spirit is insane,
because of the extent of your disobedience
and your intense hostility.
8 The prophet is the watchman over Yisrael with my god,
but the bird-catcher's traps are on all of his paths,
and there's hostility in his god's house.
9 They have deeply corrupted themselves as in the time of Giveah.[12]
He will remember their iniquity.
He will punish their sins.

The consequences of Yisrael's sin · Northern kingdom

10 I found Yisrael (Israel) like someone finding grapes there in the wilderness.
Like the first fruit on the fig tree in its first season, I saw your ancestors.
But they came to Ba'al-Pe'or and they devoted themselves to that shameful thing.
They became detestable like that which they loved.[13]
11 As for Yisrael (Israel; Heb. Efrayim), their splendour will fly away like a bird—
no birth, no pregnancy, and no conception.
12 Even if they bring up their children, I'll cause them all to die one by one.
Yes, it certainly won't end well when I turn away from them!
13 Yisrael, as I have seen, is like Tsor (Tyre) planted in a meadow,
yet Yisrael will bring his children out to the slaughterman."
14 Give them something, Yahweh—what will you give?
Give them a womb that miscarries, and breasts with no milk.

God's judgement of Yisrael · Northern kingdom

15 "All their evil is in Gilgal—indeed I came to hate them there.
Because of the wickedness of their actions, I'll drive them out of my house.
I won't love them any more—all their leaders are rebels.
16 Yisrael (Israel; Heb. Efrayim) is stricken—its root has withered so now it can't bear any fruit.
Even if they give birth, I will kill the precious ones of their womb."

The prophet's message about Yisrael · Northern kingdom

17 My god will reject them because they haven't listened to him.
→They will become wanderers among the nations.
10:1 Yisrael (Israel) is a luxuriant vine that produces his fruit.
→The more his fruit increased, the more altars he built.
As his land prospered, he improved his sacred pillars.
2 Their heart is deceitful.
→Now they must bear their guilt.
He will break down their altars.
He'll destroy their pillars.
3 Now they'll say, "We don't have any king,
because we don't respect Yahweh,
and what advantage would it be to us to have a king?"
4 They speak mere words.
They make agreements with worthless promises.
So judgement springs up like poisonous weeds in the furrows of a field.
5 The inhabitants of Shomron (Samaria) will be afraid about what will happen to the calf of Beyt-Aven.
Indeed, its people will mourn over it, as will its idolatrous priests who had rejoiced over it
and over its splendour because it's departed from them.
6 The thing itself will be carried to Ashur (Assyria) as tribute for the great king.
Yisrael (Israel; Heb. Efrayim) will receive shame,
and Yisrael (Israel) will be ashamed of its idol.
7 The king of Shomron will be removed,
like a twig getting carried out of sight by a river.
8 The high places of Aven, the place of Yisrael's sin, will be destroyed.
Thorns and thistles will grow up on their altars.
Then they'll say to the mountains, 'Cover us!'
and to the hills, 'Fall on us.'[14]

11 **RV 9:7 · Cross-ref.** Luk 21:22.
12 **RV 9:9 · Cross-ref.** Jdg 19:1-30.
13 **RV 9:10 · Cross-ref.** Num 25:1-5.
14 **RV 10:8 · Cross-ref.** Luk 23:30; Rev 6:16.

Readers' Version

God coming punishment for Yisrael · Northern kingdom

9 "Yes, Yisrael (Israel), you've been sinning since the time of Giveah.[15]
There they have remained.
Won't the war against the sons of injustice overtake them in Giveah?
10 When I'm ready, I'll discipline them,
and the nations will be gathered against them when they're taken in chains for their two sins.
11 Yisrael (Israel; Heb. Efrayim) is a trained heifer that loves to thresh and I spared her fair neck,
but I will harness Yisrael.
Yehudah (Judah) will plough.
Ya'akov (Jacob) will harrow the ground for himself.
12 Sow righteousness for yourselves.
→Harvest in accordance with loyal commitment.
Break up your fallow ground because it's time to seek Yahweh,
→until he comes and rains righteousness on you.
13 You have ploughed wickedness and harvested injustice.
You've eaten the fruit of lies
because you trusted in your own way—in your many warriors.
14 Therefore a confused alarm will sound among your people and all your fortresses will be destroyed,
just like Shalman destroyed Beyt-Arbel on the day of battle when mothers were dashed to pieces with their children.
15 Then it will also be done to you, Beyt-El (Bethel), because of your great wickedness.
At dawn, Yisrael's (Israel's) king will be destroyed."

God's love for his disobedient people · Northern kingdom

11:1 "When Yisrael (Israel) was a child I loved him,
and I called my son out of Mitsrayim (Egypt).[16]
2 The more the godly people called them, the more they went away from them.
They kept sacrificing to the Baals
and burning incense for idols.
3 Yet it was me who taught Yisrael (Israel; Heb. Efrayim) to walk.
I took them by their arms, but they didn't know that I healed them.
4 I led them with ropes of human kindness—
with iron bands of love.
I was to them like someone who loosened the yoke on their jaws,
and I bent down to them and fed them.
5 They won't return to Mitsrayim (Egypt),
but Ashur (Assyria) will become their king,
because they refused to return to me.
6 The sword will whirl against their cities,
and destroy the locking bars on their gates,
and devour them because of their own plans.
7 My people are insistent on turning away from me.
Though they call to the highest one, he won't lift them up.
8 How can I give you up, Yisrael?
How can I hand you over, Yisrael (Israel)?
How can I make you like Admah?
How can I make you like Tsevoim?[17]
My heart is turned over within me—
all my compassions are aroused.
9 I won't put my fierce anger into action.
I won't destroy Yisrael again,
because I'm God
and not a human,
the holy one among you,
and I won't come in anger.
10 They'll decide to follow Yahweh—he'll roar like a lion.
When he roars, his children will come trembling from the west.
11 They will come trembling like a bird from Mitsrayim (Egypt)—
like a dove from Ashur (Assyria).
I'll settle them in their homes
That's what Yahweh declares.

Judgement on Yisrael and Yehudah · Both kingdoms

12 Yisrael (Israel; Heb. Efrayim) has surrounded me with lies,
and the people of Yisrael (Israel) with deceit,
but Yehudah (Judah) still goes about with God,
and is faithful to the holy one."
12:1 Yisrael feeds on the wind
and pursues the east wind all day.
He multiplies lies and violence.
They make a covenant with Ashur (Assyria)
and olive oil is carried to Mitsrayim (Egypt).
2 Yahweh also has a dispute with Yehudah (Judah),
and will punish Ya'akov (Jacob) for what they've done.
He will repay them according to how they behaved.
3 In the womb he took his brother by the heel,[18]
and in his manhood he struggled with God.
4 He struggled with the messenger and prevailed.
He wept and begged for his favour.
He found Yahweh at Beyt-El (Bethel)
and he spoke with us there.
5 Yahweh, the god of armies.
Yahweh is his famous name.
6 But you must return to your god.
Keep loyal commitment and justice,
and wait continually for your god.

15 **RV 10:9 · Cross-ref.** Jdg 19:1-30.
16 **RV 11:1 · Cross-ref.** Exo 4:22; Mat 2:15.
17 **RV 11:8 · Cross-ref.** Deu 29:23.
18 **RV 12:3 · Cross-ref.** Gen 25:26.

Readers' Version

The other still judging · Northern kingdom

7 A merchant has false scales in his hands.
He loves to oppress.
8 Yisrael (Israel; Heb. Efrayim) said, "Fantastic. I've become rich.
I've found wealth for myself.
In all my labours they won't find disobedience in me,
which would be sin."
9 "I'm Yahweh your god since I rescued you from Mitsrayim (Egypt).
I'll make you live in shelters again,
as in the days of that particular festival.[19]
10 I spoke to the prophets,
and gave them many visions.
By the hand of the prophets I gave parables."
11 If there's disobedience in Gilead,
surely they're worthless.
In Gilgal they sacrifice bulls.
Their altars also will be like piles of stones beside the furrows in the fields.
12 Ya'akov (Jacob) fled to Aram (Syria).
Yisrael (Israel) worked to earn a wife,
and for a wife, he kept sheep.[20]
13 Yahweh used the prophet Mosheh (Moses) to bring Yisrael out of Mitsrayim (Egypt),[21]
and so Yisrael was preserved by a prophet.
14 Yisrael has provoked bitter anger,
so his master will hold him to account for bloodshed
and will turn his insults back onto himself.

Final judgement on Yisrael · Northern kingdom

13:1 "When Efrayim (Ephraim) spoke, there was trembling.
He promoted himself in Yisrael (Israel),
but he became guilty through Ba'al and died.
2 Now they disobey God more and more,
and they make cast metal images for themselves—
idols skillfully made from their silver—
all of them the work of craftsmen.
They say about them, 'Those who sacrifice people, kiss calves.'
3 Therefore they'll be like the morning clouds,
and like the dew that goes away early,
like the chaff that swirls from the threshing floor,
and like smoke exiting an open window.
4 But I'm your god Yahweh who brought you out of Mitsrayim (Egypt),
and you were to consider no god except me,
because there's no saviour other than me.
5 I knew you out there in the wilderness,
in the region of drought.
6 When they had their pasture, then they became full.
They were filled, and their heart became lifted up,
so they just forgot me.
7 So I will become like a lion to them.
Like a leopard, I'll lurk along the path.
8 I'll attack them like a bear that's been robbed of her cubs.
I'll rip open their chests and devour them there like a lion—
like a wild animal would tear them apart.
9 He destroys you, Yisrael (Israel).
because you're against me—against your helper.
10 Where's your king now to save you in all your cities,
and your other leaders
that you'd talked about, saying, 'Give me a king and princes'?[22]
11 I gave you a king in my anger,[23]
then I took him away in my rage.[24]
12 Yisrael's (Israel's; Heb. Efrayim) disobedience is wrapped up.
His sin is stored up.
13 Pains of childbirth will come on him,
but he's an unwise son,
because he fails to present himself at the right time when the womb opens.
14 Will I ransom them from the hand of the grave?
Will I redeem them from death?
Death, where are your plagues?
Grave, where is your destruction?[25]
My eyes won't be displaying any compassion."
15 Though he flourishes among his brothers, an east wind will come.
Yahweh's wind will come up from the wilderness.
His fountain will dry up,
and his spring will be parched.
It will plunder every precious object from his treasury.
16 Shomron (Samaria) will be held guilty,
because she's rebelled against her god.
They will fall by the sword.
Their young children will be dashed to pieces,
and their pregnant women will be ripped open.

The mercy of Hoshea of Israelis · Northern kingdom

14:1 Yisrael (Israel), return to your god Yahweh,
because you've stumbled as a result of your iniquity.
2 Prepare what you're going to say and return to Yahweh.
Tell him, "Take away all our disobedience and accept what is good,

19 **RV 12:9 · Cross-ref.** Lev 23:42-43.
20 **RV 12:12 · Cross-ref.** Gen 29:1-20.
21 **RV 12:13 · Cross-ref.** Exo 12:50-51.
22 **RV 13:10 · Cross-ref.** 1Sam 8:5-6.
23 **RV 13:11 · Cross-ref.** 1Sam 10:17-24.
24 **RV 13:11 · Cross-ref.** 1Sam 15:26.
25 **RV 13:14 · Cross-ref.** 1Cor 15:55.

Readers' Version

so that we can offer praise from our lips.
3 Ashur (Assyria) can't save us.
We won't ride on war-horses.
Nor will we say, 'Our god,' again to anything that we've made ourselves
because this fatherless nation finds compassion in you."
4 "I will heal their waywardness.
I'll love them freely
because my anger has turned away from them.
5 To Yisrael (Israel), I will be like the dew.
He will blossom like a lily flower
and take root like a cedar tree in Levanon.
6 His shoots will sprout.
His beauty will be like that of olive trees,
and his fragrance like the cedars in Levanon.
7 Those who live in Yisrael's shadow will return.
They will revive like the grain
and blossom like the grapevine.
His fame will be like the wine of Levanon.
8 Yisrael (Israel; Heb. Efrayim), what more do I have to do with idols?
It's me who answer and look after him.
I'm like a flourishing cypress tree—
your fruit comes from me."

Conclusion

9 Let those who are wise, understand these things.
Anyone who's discerning, let them know them
because Yahweh's ways are right,
and righteous people will follow them,
but transgressors will stumble in them.

The first summary of the
Kings of Yisrael and Yehudah

Introduction

The first summary of the kings of Yisrael/Israel and Yehudah/Judah is a continuation of the account about the kingdom of Israeli started in the account by *Shmuel*. It's divided into three main parts: 1. Shelomoh (Solomon) takes over as king of the nation of Yisrael after the death of his father David. 2. Shelomoh's kingdom and his prosperity, especially his construction of the temple in Yerushalem. 3. The kingdom of Yisrael becoming split into two: the northern kingdom (which goes on to continue to be called Israel), and the southern kingdom (named Yehudah after the largest of its two tribes), and the accounts about the kings who led them through until around 950 before Yeshua/Jesus (B.C.)

Here in the first of the two *Summaries of the kings of Yisrael and Yehudah*, each leader is evaluated according to their obedience of God's instructions, and the prosperity of their entire nations depends of that. Worshipping of false gods and the disobedience of God's instructions would lead to destruction. The northern kings failed this testing and didn't prosper, whereas the southern kingdom did have some good leaders and so had times of prosperity.

Also revealed in *The first summary of the kings of Yisrael and Yehudah*, are God's prophets who brought messages from Yahweh—often warning them against the worshipping of false gods and against disobeying God. The most famous of those in this document is Eliyah (Elijah) and the account about his opposition to Ba'al's prophets (chapter 18).

Main components of this account

The final weeks of David's kingdom *1:1–2:12*
Shelomoh (Solomon) is made king *2:13-46*
Shelomoh's kingdom *3:1–11:43*
a. The first years *3:1–4:34*
b. The temple construction *5:1–8:66*
c. The final years *9:1–11:43*
The division of the kingdom of Yisrael into two *12:1–22:53*
a. The rebellion of the northern tribes *12:1–14:20*
b. The kings of Yehudah and Yisrael *14:21–16:34*
c. The prophet Eliyah *17:1–19:21*
d. Yisrael's king Ahav *20:1–22:40*
e. Yehudah's King Yehoshafat (Jehoshaphat) and Yisrael's King Ahazyah *22:41-53*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

David in his old age · Full kingdom

1:1 Now King David had become very old, and he couldn't keep warm even when covered with blankets, **2** so his servants suggested, "Allow us search for a young woman who can wait on you and take care of your needs. She can sleep beside you and keep our master, the king, warm." **3** So they searched throughout Yisrael (Israel) and found a beautiful young woman called Avishag (a Shunamit) and brought her to the king. **4** She was incredibly beautiful and she took care of the king, but he didn't have sexual relations with her.

Adoniyah tries to become king · Full kingdom

5 Then David and Hagit's son Adoniyah[1] promoted himself saying, "I, myself, will reign." He acquired a chariot and horsemen and fifty men who ran along in front. **6** Hagit had given birth to him after Avshalom (Absalom). He was a good-looker, but his father had never disciplined him or ever asked, "Why did you do that?" **7** He had spoken with Tseruyah's son Yoav (Joab) and the priest Evyatar and they had both agreed to support him. **8** But the priest Tsadok and Yehoyada's son Benayah, the prophet Natan (Nathan), Shimei and Re'i, and David's top warriors were all against Adoniyah.

9 Then Adoniyah sacrificed sheep and cattle and fattened calves near the Zohelet stone (which is beside Eyn-Rogel), and he invited all his brothers (the king's sons), and all the men of Yehudah (Judah) including the king's servants. **10** However, he didn't invite the prophet Natan, Benayah, the top warriors, or his brother Shelomoh (Solomon).

Shelomoh is made king · Full kingdom

11 Then Natan (Nathan) asked Shelomoh's (Solomon's) mother Bat-Sheva (Bathsheba),[2] "Haven't you heard that Hagit's son Adoniyah has made himself king, and our master David doesn't even realise? **12** So please let me advise you now so that you can save your own life and that of your son Shelomoh. **13** Go and ask King David, 'My master the king, didn't you promise your female servant, saying, "Surely your son Shelomoh will reign after me, and he will sit on my throne?" So why has Adoniyah become king?' **14** Then while you're still there talking to the king, I'll come in behind you and confirm what you said."

15 So Bat-Sheva went to the king's bedroom where Avishag (the Shunamit) was attending him in his old age. **16** Bat-Sheva bowed low to show respect to the king, and he asked her what she wanted.

17 "My master," she replied, "you yourself promised to your female servant in front of your god Yahweh that your son Shelomoh would be the one to reign after you and sit on your throne. **18** But now, listen, Adoniyah has become king instead, and you haven't even been told about it. **19** He's sacrificing many oxen and calves and sheep, and he invited the priest Evyatar, and Yoav (Joab) the commander of the army, and all your sons except for your servant Shelomoh. **20** So now everyone's waiting to see what you'll do, my master the king. They want you to make it clearly known who'll be the king on the throne after you. **21** Otherwise, as soon as my master the king passes on to join his ancestors, my son Shelomoh and I will be considered to be 'in the way'."

22 Just then, while she was still talking with the king, the prophet Natan (Nathan) appeared **23** and his arrival was announced to the king. He went into the room and knelt in front of the king and bowed his face to the floor. **24** Then he asked, "My master the king, did you announce that Adoniyah will reign after you and sit on your throne? **25** I ask because today he sacrificed plenty of oxen and calves and sheep. He'd invited all your sons and army commanders, and Evyatar the priest. They're all eating and drinking with him and saying, 'Long live King Adoniyah!' **26** But as for me, I'm *your* servant, and nor did he invite Tsadok the priest or Yehoyada's son Benayah, or Shelomoh your servant. **27** Did my master the king organise that without telling your servants who will sit on the throne of my master the king after him?"

28 Then King David said, "Call Bat-Sheva (Bathsheba) back in." So she came back into the king's room and stood in front of him. **29** Then the king promised, "As Yahweh lives and has rescued me from every danger, **30** I promise you in front of Yisrael's (Israel's) god Yahweh that your son Shelomoh will reign after me and will sit on my throne in my place. I'll put it in action today."

31 Bat-Sheva knelt down and bowed her face to the floor and said, "May my master, the king David live forever."

32 Then King David called out, "Summon Tsadok the priest for me, and Natan (Nathan) the prophet, and Yehoyada's son Benayah." So they came into the king's room. **33** "Take some of my servants," the king instructed them. "and put my son Shelomoh on my mule and lead him to the Gihon Spring. **34** Then you two, Tsadok and Natan, must anoint him there as king over Yisrael. Then blow the horn and shout, 'Let King Shelomoh live!' **35** Then follow him back here where he must come and sit on my throne. Then he'll reign in my place as ruler of Yisrael and Yehudah (Judah)."

36 "Certainly," Benayah replied. "Just as Yahweh, the god of my master the king has instructed. **37** Just as Yahweh has been with my master the king, so may he be with Shelomoh. And may his rule be even greater than that of my master, the king David."

38 So Tsadok the priest and Natan the prophet and Yehoyada's son Benayah and the kings bodyguards went and put Shelomoh on the king's mule, and took him to Gihon. **39** Tsadok the priest took the horn of oil from the sacred tent and anointed Shelomoh with it, and they blew the horn and all the people shouted, "Let King Shelomoh live!" **40** Then all the people followed him back uphill to the city, and the people were playing flutes and were so exuberant in their celebrations that the ground shook with

1 RV 1:5 · Cross-ref. 2Sam 3:4.

2 RV 1:11 · Cross-ref. 2Sam 12:24.

Readers' Version

the noise.

41 When Adoniyah and all his invited guests had finished
eating, they heard the noise, and Yoav (Joab) heard the
sound of the horn and asked, "What's all that commotion
in the city?" 42 He was still speaking when Yonatan
(Jonathan) the son of Evyatar the priest suddenly turned
up, and Adoniyah called him, "Come over here because
you're a good fellow and you'll bring good news."
43 "Actually, no," Yonatan answered. "Our master the
king David has just made Shelomoh king. 44 The king sent
Tsadok the priest and Natan the prophet and Yehoyada's
son Benayah and the king's bodyguards, and they placed
Shelomoh on the king's mule. 45 Then Tsadok and Natan
anointed him as king at Gihon. Now they've gone back
from there cheering all the way, and the whole city is hap-
pily celebrating. That's the noise that you're all hearing.
46 What's more, Shelomoh's sitting on the royal throne
right now. 47 As well as that, the king's servants went in to
bless our master the king David, saying, 'May God make
Shelomoh's reputation even better than yours, and may he
make his reign even greater than yours.' Then the king in
his bed, bowed down 48 and said, 'Blessed be Yisrael's (Is-
rael's) god Yahweh who has provided a son to sit on my
throne today, and I've been able to see it before my
death.' "
49 Then all Adoniyah's invited guests started trembling,
and they all got up and quietly slipped back to their
homes. 50 Adoniyah himself was now afraid of what Shelo-
moh would do, so he went to the sacred tent and held on
to the horns of the altar. 51 Shelomoh was told, "Listen,
Adoniyah is afraid of the new king because he's grabbed
the horns of the altar and said, 'Let Shelomoh the king
promise me as soon as possible, that he won't execute his
servant with the sword.' "
52 "If he shows himself as a loyal subject," Shelomoh re-
sponded, "then he'll be able to keep his head. But if he's
found to be a traitor, then he'll die." 53 So King Shelomoh
sent for Adoniyah, and they brought him down from be-
side the altar. He came and bowed down to Shelomoh the
king and Shelomoh told him, "Go home."

David's final words to Shelomoh · Full kingdom

2:1 When David knew that his death
was close, he instructed his son Sh-
elomoh (Solomon), 2 "I'll soon be
coming to my end, but you must be strong and sensible.
3 You must maintain your god Yahweh's charge to walk in
his ways, to keep his statutes, his commands, his judge-
ments, and his testimonies, according to what is written in
Mosheh's (Moses') instructions, so that you'll be wise in
everything you do and everywhere that you turn, 4 so that
Yahweh's promise to me that he'd keep one of my descen-
dants on Yisrael's (Israel's) throne, will stand because he
gave the condition, 'If your descendants will obey me and
worship me in truth with all their hearts and with all their
souls.'
5 "Also you're aware of what Tseruyah's son Yoav (Joab)
did to me—what he did to two of the commanders of Yis-
rael's armies—to Ner's son Avner[3] and to Yeter's son
Amasa.[4] He murdered them, shedding blood in peacetime
as if it was in a war, and the blood guilt is on him from
head to toe. 6 So use your own wisdom, but don't let Yoav
get old and die peacefully.
7 However, return loyal kindness to the sons of Barzilay
the Giladi, and invite them to join you at your table be-
cause they helped me when I was fleeing from your
brother Avshalom (Absalom).[5]
8 Then there's Gera's son Shimei, the Benyamite from
Bahurim. He cursed me horribly when I was going to Ma-
hanayim. Then he went down to meet me at the Yarden
(Jordan), and I promised him by Yahweh that I wouldn't
execute him,[6] 9 so don't leave him unpunished now. You're
a wise man and you'll know how to handle him. Although
he's old, make sure he has a bloody death.

David's death · Full kingdom

10 Then David breathed his last and
was buried in the City of David. 11 He
had reigned over Yisrael (Israel) for forty years—seven
years from Hevron and thirty-three years from
Yerushalem (Jerusalem).[7] 12 Shelomoh (Solomon) replaced
his father David on the throne, and his authority was es-
tablished with firmness.[8]

Adoniyah's provocation and death · Full kingdom

13 Then Hagit's son Adoniyah came
to Shelomoh's (Solomon's) mother
Bat-Sheva (Bathsheba) and she asked
him, "Is your coming peaceful?"
"It is," he replied. 14 "Can I ask you something?"
"Go ahead," she answered.
15 "You yourself know that the kingship was for me as
the oldest son," he said, "and all Yisrael (Israel) wanted me
to reign. But then Yahweh decided that it was for my
brother, and then everything got turned around. 16 So now,
I have only one thing to request from you—please don't
refuse me."
"Go on," she said.
17 He said, "Please speak to Shelomoh the king because
he wouldn't refuse you. Ask him to give me Avishag the
Shunamit[9] as my wife."
18 "Okay," Bat-Sheva (Bathsheba) agreed, "I'll personally
speak to the king for you."
19 So Bat-Sheva went to King Shelomoh to speak to him

3 **RV 2:5 · Cross-ref.** 2Sam 3:27.
4 **RV 2:5 · Cross-ref.** 2Sam 20:10.
5 **RV 2:7 · Cross-ref.** 2Sam 17:27-29.
6 **RV 2:8 · Cross-ref.** 2Sam 16:5-13; 19:16-23.
7 **RV 2:11 · Cross-ref.** 2Sam 5:4-5; 1Ch 3:4.
8 **RV 2:12 · Cross-ref.** 1Ch 29:23.
9 **RV 2:17 · Cross-ref.** 1Ki 1:3-4.

Readers' Version

on Adoniyah's behalf. The king rose to meet her and bowed down to her. Then he sat on his throne and he had a throne placed on his right for his mother to sit on. 20 Then she said, "I have one small request for you. Please don't say you won't do it"

"What's your request, my mother," the king responded, "because I couldn't refuse you."

21 "Let Avishag the Shunamit," she said, "be given to your brother Adoniyah as a wife."

22 King Shelomoh answered his mother, "You're requesting Avishag the Shunamit for Adoniyah! You might as well request the throne for him, because he's my brother and he's older than I am! And then he'll want Evyatar the priest and Tseruyah's son Yoav (Joab)!" 23 Then Shelomoh promised by Yahweh, "May God do to me whatever he wants, unless Adoniyah pays with his life for saying that. 24 And now as Yahweh lives, the one who established me and caused me to sit on the throne of my father David, and who promised David's descendants to continue reigning, Adoniyah will certainly be put to death today."

25 So King Shelomoh instructed Yehoyada's son Benayah and he went and struck Adoniyah down and he died.

Evyatar's banishment and Yoav's death · Full kingdom

26 Then concerning Evyatar the priest, the king told him, "Go to your fields at Anatot because you're marked for death, but I won't do it today because you carried my master Yahweh's sacred box ahead of my father David,[10] and because you suffered through all that my father suffered."[11] 27 That was how Shelomoh (Solomon) banished Evyatar from being a priest to Yahweh. It was done to fulfill what Yahweh had said at Shiloh said about removing Eli's descendants.[12]

28 When the news of that reached Yoav (Joab), he fled to Yahweh's tent and held onto the horns of the altar, because he had supported Adoniyah (even though he hadn't supported Avshalom (Absalom)). 29 Someone told King Shelomoh that Yoav had fled to Yahweh's tent and was there beside the altar, so Shelomoh instructed Yehoyada's son Benayah, "Go and strike him down." 30 So Benayah entered Yahweh's tent and he told Yoav, "The king said for you to come out."

"No, I'll die here," he replied.

So Benayah went back to the king and reported both sides of the conversation 31 and the king told him, "Just do what he said. Kill him and bury him, and in that way you'll remove the blood guilt from me and my descendants for the blood that Yoav shed without cause. 32 Yahweh will return his blood onto his own head, because he attacked two men more righteous and better than himself: Ner's son Avner, the commander of Yisrael's (Israel's) army, and Yeter's son Amasa, the commander of Yehudah's (Judah's) army. He killed them with the sword and my father David didn't have anything to do with it. 33 Their shed blood will return onto Yoav's head and on the heads of his descendants forever. But for David and his family and his descendants and his throne, Yahweh will give peace forever."

34 So Yehoyada's son Benayah went and struck Yoav at the altar and killed him. Then he was buried on his property in the wilderness. 35 The king appointed Benayah as army commander to replace Yoav, and appointed Tsadok as priest in place of Evyatar.

Shimei's execution · Full kingdom

36 Then the king summoned Shimei and told him, "Build yourself a house here in Yerushalem (Jerusalem) and live there. But don't go anywhere else 37 because the day that you leave and cross the Kidron valley, you can be certain that you'll die. Your blood will be on your own head."

38 "My master the king," Shimei responded, "your decision is good and your servant will do just what you said."

39 However, three years later, two of Shimei's slaves fled to Ma'akah's son, King Akish of Gat, and Shimei was told where they'd gone. 40 So Shimei saddled his donkey and rode it to Akish at Gat to try to find his slaves and he was able to recover them 41 But Shelomoh (Solomon) was told that Shimei left Yerushalem and gone to Gat and then returned. 42 So the king summoned Shimei and asked him, "Didn't I get you to promise by Yahweh that you heard me say that whenever you leave here, you'll certainly die? And didn't you tell me that it was a good decision? 43 So why didn't you keep the promise by Yahweh and obey what I instructed you? 44 You yourself know all the evil things that you did to my father David, so now Yahweh will return your evil on your head. 45 But despite what you yelled out,[13] Yahweh will bless me as king, and David's throne will be established forever in front of Yahweh."

46 Then the king commanded Yehoyada's son Benayah, and he went out and put Shimei to death.

In those ways, Shelomoh established his control of the kingdom.

Shelomoh requests wisdom · Full kingdom

3:1 Shelomoh (Solomon) made himself the son-in-law of Mitsrayim's (Egypt's) king Par'oh (Pharaoh) by taking Par'oh's daughter as a wife and bringing her into the city of David (where she stayed until the completion of the construction of his palace and of Yahweh's temple, and the wall around Yerushalem (Jerusalem)). 2 However, the people were sacrificing on various hills because at that time, a temple hadn't yet been built for Yahweh. 3 Shelomoh demonstrated his love for Yahweh by obeying the instructions of his father David. However, he would offer sacrifices and burn incense on various hills.

4 One time, the king went to Giveon to sacrifice there, because it was the most popular high place. Shelomoh offered up a thousand burnt up sacrifices on that altar, 5 and

10 **RV 2:26 · Cross-ref.** 2Sam 15:24.

11 **RV 2:26 · Cross-ref.** 1Sam 22:20-23.

12 **RV 2:27 · Cross-ref.** 1Sam 2:27-36.

13 **RV 2:45 · Cross-ref.** 2Sa 16:5-8.

Readers' Version

that night in Giveon, Yahweh appeared to Shelomoh in a dream and asked, "What would you like me to give you?"

6 Shelomoh replied, "You yourself showed incredible loyalty to your servant David, my father, because he walked in faithfulness and obedience in front of you, and did what he believed you wanted. And you've maintained this loyalty towards him and you allowed him to have a son sitting on his throne as I am today. 7 So now, Yahweh my god, you yourself have caused your servant to reign in place of my father David, but I'm still young—I don't really know much about anything. 8 Yet your servant is among your chosen people—a numerous people who can't be counted because there's so many of us. 9 So please give your servant the ability to listen to your people and to judge them well—discerning between good and evil, because who's able to judge your people—that's a heavy task."

10 Yahweh was very pleased that Shelomoh had requested that 11 and told him, "Because you requested that and didn't request a long life or riches for yourself, or requested the lives of your enemies, but you requested discernment for yourself when listening and dispensing justice, 12 then I've done what you requested. Listen, I've given you a wise and discerning mind unlike anyone who's lived before you or who will live in the future after you. 13 So I've also given you what you didn't request: both riches and honour—there'll be no other king like you for as long as you live, 14 and if you'll obey my statutes and commands like your father David did, then I'll also lengthen your life."

15 Then Shelomoh woke up, and wow, it had been a dream, and he went into Yerushalem (Jerusalem) and stood in front of the sacred chest. Then he offered up burnt offerings and made peace offerings, and he held a feast for all his servants.

Shelomoh judges a difficult case · Full kingdom

16 One day two prostitutes came to the king and stood in front of him, 17 and one of them said, "Please, my master, us two women live in the same house, and while she was there in the house, I gave birth to a baby. 18 Three days later, this woman also gave birth to her baby. Only the two of us were there in the house—no one else was around. 19 But then in the night, her son died because she rolled over onto him. 20 So she got up in the middle of the night and took my son from beside me, as your female servant was asleep. She left her dead son with me, and took my son to her bed. 21 When I woke up in the morning ready to breastfeed my son, to my horror he was dead. However when I examined him closely in the light, more shock, it wasn't actually my son!"

22 "No, my son is the living one," the other woman said, "and your son is the dead one."

"No, *your* son is the dead one," the first woman countered, "and *my* son is the living one!"

Then they continued to argue in front of the king.

23 The king spoke, "So both of you are claiming that your baby is the one that's alive and that the dead one belongs to the other." 24 Then he ordered, "Get me a sword." So they brought a sword to the king. 25 Then the king commanded, "Cut the living child into two pieces and give them half each."

26 But the mother of the surviving baby felt compassion for her son and yelled, "Please, my master, give the baby to her—you certainly mustn't kill him!"

Meanwhile the other woman was saying, "Well then, neither of us will have him. Cut him in half!"

27 The king spoke up, "Don't harm the baby. Give the living child to the first woman—she's his mother."

28 All Yisrael (Israel) eventually heard about this case that the king had judged, and they felt an awesome respect for him because they saw that he had God's wisdom to do justice within him.

Shelomoh's officials · Full kingdom

4:1 So Shelomoh (Solomon) was king over all Yisrael (Israel), 2 and these were his officials:

Tsadok's son Azaryah was the priest.

3 Shisha's sons Elihoref and Ahiyah were secretaries.

Ahilud's son Yehoshafat (Jehoshaphat) was the recorder.

4 Yehoyada's son Benayah was the army commander.

Tsadok and Evyatar were priests.

5 Natan's (Nathan's) son Azaryah was supervisor of the governors,

and his son Zavud was a priest and adviser to the king.

6 Ahishar was in charge of the palace,

and Avda's son Adoniram supervised the forced labourers.

7 Shelomoh (Solomon) appointed twelve governors over all Yisrael (Israel), and they sent in food for the palace—each governor was responsible for one month of the year. 8 Their names were:

Ben-Hur in the hill country of Efrayim (Ephraim),

9 Ben-Deker in Makats, Sha'alvim, Beyt-Shemesh (Heliopolis), and Elon-Beyt-Hanan,

10 Ben-Hesed in Arubot, Sokoh, and all the land of Hefer,

11 Ben-Avinadav (who was married to Shelomoh's daughter Tafat) in Nafat-Dor,

12 Ahilud's son Ba'ana in Ta'anak and Megidon and all Beyt-Shean next to Tseretan below Yizre'el (Jezreel), from Beyt-Shean to Avel-Meholah, as far as the other side of Yakemeam,

13 Ben-Gever in Ramot-Gilead, including the villages of Menasheh's (Manasseh's) son Yair that were in Gilead, as well as the Argov area in the Bashan region, and including sixty large cities with walls and bronze gate bars.

14 Ido's son Ahinadav in Mahanayim.

15 Ahima'ats (who had married Shelomoh's daughter Basemat) in Naftali (Naphtali),

16 Hushay's son Ba'ana in Asher and Be'alot,

17 Paruah's son Yehoshafat (Jehoshaphat) in Yisakar (Issachar),

18 Elah's son Shimei in Benyamin,

19 Uri's son Gever in the Gilead region, including the lands of the Amori King Sihon and King Og of the Bashan.

There was also one district governor over Yehudah (Judah).

Readers' Version

Shelomoh's prosperity · Full kingdom

20 Now Yehudah (Judah) and Yisrael (Israel) had become as numerous as the sand on the seashore.
They had plenty to eat and drink and they were contented.
21 Shelomoh (Solomon) controlled all the kingdoms from the Perat (Euphrates) River to the land of the Pelishtim and as far as the Mitsri (Egyptian) border,[14] so they brought tribute to him and followed his orders during his lifetime.
22 The daily requirements for the palace included five tonnes of fine flour and eleven tonnes of coarse flour,
23 ten fattened cattle, twenty pasture cattle, one hundred sheep, wild game including deer, gazelle, and roebuck, and fattened fowls.
24 He controlled all the kingdoms west of the Perat from Tifsah in the north-east to Azah (Gaza) in the south-west, and there was peace with all his neighbours. 25 So all Yehudah and Yisrael lived peacefully, from Dan in the north to Be'er-Sheva (Beersheba) in the south—everyone focusing on their own property.
26 Shelomoh had forty thousand stalls for his chariot horses, and twelve thousand horsemen.[15] 27 The district governors provided supplies for the palace—one governor for each month. They ensured that nothing was lacking for the king and his visitors. 28 They also provided the barley and straw for the chariot horses and the other horses, delivered to the designated locations.

Shelomoh's wisdom · Full kingdom

29 God gave Shelomoh (Solomon) wisdom and incredible understanding, and the breadth of his interests seemed without limit.
30 He was wiser than anyone in the countries east of Yisrael (Israel) or in Mitsrayim (Egypt). 31 He was wiser than anyone else, including Eytan the Ezrahi[16] and Mahol's son Heyman and Kalkol and Darda, and his reputation spread to all the surrounding countries. 32 He could tell three thousand proverbs and he composed over a thousand songs.[17] 33 He could lecture on plant life from the cedars in Levanon to the hyssop that grows on walls. He taught about animals, birds, reptiles, and fish. 34 People from all around came to listen to Shelomoh's wisdom—many having been sent by other kings who'd heard about him.

The preparation of Shelomoh of making the temple · Full kingdom[18]

5:1 Then King Hiram of Tsor (Tyre) sent his servants to Shelomoh (Solomon) when he heard that he'd been anointed as king to replace his father, because Hiram had always been a friend of David.
2 Shelomoh replied to Hiram, 3 "You yourself knew David my father, and you knew that he wasn't able to build a temple for his god Yahweh his god because of the constant state of warfare until Yahweh would allow us to defeat all our enemies. 4 But now, my god Yahweh has enabled us to have peace from all around. We have no enemy, and there's no threat of danger. 5 So listen, I'm planning to build a residence for my god Yahweh, just as Yahweh spoke to my father David, 'Your son who I'll put in your place on your throne, he'll be the one to build the house to honour me.'[19]
6 So now, please give the command to fell cedars for me from the Levanon forest. Let my servants accompany your servants and I'll pay your servants' wages whatever amount you set, because you yourself know that there are no other workers who know how to fell trees like the Tsidonim (Sidonians)."
7 When Hiram got Shelomoh's message, he was very happy and said, "Blessed be Yahweh today, who has given David a wise son to rule over that great nation." 8 He sent this message back to Shelomoh, "I've received the message that you sent me and I myself will supervise everything you want including cedar and cypress logs. 9 My servants will transport them down from the forest to the ocean, and I'll get them tied into rafts and float them to the place you specify and disassemble the rafts. Then it'll be up to you to get them where you need them. All I ask for, is food for my family and workers."
10 So Hiram supplied all the cedar and cypress logs that Shelomoh ordered 11 and each year Shelomoh supplied Hiram with three thousand tonnes of wheat and four hundred thousand litres of pure olive oil. 12 Yahweh gave Shelomoh wisdom just like he'd said he would, and there was peace between Hiram and Shelomoh and the two of them made a treaty with each other.
13 King Shelomoh forced thirty thousand men from all over Yisrael (Israel) to become his workers, 14 and each month he sent a group of ten thousand of them to work in Levanon. Each group would spend a month in Levanon and then two months at home again. Adoniram[20] was put in charge of all that. 15 Shelomoh also forced eighty thousand men to cut stones in the hill country and seventy thousand men to haul loads. 16 Then besides Shelomoh's chief officers who were in charge of the work, there were another three thousand three hundred supervisors of the workers.
17 The king commanded them to quarry large, valuable blocks of dressed stone for the temple foundations. 18 Shelomoh's and Hiram's workers and the Givlim shaped the stones and prepared the timber for building the temple.

Shelomoh begins temple construction · Full kingdom

6:1 So it was that four hundred and eighty years after the Israelis left Mitsrayim (Egypt), in the second month of the fourth year of Shelomoh's (Solomon's) reign

14 **RV 4:21 · Cross-ref.** Gen 15:18; 2Ch 9:26.
15 **RV 4:26 · Cross-ref.** 1Ki 10:26; 2Ch 1:14; 9:25.
16 **RV 4:31 · Cross-ref.** Psa 89 header.
17 **RV 4:32 · Cross-ref.** Prv 1:1; 10:1; 25:1; Song 1:1.
18 **RV 5:1 · Parallel** 2 Chr. 2:1-18
19 **RV 5:5 · Cross-ref.** 2Sam 7:12-13; 1Ch 17:11-12.
20 **RV 5:14 · Cross-ref.** 1Ki 12:18.

Readers' Version

over Yisrael (Israel), he began the construction of Yahweh's residence. 2 It would be twenty-seven metres long, nine metres wide, and fourteen metres high.[21] 3 The five-metre wide porch on the front was the same length as the temple width, so nine metres long. 4 The window openings narrowed towards the outer edge of the wall. 5 Against the outside of the back wall and the two sides, he built three-storey (but lower than the wall) side rooms. 6 The lowest level was just over two metres wide, the middle level was half a metre wider, and the top level the same again (because the temple wall got thinner as it went up). The temple walls had ledges built into them for the beams to sit on, so they wouldn't have to go through the walls.

7 While the temple was being built, all of the huge stones were dressed at the quarry site, so there was no noise from any hammer or axe or iron tool at the construction site.

8 The entrance to the bottom level of siderooms was on the south side of the temple, then from there, stairs went up to the middle level, and more stairs to the top level. 9 So he built the temple walls, then it was roofed with cedar beams and planks, 10 and he built the siderooms—each level just over two metres high and attached to the temple with cedar beams.

11 Then Yahweh had this message sent to Shelomoh (Solomon), 12 "This residence that you're building, if you comply with my regulations and follow my judgements and obey all my commands, then I'll ensure that everything I promised your father David will come to pass. 13 I will live among you Israelis and I'll never abandon my people Yisrael (Israel)."

The temple furnishings · Full kingdom[22]

14 So Shelomoh (Solomon) finished the construction of the temple, 15 and on the inside he made walls of cedar boards. The floor was made with cypress boards, and the walls were panelled from the floor to the ceiling. 16 Inside the temple, nine metres at the rear were closed off to make an inner room called 'the very holy place'.[23] That too had walls made of cedar boards. 17 That left the main temple room as eighteen metres long, 18 and it had cedar boards on the walls decorated with carvings of buds and flowers in blossom. All the internal walls were covered with cedar so none of the large stones were visible.

19 The inner room at the back was to house the box containing Yahweh's agreement, 20 and the room (nine metres long and wide and high) was overlaid with pure gold and equipped with an incense altar overlaid with cedar. 21 Then Shelomoh overlaid the main room with pure gold, and he hung gold chains crossing across the entrance to the inner room that was overlaid with gold. 22 He overlaid the interior of the entire temple with gold until it was all finished, including overlaying the altar belonging to the inner room with gold.[24]

23 In the inner room, he made two winged creatures that were five metres high and made of olive wood.[25] 24 Each wing was over two metres long, giving each one a total wingspan of four and a half metres. 25 Both creatures were the same size and shape, 26 and they were both five metres high. 27 The two winged creatures were placed across the inner room where their wingtips touched each other in the centre and their outer wings touched the walls. 28 Both of the wooden carvings were overlaid with gold.

29 He had all the interior walls of the temple engraved with winged creatures and palm trees and flowers in bloom, 30 and he overlaid the floor of both rooms with gold.

31 He made doors and doorposts for the inner room with olive wood, 32 and both doors were decorated with carvings of winged creatures and palm trees and flowers in bloom, then they were overlaid with gold that was hammered over the carvings. 33 He made the doorposts for the main temple entrance with olive wood, 34 and the two folding doors themselves each had two folding sections made of cypress. 35 These doors were also decorated with carvings of winged creatures and palm trees and flowers in bloom, and then overlaid with gold smoothed down over the carvings.

36 He built the inner courtyard with three rows of dressed stones and a row of cedar beams.

37 The foundation for Yahweh's residence was laid in the second month of the fourth year of Shelomoh's (Solomon's) reign, 38 and it was completed in the eighth month of his eleventh year—meeting all his specifications and requirements. So it took over seven years to build it.

Shelomoh's palace · Full kingdom

7:1 Shelomoh (Solomon) also spent thirteen years getting his own palace finished. 2 He built the 'Levanon Forest Hall' that was forty-six metres long, twenty-three metres wide, and fourteen metres high, with four rows of cedar pillars and cedar beams sitting across the pillars. 3 It was roofed with cedar boards on forty-five supports set out into three rows of fifteen. 4 There were three rows of window gaps arranged in sets of three. 5 All the entrances and doorposts were made with wood planed with square sides, and they were arranged in sets of three.

6 He made his covered porch with pillars. It was twenty-three metres long and fourteen metres wide.

7 He made a hall for his throne where he would judge cases—called 'The Judgement Hall'. It was covered with cedar from floor to ceiling.

8 His actual residence behind the hall was constructed in a similar way. Shelomoh (Solomon) also built a house for

21 **RV 6:2 · Note** About the height of a modern five-storey building (and the same height as Noah's barge).

22 **RV 6:14 · Parallel** 2 Chr. 3:8-14

23 **RV 6:16 · Cross-ref.** Exo 26:33-34.

24 **RV 6:22 · Cross-ref.** Exo 30:1-3.

25 **RV 6:23-28 · Cross-ref.** Exo 25:18-20.

Readers' Version

his wife who was Par'oh's (Pharaoh's) daughter.[26]

9 All these buildings were constructed with expensive
stones that had been cut to size and trimmed with saws in-
side and out. They went from the foundation up to the
eaves, and from the outside across to the great courtyard.
10 These large, costly stones in the foundations were cut in
two sizes, with the largest almost five metres long. 11 On
top of those were other costly stones of various sizes, and
then cedar beams. 12 The largest courtyard had three rows
of dressed stones and one row of cedar beams, as did the
inner temple courtyard and the palace hall.

Huram comes to work · Full kingdom

13 King Shelomoh (Solomon) sent
for a craftsman in Tsor (Tyre) called
Huram.[27] 14 His mother was a widow with Naftali (Naph-
tali) ancestry, and his father had been a bronze engraver in
Tsor. He was very knowledgeable and skilled in everything
to do with bronze, and so he came to work for King Shelo-
moh.

The two bronze pillars · Full kingdom[28]

15 He cast two hollow bronze pil-
lars—each being just over eight me-
tres tall and measuring over five me-
tres around. 16 Then he made two decorative bronze caps
for those pillars—each over two metres high. 17 To hang
over them, he made ornamental chains and
wreaths—seven sets over the cap on each pillar. 18 Then he
made two rows of decorative bronze pomegranates to go
around each of the two caps. 19 The two caps were each
shaped like lilies that were nearly two metres high 20 and
there were two hundred bronze pomegranates in rows
around each cap. NEED A DIAGRAM

21 Huram stood the two pillars at the temple entrance
porch. (The left pillar got nicknamed 'Yakin' and the one
on the right, 'Boaz'.) 22 The two bronze caps shaped like
lilies were placed on top of the pillars and so the pillar
construction was completed.

The bronze water tank · Full kingdom[29]

23 Huram also cast a very large
round basin nicknamed 'The sea'
that was five metres across (so a cir-
cumference of fourteen metres) and over two metres high.
24 Part of the same casting was two rows of decorative
buds that went around it under the lip of the basin. There
were about eighteen buds for each metre of circumference.
25 Twelve bronze cattle had also been cast and the large
basin was sitting on their backs. The cattle were facing
outwards with three facing towards each of the four com-
pass points. 26 The basin was about 8cm thick and it had a
lip around the outside like a lily blossom. It could contain
around forty-four thousand litres of water.

The bronze basin holders · Full kingdom

27 Then Huram cast ten bronze
carts for individual water basins.
Each one was nearly two metres long
and two metres wide and just over a metre tall, 28 and they
had frames on the sides with panels between them.
29 There were bronze lions, oxen, and winged creatures in
relief on the panels, and above and below those, wreaths
were inset into the bronze. 30 Each cart had two bronze
axles with four bronze wheels attached to them. At each of
the top four corners, there were bronze supports to hold a
wash basin, and these were also cast with decorative
wreaths. 31 Inside those supports there was a round frame
that protruded half a metre upwards and was inset by a
quarter of a metre. It also had engravings on it inside
square frames. 32 The axles were part of the main casting,
and the four 70cm bronze wheels were below the panels.
33 The design of the wheels was similar to chariot wheels,
but with their axles, rims, spokes, and hubs all cast from
bronze. 34 Each cart had four handles as part of the cast-
ing—one projecting from each corner. 35 There was a 25cm
bronze band around the top of each cart as well as sup-
ports and frames—all part of the main casting. 36 He en-
graved winged creatures, lions, and palm trees on the flat
areas of the carts wherever there was space, and engraved
wreaths around them. 37 So that's how he made the ten
carts—all the same shape and size using the same mold.

38 Huram also cast ten bronze wash basins for the ten
carts—each one was almost two metres across and could
hold 900 litres of water.[30] 39 He put five basins on carts on
each side of the temple (north and south of the east-facing
temple), and he put the huge basin on its bronze cattle
near the south-east corner. 40 Huram also made the basins
and the ash shovels and the bowls.

The list of temple objects · Full kingdom[31]

So Huram finished everything that
King Shelomoh (Solomon) had re-
quested him to make for Yahweh's
residence: 41 two massive pillars with large decorated caps
and then networks of chain over the caps, 42 the four hun-
dred pomegranates with each pillar having two strings of
one hundred of them placed over them, 43 the ten carts
and the ten basins on them, 44 the huge water tank and the
twelve cattle supporting it, 45 and the pots and shovels and
bowls and all the other containers.

All the above was made from polished bronze by Huram
for King Shelomoh for Yahweh's residence. 46 The king had
them cast in the clay in the Yarden (Jordan) valley between
Sukot and Tseretan. 47 None of the above was weighed, be-
cause bronze was so plentiful that it didn't matter.

48 Shelomoh also had the gold items made for Yahweh's

26 RV 7:8 · Cross-ref. 1Ki 3:1.

27 RV 7:13 · Note Sometimes (including this passage) his named is spelt 'Hiram', but we've opted to consistently name him 'Huram' (as per 2 Chr. 4:11) to conveniently avoid confusion with King Hiram (also from Tsor/Tyre).

28 RV 7:15 · Parallel 2 Chr. 3:15-17

29 RV 7:23 · Parallel 2 Chr. 4:2-5

30 RV 7:38 · Cross-ref. Exo 30:17-21.

31 RV 7:41 · Parallel 2 Chr. 4:11–5:1

Readers' Version

residence, including the gold incense altar[32] and the gold table for the sacred bread,[33] **49** the ten pure gold lampstands that were placed five on each side of the entrance to the inner room, along with the gold flowers, lamps, and tongs,[34] **50** the pure gold cups, trimmers, bowls, dishes, and firepans, and also the gold door sockets for the inner holiest room and the main room of the temple.

51 Finally all the work that King Shelomoh did for Yahweh's residence was completed, and he had all the holy things from his father David, including the silver and the gold and the containers, taken into the storerooms of the temple.[35]

The sacred box is taken to the temple · Full kingdom[36]

8:1 So Shelomoh (Solomon) assembled the Israeli leaders, and the tribal and clan heads, in Yerushalem (Jerusalem) to celebrate the arrival of the box containing Yahweh's agreement coming from David's city, i.e., Tsiyon (Zion).[37] **2** This all happened during the Celebration in Shelters in the seventh month of Etanim.[38] **3** The Israeli elders and the priests lifted the sacred box **4** and carried it to the temple. Other priests and Levites brought all the sacred objects from the sacred tent. **5** King Shelomoh and all the Israelis who were there, walked ahead of the box, sacrificing more sheep and cattle than could be counted, because there were so many.

6 Then the priests brought the box containing the agreement into the inner room in the temple (the very holy place), and placed it beneath the wings of the two wooden winged creatures, **7** The two creatures had their wings stretched out and touching in the middle of the room where the sacred box was placed, so their wings covered over the top of the box and its carrying poles. **8** The poles were very long and the ends of them could be seen from the entrance to that inner room, but otherwise they couldn't be seen from the outside, and they're still there to this day. **9** There was nothing in the box except for the two stone slabs that Mosheh (Moses) had put inside at Mt. Sinay (also called Horev)[39] where Yahweh made the agreement with the Israelis after he'd brought them out of Mitsrayim (Egypt).

10 When the priests came back out of the holy place, a cloud filled Yahweh's residence[40] **11** and the priests were unable to stand to minister because of the cloud, because Yahweh's presence had filled his temple. **12** Then Shelomoh (Solomon) said, "Yahweh stated that he would dwell in the cloudy darkness.[41] **13** Actually, I've built a raised house for you—where you can live forever."

Shelomoh's address to the people · Full kingdom[42]

14 Then while all the people stood there, the king turned around and pronounced a blessing on all Yisrael (Israel), **15** saying, "Blessed is Yahweh, the god of Yisrael, who spoke audibly to my father David, and then put into action the promise he'd given, **16** 'From the day when I brought my people Yisrael out of Mitsrayim (Egypt), I didn't choose a city from among all the tribes of Yisrael to build a house in so that my name would be established there. Instead I chose David to lead my people Yisrael.' "[43]

17 Shelomoh (Solomon) continued, "My father David wanted to build a temple to confirm Yahweh's power and authority here.[44] **18** However, Yahweh told him that it was good that he wanted to build a temple for him, **19** however he wouldn't be the one to build it, because it would be his biological son who would do it.[45]

20 Now Yahweh has put his promise into action, and I'm here now having succeeded my father David—sitting on Yisrael's throne just as Yahweh said, and I've been the one to build the residence for Yisrael's god Yahweh. **21** I've included a place for the box containing the two stone tablets with the agreement that Yahweh made with our ancestors when he brought them out of Mitsrayim."

Shelomoh's prayer of dedication · Full kingdom[46]

22 Then Shelomoh (Solomon) stood between Yahweh's altar and all the gathered Israelis, and held his arms up towards the sky **23** and prayed, "Yahweh, the god of Yisrael (Israel), there's no god like you in the heavens above or here on the earth below, keeping the agreement and showing loyal affection to your servants, the ones who serve you with honest devotion. **24** You have done what you told your servant David, my father, that you said you'd do—you said it with your mouth and then put it into action with your hands as we can see today. **25** Now, Yahweh, the god of Yisrael, do the other things for your servant David

32 **RV 7:48 · Cross-ref.** Exo 30:1-3.
33 **RV 7:48 · Cross-ref.** Exo 25:23-30.
34 **RV 7:49 · Cross-ref.** Exo 25:31-40.
35 **RV 7:51 · Cross-ref.** 2Sam 8:11; 1Ch 18:11.
36 **RV 8:1 · Parallel** 2 Chr. 5:2–6:2
37 **RV 8:1 · Cross-ref.** 2Sam 6:12-16; 1Ch 15:25-29.
38 **RV 8:2 · Cross-ref.** Lev 23:34.
39 **RV 8:9 · Cross-ref.** Deu 10:5.
40 **RV 8:10-11 · Cross-ref.** Exo 40:34-35.
41 **RV 8:12 · Cross-ref.** Psa 18:11; 97:2.
42 **RV 8:14 · Parallel** 2 Chr. 6:3-11
43 **RV 8:16 · Cross-ref.** 2Sam 7:4-11; 1Ch 17:3-10.
44 **RV 8:17-18 · Cross-ref.** 2Sam 7:1-3; 1Ch 17:1-2.
45 **RV 8:19 · Cross-ref.** 2Sam 7:12-13; 1Ch 17:11-12.
46 **RV 8:22 · Parallel** 2 Chr. 6:12-42

Readers' Version

my father, when you told him that there'll always be one of his descendants on Yisrael's throne, provided they follow you like he did.[47] 26 So now, God of Yisrael, show that you're faithful to do what you say, by doing what you told your servant David, my father.

27 "But would God really reside on the earth? The sky and the heavens aren't big enough for you so how could this building I've constructed contain you?[48] 28 But still, please give attention to your servant's prayer and my request for favour, Yahweh my god. Please listen to my humble prayer that your servant is praying to you today 29 that your eyes be on this house night and day—the place that you've said will be associated with your name.[49] May you answer the prayers that your servant will pray towards this place. 30 Listen to your servant's plea for favour, and the prayers that your people Yisrael will pray toward this place. Keep listening from where you live in the heavens, and hear and forgive.

31 "When someone is accused of sinning against his neighbour and says on oath that the accusation is false, and makes that oath in front of your altar here in this temple, 32 then you should listen from the heavens and judge your people Yisrael, so that wicked people will be condemned and bear the appropriate punishment, and innocent people should be declared not guilty and dealt with appropriately.

33 When your people Yisrael are defeated by an enemy because they've sinned against you, and they turn back to you and confess your name and pray, and plead for favour toward you in this temple, 34 then you should listen from the heavens and forgive the sin of your people Yisrael, and bring them back to this land that you gave to our ancestors.

35 "Or when the rain is held back in the sky because your people have sinned against you, and then they pray towards this place and acknowledge you and turn away from the disobedience that caused the problem, 36 then listen to them from the heavens and forgive the sin of your servants and your people Yisrael, because you'll direct them towards the right way to conduct themselves. Then you'll send rain onto your land that you gave to your people as an inheritance.

37 "Suppose that there was a drought in the land, or diseases like blight or mildew, or swarms of locusts or grasshoppers, or if an enemy besieges them in a gated city, or some other trouble or calamity, 38 then if anyone from your people Yisrael who knows about their own disobedience would spread out their palms toward this temple, 39 then listen to them from your heavenly abode and forgive their sin, and give them what they need. You and you alone are the only one who knows what's inside a human heart. 40 Then the people will want to obey you as long as they're alive here in the land that you gave to our ancestors.

41 "Also the foreigners who are not descendants of Yisrael and who came from distant countries because of your reputation 42 (when they heard about your nature and saw your power in action), and they come and pray toward this temple, 43 then listen to them from your abode in the heavens and do what that foreigner begged of you, so that all the countries will know your reputation and respect you like your people Yisrael do. Then they'll know that your authority is connected with this residence that I've built.

44 "When your people go out to battle against the enemy, and on the road where you sent them they pray to you Yahweh, in this city that you've chosen, with this house that I've built for your honour, 45 Then listen from the heavens to their prayer and their request, and help their situation.

46 "If they disobey you (because everyone sins) and you're angry with them and cause them to be defeated by their enemies, and then they get taken prisoner and led away to the enemy's country (even a far away country), 47 and then they have a change of mind in the land where they were taken to as captives, and while they're still living in that land, they turn back and beg for your favour and confess, 'We've disobeyed and done wrong—we've behaved wickedly,' 48 and they return to you with all their hearts and all their souls in the land of their enemies where they were taken captive, and they pray to you toward the direction of their country which you gave to their fathers, the city that you chose, and the residence that I've built for your honour, 49 then listen to their prayers and requests from your abode in the heavens, and help their situation. 50 Forgive your people who've disobeyed you and forgive the wicked things that they've done. Help their captors to be compassionate to them, 51 because they're your people and your special possession who you brought out from Mitsrayim (Egypt)—from the middle of the iron-smelting furnace.

52 "May you notice the plea for favour from your servant and from your people Yisrael (Israel)—to listen to them in all their crying out to you. 53 Because you yourself separated them for yourself as a special possession out of all the people groups in the world, just as you said through your servant Mosheh (Moses) when you brought our ancestors out from Mitsrayim, my master Yahweh."

Shelomoh blesses the people · Full kingdom

54 Once Shelomoh (Solomon) was finished praying this prayer and request for favour to Yahweh, he stood up from bowing on his knees with his palms spread out toward the heavens in front of Yahweh's altar, 55 then stood there and blessed all the Israeli people, saying, 56 "Blessed be Yahweh, who has given peace to his people Yisrael (Israel) like he said he would. He didn't fail to do even one

47 **RV 8:25 · Cross-ref.** 1Ki 2:4.

48 **RV 8:27 · Cross-ref.** 2Ch 2:6.

49 **RV 8:29 · Cross-ref.** Deu 12:11.

part out of all the good things that he told his servant Mosheh (Moses) that he'd do.[50] **57** May our god Yahweh be with us, just as he was with our ancestors. May he not leave us or abandon us, **58** help us to want to follow him and walk on all his paths and obey his commands and statutes and judgements that he gave our ancestors. **59** May this prayer of mine pleading for Yahweh's favour, be remembered by our god Yahweh day and night—to protect both his servant and his people Yisrael as each day requires, **60** so that all the people groups in the worlds would know that Yahweh is the god—there's no other besides him. **61** And you people, may your purpose be to completely follow our god Yahweh, by obeying his statutes, and by keeping his commands like you're doing today."

The temple dedication · Full kingdom[51]

62 Then the king and all the Israelis offered sacrifices to Yahweh, **63** and King Shelomoh (Solomon) sacrificed peace offerings to Yahweh (twenty-two thousand cattle and one hundred and twenty thousand sheep) and the king and the Israelis dedicated Yahweh's residence. **64** On that day the king reserved the middle of the courtyard that was in front of the temple, because that was where he made the burnt up offerings and the grain offerings and the fat pieces of the peace offerings. This was because the bronze altar was too small to handle all those offerings.

65 Then Shelomoh and Israelis from all over the country celebrated in front of Yahweh at that time—people from Levo-Hamat in the far north down to the Mitsri (Egyptian) border in the far south—one week, then a second week—a total of fourteen days. **66** The next day, he instructed the people to go home, and they blessed the king, then went home feeling happy and encouraged because of all the good things that Yahweh had done for his servant David's family and for his people Yisrael (Israel).

Yahweh speaks to Shelomoh again · Full kingdom[52]

9:1 Once Shelomoh (Solomon) had finished the construction of the temple and his palace, and various other projects of his, **2** Yahweh appeared a second time to him, similar to his appearance at Giveon[53] **3** and said, "I've heard your prayer and your plea for favour requested from me. I've declared that this residence that you built is holy by associating my name with it forever, and my eyes and my heart will constantly be there.[54] **4** And as for you, if you'll behave with godliness just like your father David lived with total dedication and honesty, by following everything that I've commanded you including keeping my statutes and my judgements, **5** then I'll continue your dynasty over Yisrael (Israel) forever, just like I told your father David when I said, 'your descendants will never be removed from Yisrael's throne.'[55] **6** If you or your descendants ever turn back from following me and don't keep my commands and statutes, and you go and serve other gods and bow down to them, **7** then I'll cut Yisrael off from the land that I've given them and from the temple that's dedicated to my name—I'll send them far away, and Yisrael will become an example and a laughing stock among all the other countries. **8** As this temple is on a hill and very visible, everyone who passes anywhere nearby will see it and will be appalled and will hiss and they'll say, 'What did the people do that was so bad that Yahweh did that to this country and to this temple?'[56] **9** Then they'll answer, 'It's because they abandoned their god Yahweh who brought their ancestors out of Mitsrayim (Egypt), but they held on to other gods and bowed down to them and served them. Therefore Yahweh brought all this calamity onto them.' "

King Hiram gains some poor cities · Full kingdom[57]

10 It took twenty years for Shelomoh (Solomon) to construct the temple for Yahweh and the palace for himself. **11** King Hiram from Tsor (Tyre), had supported Shelomoh with cedar and cypress logs, and with gold—as much as he'd needed. So King Shelomoh gave him twenty cities in the Galil region, **12** but when Hiram came down from Tsor to see the cities that Shelomoh had given him, he wasn't very happy about them **13** and asked, "My friend, what sort of cities are these that you've given me?" and he called the area 'Kavul' (meaning 'Worthless'), which it's still called to this day. **14** Hiram had sent four tonnes of gold to Shelomoh.

Shelomoh's other achievements · Full kingdom[58]

15 Now this is the matter of the forced labour that King Shelomoh (Solomon) brought up to build Yahweh's residence and his palace, the raised terraces and the Yerushalem (Jerusalem) city wall, and the cities of Hatsor, Megidon and Gezer. **16** (Mitsrayim's (Egypt's) King Par'oh (Pharaoh) had seized Gezer and set fire to it and killed the Kena'anim (Canaanites) who had lived in the city. Then he'd given it as a wedding present to his daughter when Shelomoh had married her.) **17** Shelomoh rebuilt Gezer and lower Beyt-Horon, **18** Ba'alat, Tadmor in the Yehudah (Judah) wilderness, **19** all of Shelomoh's storehouse cities, and the cities for his chariots and horses. They also built whatever else Shelomoh wanted—in Yerushalem, in Levanon,

50 RV 8:56 · Cross-ref. Deu 12:10; Josh 21:44-45.

51 RV 8:62 · Parallel 2 Chr. 7:4-10

52 RV 9:1 · Parallel 2 Chr. 7:11-22

53 RV 9:2 · Cross-ref. 1Ki 3:5; 2Ch 1:7.

54 RV 9:3 · Note 'my eyes and my heart': many translations have something like 'my presence', but we've left it literal here for the reader to interpret rather than oversimplifying what we don't necessarily understand.

55 RV 9:5 · Cross-ref. 1Ki 2:4.

56 RV 9:8 · Cross-ref. 2Ki 25:9; 2Ch 36:19.

57 RV 9:10 · Parallel 2 Chr. 8:1-2

58 RV 9:15 · Parallel 2 Chr. 8:3-18

Readers' Version

and in the entire area of his dominion. 20 All the remaining Amori, Hiti, Perizi, Hivi, and Yevusi people (they weren't descendants of Yisrael (Israel)), 21 had descendants who continued living in Yisrael. These were people groups that the Israelis hadn't been able to annihilate so Shelomoh used them for forced labour (where they remain to this day). 22 But he didn't consign any Israelis to slavehood, because they were his warriors and servants, and his officers and captains, and the commanders of his chariots and horsemen. 23 Some were commanders of the five hundred and fifty work supervisors.

24 Once Par'oh's daughter moved out of the City of David to the palace that he'd built for her, then he built the raised terraces.

25 Shelomoh offered burnt offerings and peace offerings three times that year[59] on the altar that he'd built for Yahweh, and he burnt incense to Yahweh with it, and he completed the temple.

26 King Shelomoh constructed a fleet of ships in Etsyon-Gever, which is near Eylot on the shore of the Red Sea in the Edom region. 27 King Hiram sent some of his servants who were experienced sailors to serve with Shelomoh's men. 28 They sailed to Ofir and brought back fourteen tonnes of gold that they took to Shelomoh.

The queen from Sheva visits Shelomoh · Full kingdom[60]

10:1 Now the queen from Sheva had heard a report about how Yahweh had blessed Shelomoh (Solomon), and she came to test him with difficult questions.[61] 2 She came to Yerushalem (Jerusalem) with lots of her top people, camels carrying spices and gemstones and a lot of gold. Then she went to Shelomoh and started asking him everything that had been on her mind. 3 He answered all her questions—there wasn't any topic that he wasn't able to shed light on. 4 When the queen from Sheva saw the extent of Shelomoh's wisdom, the palace that he'd built, 5 the food on his table, the seating of his servants, the uniforms and the service of his waiters, and the burnt offerings that he sacrificed at Yahweh's temple, she was totally lost for words.

6 She told the king, "Wow, everything that I heard about you back in my own country, and about how wise you are, is true. 7 I hadn't believed it until I got here and saw it with my own eyes, but then I find that what I heard is only *half* of how incredible it is. Your wisdom and your goodness is way more than what I'd heard described. 8 Your men are so fortunate and especially your servants who are always standing in front of you and able to hear the wise things that you say. 9 May your god Yahweh be blessed, who was pleased with you and placed you on Yisrael's (Israel's) throne. He appointed you as king to rule them fairly and honestly because Yahweh loves Yisrael forever."

10 Then the queen gave to king four tonnes of gold and very many spices and precious gemstones. Never again did King Shelomoh receive more spices than what the queen gave him that day.

11 King Hiram's fleet also brought gold from Ofir as well as a lot of almug wood and precious gemstones. 12 The king used the almug timber to make railings[62] for the temple and the palace, and lyres and harps for the musicians. Such a quantity and quality of almug wood has never again been brought in or seen in Yisrael to this day.

13 Then King Shelomoh gave the queen from Sheva everything she wanted—whatever she requested on top of what he had already given to her. Then she departed with her servants and returned to her country.

Shelomoh's wealth · Full kingdom[63]

14 The amount of gold that came to Shelomoh (Solomon) in one year was around twenty-two tonnes, 15 not counting what came from explorers and traders, and all the Aravi kings, and the governors of the land.

16 King Shelomoh had two hundred body shields made from beaten gold overlaid over wood—each shield took six kilograms of gold. 17 He also had three hundred smaller shields made—each of them covered with two kilograms of gold—and placed in his 'Levanon Forest Hall'.

18 The king had a large ivory throne made and overlaid with pure gold. 19 It had six steps going up to it and the seat-back was rounded at the top. It had armrests on both sides, then a lion on each side next to the armrests, 20 plus twelve lions standing one on each side of the six steps. There was nothing like it in any other kingdom.

21 All of Shelomoh's cups were gold, and the various dishes in the 'Levanon Forest Hall' were also pure gold. Nothing was made out of silver because it was considered to be of little value during Shelomoh's time 22 because the king had a fleet of ships that joined King Hiram's fleet. Every three years the fleet would return bringing gold and silver, ivory, monkeys and baboons.[64]

23 King Shelomoh became richer and wiser than any other king in the world, 24 and even people from distant countries would come to see Shelomoh to listen to the wisdom that God had given him. 25 Every visitor would bring a gift: gold containers, clothes, weapons, spices, horses and mules. This continued year after year.

26 Shelomoh acquired 1,400 chariots and twelve thousand

59 **RV 9:25 · Cross-ref.** Exo 23:17; 34:23; Deu 16:16.

60 **RV 10:1 · Parallel** 2 Chr. 9:1-12

61 **RV 10:1-10 · Cross-ref.** Mat 12:42; Luk 11:31.

62 **RV 10:12 · Note** The exact meaning of this Hebrew word is unknown, especially as it's only used once. (Other possibilities for the use of this obviously high-quality timber includes 'steps' or 'pillars'.)

63 **RV 10:14 · Parallel** 2 Chr. 9:13-29

64 **RV 10:22 · Note** baboons: We're not certain of the meaning of this last word (some suggest 'peacocks'), nor are we sure of the type of the ships named 'Tarshish ships'.

Readers' Version

horsemen.[65] He stationed most of them in his chariot cities and some with him there in Yerushalem (Jerusalem).
27 While he was king, silver in Yerushalem was given a value similar to stones,[66] and cedar timber was given a value like that of the sycamores that grow in plenty in the lowlands. **28** Shelomoh acquired horses from Mitsrayim (Egypt)[67] and from Kue—his traders would acquire them from Kue for the king for a price. **29** An Mitsri (Egyptian) chariot went for six hundred silver coins and a horse for one hundred and fifty. Then they'd export them again to the Hiti and Aramean kings.

Shelomoh turns from God · Full kingdom

11:1 Now King Shelomoh (Solomon) loved many foreign women—besides Par'oh's (Pharaoh's) daughter there were Moavi women, Amoni women, Edomi women, Tsidoni women, and Hiti women.[68] **2** They were from the nations that Yahweh had told Yisrael (Israel) about, "You must not mix with people from those nations, and they must not join together with you. They will certainly entice you to worship their gods."[69] However, Shelomoh clung to them for love. **3** He had seven hundred wives who were kings' daughters, as well as three hundred slave-wives, and his wives were instrumental in his turning away from Yahweh. **4** By the time of his old age, Shelomoh's wives had persuaded him to worship the gods from their countries—his heart wasn't totally dedicated to Yahweh like his father David had been. **5** So Shelomoh started to worship the Tsidonim' (Sidonians') God Ashtoret and the Amonim' detestable God Malkam, **6** so he did many things that Yahweh had said were evil—he didn't remain fully committed to Yahweh like his father David had been. **7** Then Shelomoh built a place to worship Kemosh, the Moavim detestable God, on a hill facing Yerushalem (Jerusalem), and also for Molek, the Amonim' detestable God. **8** He did those things for his foreign wives who were burning incense and sacrificing to their gods.
9 Although Yisrael's god Yahweh had appeared twice to Shelomoh, he now turned his devotion away from Yahweh, who then became angry with him. **10** Yahweh had warned Shelomoh not to follow after other gods, but he didn't obey Yahweh's instructions, **11** and Yahweh told him, "You have this against you: you haven't kept my agreement and you've disobeyed my statutes that I gave you. So I'll definitely tear the kingdom away from you and give it to your servant, **12** except that for the sake of your father David I won't do it in your lifetime, rather, I'll tear the kingdom away from your son. **13** What's more, I won't tear the whole kingdom away—I'll leave one tribe for your son to rule for my servant David's sake, and for the sake of my chosen city Yerushalem."

Shelomoh's enemies · Full kingdom

14 Then Yahweh caused Hadad the Edomi (and a descendant of the Edomi king) to stand against Shelomoh (Solomon). **15** In the past when David had been in Edom with his army commander Yoav (Joab) to bury their dead, they had killed every male in Edom. **16** (Yoav and the Israeli warriors had had to stay there for six months to kill the Edomi males.)
17 However, Hadad had been a small child at that time, and he'd fled to Mitsrayim (Egypt) with some of his father's Edomi servants. **18** They'd passed through Midyan and then Paran where they'd gained some more men before entering Mitsrayim where King Par'oh (Pharaoh) gave him a house and land, and provided him with food. **19** Par'oh took a liking to Hadad and gave him his wife Queen Tahpeneys' sister to marry. **20** Tahpeneys' sister gave birth to his son Genuvat, his son, and Tahpeneys weaned him in the midst of the house of Par'oh. And Genuvat was in the house of Par'oh in the midst of the sons of Par'oh.
21 When Hadad in Mitsrayim heard that both David and his army commander Yoav had died, Hadad said to Par'oh, "Give me permission to leave, and I'll go back to my land."
22 But Par'oh asked him, "But what's wrong with staying here? You've stunned me by asking to go to your land."
"Nothing's lacking here," he replied, "but I have to go—please give me permission to leave."
23 God also caused Elyada's son Rezon to stand against Shelomoh (Solomon). He'd run away from his master, King Hadadezer in Tsovah, **24** then he'd gathered men for himself and had become a commander of a raiding band. When David attacked them, they went to Damesek (Damascus). They lived there and gained control of the city. **25** Then during all of Shelomoh's reign, he'd been outspoken against Yisrael (Israel)—encouraged by the evil that Hadad did. He reigned over Aram (Syria) (Aram) and he loathed Yisrael.

God's promise to Yarov'am/Jeroboam · Full kingdom

26 Nevat's son Yarov'am (Jeroboam), an Efrati from Tseredah also rebelled against the king. (His widowed mother Tseruah was one of Shelomoh's (Solomon's) servants.) **27** This is the background about how it started: Shelomoh had built the raised terrace and had repaired a gap in the wall of the city of David his father. **28** Shelomoh had noticed Yarov'am as a strong and hard-working young man, so he'd appointed him as supervisor over all the forced labour from Menasheh (Manasseh) and Efrayim's (Ephraim's) regions. **29** One time when Yarov'am was away from Yerushalem (Jerusalem), the prophet Ahiyah the Shiloni met him on the road. He was wearing a brand-new a new cloak, and there was just the two by themselves in the countryside. **30** Ahiyah then pulled the new cloak off his shoulders and tore it into twelve pieces, **31** and told

65 RV 10:26 · Cross-ref. 1Ki 4:26.
66 RV 10:27 · Cross-ref. Deu 17:17.
67 RV 10:28 · Cross-ref. Deu 17:16.
68 RV 11:1 · Cross-ref. Neh 13:26; Deu 17:17.
69 RV 11:2 · Cross-ref. Exo 34:16; Deu 7:3-4.

Readers' Version

Yarov'am, "Take ten pieces for yourself, because this is what Yisrael's (Israel's) god Yahweh says, 'Listen, I'm about to tear the kingdom away from Shelomoh's control, and I'll give the[70] ten tribes to you. **32** The one tribe[71] will be for him, for the sake of my servant David and for the sake of Yerushalem city which I've chosen from all the tribes of Yisrael. **33** This is because they've abandoned me. Instead they've bowed down to the Tsidonim' (Sidonians') God Ashtoret, to the Moavi god Kemosh, and to the Amoni God Malkam. They're no longer following my instructions or doing what they know I've said is right—not obeying my statutes or my judgements like the king's father David did. **34** But I won't take the entire kingdom off him, but rather I'll leave him as a leader while he's still alive for the sake of my chosen servant David, who obeyed my commands and my statutes. **35** However, I'll take the kingship away from his son and I'll give the ten tribes to you to rule. **36** I'll give Shelomoh's son one tribe to rule so that one of David's descendants will always rule in my chosen city Yerushalem because it's associated with my name. **37** But I'll use you, and you'll be able to reign over the area where you want to rule—you'll become king over Yisrael. **38** Then if you'll listen to everything that I command you, and walk on the right path and do what pleases me and keep my statutes and my commands, just like my servant David did, then I'll be with you. I'll establish a dynasty for you just like I did for David, and I'll give Yisrael to you. **39** I'll make David's descendants suffer because of Shelomoh's behaviour, but not forever.' "

40 Shelomoh tried to kill Yarov'am (Jeroboam), but he left the area and fled to Mitsrayim (Egypt). He remained in Mitsrayim under the protection of King Shishak until Shelomoh's death.

Shelomoh's death · Full kingdom[72]

41 A record of all the other things that Shelomoh (Solomon) did, and all the wise things that he said, was written in the 'Record of Shelomoh's Achievements'. **42** Shelomoh reigned over all Yisrael (Israel) from Yerushalem (Jerusalem) for forty years, **43** then he died and was buried in the City of David, and his son Rehav'am (Rehoboam) became king.

The north rejects Rehav'am (Rehoboam) · Both kingdoms[73]

12:1 Shelomoh's (Solomon's) son Rehav'am (Rehoboam) went to Shekem, because all Yisrael (Israel) had assembled there to make him king. **2** Meanwhile, Nevat's son Yarov'am (Jeroboam) in Mitsrayim (Egypt) (where he'd fled from King Shelomoh) heard the news and returned to Yisrael. **3** The leaders of the northern tribes summoned him, and they all went to petition King Rehav'am, **4** "Your father Shelomoh required us to contribute too much labour. If you'll lighten the burden on us, then we'll serve you."

5 "Come back in three days," he replied, "and I'll give my response." So the people left.

6 Then King Rehav'am consulted with the elders (who'd served his father Shelomoh while he was alive), asking them for advice on how to respond.

7 "If you want to serve these people well," they replied, "answer them with kindness now then they'll serve you well in the future."

8 However he decided to ignore that advice from the elders, and he consulted with the young men who were standing in front of him and that he'd grown up with, **9** so he asked them, "What would you all recommend that we tell the people who wanted me to lighten the burden that my father placed on them?"

10 "You should tell them this," his young companions replied. "They've asked that you should lighten the load on them from what your father demanded, but on the contrary, you should tell them that your little finger is thicker than your father's thigh bone was. **11** Tell them that your father placed a heavy burden on them, but that you'll add to that. He punished them with whips, but you'll punish them with scorpions."

12 So when Yarov'am (Jeroboam) and all the leaders came back to King Rehav'am (Rehoboam) on the third day as he'd instructed them, **13** he answered them harshly—ignoring the advice of the elders at the beginning. **14** Instead he spoke to them according to the advice of the young men, saying, "My father placed a heavy burden on you all, but as for me, I'll add to those demands. My father punished you all with whips, but as for me, I'll punish you all with scorpions." **15** So the king didn't listen to the people. This change came from Yahweh so that what he'd had Ahiyah the Shiloni tell Nevat's son Yarov'am would all indeed happen.[74]

16 When all Yisrael (Israel) saw that the king hadn't listened to them, the people responded,

"What share in David do we have?
We won't get any inheritance from Yishay's (Jesse's) son.
Go back to your tents, Yisrael.
Look at your dynasty now, David."[75]

So the northern Israeli leaders went home again. **17** However, Rehav'am continued to rule over the cities in Yehudah (Judah).

18 Then King Rehav'am (Rehoboam) took Adoniram who was over the forced labour, to go north but the people

70 RV 11:31 · Note Most English translations leave out this 'the' (which is in the Hebrew). However, we suspect that both Ahiyah and Yarov'am knew exactly which of the ten tribes it would be.

71 RV 11:32 · Note It would have been obvious at the time that this was referring to Yehudah. (The unmentioned twelfth tribe is Benyamin—the youngest brother and the smallest tribe.)

72 RV 11:41 · Parallel 2 Chr. 9:29-31

73 RV 12:1 · Parallel 2 Chr. 10:1-19

74 RV 12:15 · Cross-ref. 1Ki 11:29-39.

75 RV 12:16 · Cross-ref. 2Sam 20:1.

Readers' Version

killed him by throwing rocks at him and the king had to hurriedly jump into his chariot to flee to Yerushalem (Jerusalem). 19 Ever since then, the northern tribes of Yisrael have rebelled against David's dynasty.

20 So as soon as all Yisrael heard that Yarov'am (Jeroboam) had returned from Mitsrayim (Egypt), they summoned him to their assembly and appointed him as king over all northern Yisrael. Only the Yehudah region was left under the rule of David's grandson Rehav'am.

Shemayah's prophecy · Southern kingdom[76]

21 So when Shelomoh's (Solomon's) son Rehav'am (Rehoboam) returned to Yerushalem (Jerusalem), he assembled all the tribes of Yehudah (Judah) and Benyamin, and 180,000 warriors were chosen to fight against the northern tribes to return the kingship to him. 22 But God told the prophet Shemayah, 23 "Go and tell Shelomoh's son Rehav'am, the king of Yehudah, and tell all the descendants of Yehudah and Benyamin, and the remainder of the people, saying, 24 'Yahweh says this: Don't go and fight against your Israeli relatives. Everyone should just return home because everything that happened there was initiated by me.' " When they heard Yahweh's message, they took note of it and everyone went back home.

Yarov'am (Jeroboam) makes gold calves · Northern kingdom

25 Then Yarov'am (Jeroboam) built Shekem in the hill country of Efrayim (Ephraim) and he lived there for a while. Then he left there and built Penuel. 26 After that, he worried that the entire country might want to go back under David's dynasty. 27 He worried that if the people went down to Yerushalem (Jerusalem) to offer sacrifices in Yahweh's temple, they might shift their allegiance to King Rehav'am (Rehoboam) in Yehudah (Judah) and then his life might be in danger.

28 So after getting advice, the king made two gold calves, and he told his people, "Going all the way down to Yerushalem is too far for you. Look, these can be your gods, Yisrael (Israel), who brought you out from Mitsrayim (Egypt)."[77] 29 He set one up at Beyt-El (Bethel) (in the south) and the other one at Dan (in the north). 30 This caused the people to sin, and some people went up as far as the one in Dan. 31 He built temples on hills and appointed priests from various tribes—not just from the tribe of Levi.

The warning of worshipping there at Beyt-El · Northern kingdom

32 In the eighth month on the 15th, Yarov'am (Jeroboam) put on a celebration like the one in Yehudah (Judah).[78] He'd made an altar at Beyt-El (Bethel) and he got the priests from the hill temples he'd made to come and stand there, then he offered a sacrifice on that altar to the calves that he'd made. 33 That date of the 15th day of the eighth month was one that he'd just decided for himself, and he instituted a new celebration for the Israelis and he burnt incense on the altar as a sacrifice.

13:1 Then a prophet from of God came from Yehudah, taking Yahweh's message to Beyt-El. as Yarov'am was standing by the altar to burn incense. 2 The prophet called out against the altar with Yahweh's message: "Altar! Altar! Yahweh says this: Listen, one of David's descendants will have a son who'll be named Yoshiyah (Josiah), and he'll sacrifice the priests from the hill temples on you—the ones who are burning incense on you. Yes, human bones will be burnt on you."[79] 3 Then he offered them evidence that what he said came from Yahweh, "Listen, that altar will be broken into pieces, and the ashes in it will spill all over the ground."

4 The moment the King Yarov'am heard the message that the man of God had called out against the altar at Beyt-El, he called for the man to be arrested. However, the arm that he used to point to him over the altar suddenly became paralysed and he wasn't able to pull it back. 5 Then the altar itself broke open and ashes poured out onto the ground, exactly as Yahweh had promised through that man of God. 6 Then the king begged the prophet, "Please, pray to your god Yahweh for me, so my hand will return to normal."

So the man of God interceded with Yahweh, and the king was able to use his hand again. 7 "Come home with me," the king told the prophet, "and have something to eat. Then I've got a gift to give you."

8 But the man of God replied, "Even if you offered me half of your house, I wouldn't go with you, and I wouldn't eat or drink in this place. 9 Yahweh already told me not to eat or drink here, and not to return home by the same road I came on." 10 Then he left for home taking a different route from the one he'd used to come to Beyt-El.

The old prophet from Beyt-El · Both kingdoms

11 Now at that time there was an old prophet who lived in Beyt-El (Bethel), and his sons[80] had been and told him all the news about what that man of God had done that day in Beyt-El and they told him the message that had been passed on to the king. 12 "Oh, what road did he take when he left?" their father asked, and indeed his sons had noticed which road the man of God from Yehudah (Judah) had taken. 13 So he told his sons to saddle his donkey, and he rode off 14 after the man of God, and found him sitting under an oak tree. "Are you the man of God," he asked him, "who came from Yehudah?"

"I am," he said.

15 "Come home with me and have something to eat." he invited him.

16 "Sorry," he replied. "I can't go with you or visit your

76 **RV 12:21 · Parallel** 2 Chr. 11:1-4

77 **RV 12:28 · Cross-ref.** Exo 32:4.

78 **RV 12:32-33 · Cross-ref.** Lev 23:33-34.

79 **RV 13:2 · Cross-ref.** 2Ki 23:15-16.

80 **RV 13:11 · Note** This is singular in the Hebrew, but the rest of this segment suggests multiple sons.

Readers' Version

home, and I can't eat or drink with you in this place, 17 because Yahweh instructed me not to eat or drink here, or to go home by the same road that I came on."

18 Then the old prophet told him, "I'm also a prophet like you, and Yahweh sent a messenger to tell me that I should take you home with me so you can have something to eat and drink." (But that was a lie.)

19 So the prophet accompanied him to his house and had a meal there. 20 Then while they were still seated at the table, Yahweh spoke through the old prophet, 21 and he called out to the man of God who'd come from Yehudah (Judah), "Yahweh says this: Because you have been rebellious against Yahweh and because you didn't obey what Yahweh instructed you 22 and you've returned and you've had food and drink in the place where he told you not to eat or drink, your body won't be buried in your home town."

23 After the meal was finished, the old prophet saddled the donkey for the prophet that he'd brought back, 24 and he left. But on the road, a lion came across him and killed him. His corpse ended up lying on the road with the donkey standing beside it, and the lion also standing beside it. 25 Some passers-by saw the corpse on the road and the unusual sight of the lion standing beside it, and when they got to the city where the old prophet lived, they told everyone the news.

26 When the prophet who had brought him back from the road heard he said, "That will be the man of God who was rebellious against Yahweh. Yahweh must have given him to the lion, and it tore him into pieces and put him to death according what Yahweh had said would happen." 27 Then he told his sons, "Saddle the donkey for me." They put the saddle on, 28 and he went and found the body lying on the road, and the donkey and the lion standing by it. The lion hadn't eaten any of the man of God's body, nor had it attacked the donkey. 29 The prophet lifted the body and laid it across the donkey and brought it back to his city to be buried in his own tomb. 30 They wailed over him, saying, "Oh dear, my brother," and they laid his body in the old prophet's grave. 31 When the period of mourning was over, he told his sons, "When I die, bury me in the grave where the man of God is buried. My bones will end up beside his bones. 32 The message from Yahweh that he shouted out against the altar in Beyt-El (Bethel) will certainly happen, and against all the hilltop worship places in Shomron (Samaria).

Yarov'am's fatal sin · Northern kingdom

33 Despite the man of God's warning, King Yarov'am (Jeroboam) didn't stop his evil ways—in fact he chose more people from across the country to become priests. Anyone who wanted to be a priest would be appointed and he would become one of the priests of the hilltop worship places. 34 Those were the sins of Yarov'am that would eventually lead to the rejection and destruction of his entire family.

The death of Yarov'am's son · Northern kingdom

14:1 At that time, one of Yarov'am's (Jeroboam's) sons, Aviyah, became very sick 2 and Yarov'am told his wife, "Go and get changed so that no one will recognise you as my wife. Then go to Shiloh where the prophet Ahiyah is—he's the one who prophesied that I'd become king. 3 Take ten loaves of bread and some cakes and a jar of honey to give to him. He'll tell you what will happen to the boy."

4 So his wife got ready and went to Ahiyah's house at Shiloh. Ahiyah was now very elderly and not able to see, 5 but Yahweh had told him, "Listen, Yarov'am's wife will be coming to ask for your guidance about her son, because he's sick. I want you to tell her so-and-so. And when she comes, she won't be dressed like a queen."

6 So as soon as Ahiyah heard her walk through the doorway, he said, "Come in, wife of Yarov'am. Why did you get changed like that? Now I've been instructed to pass bad news onto you— 7 go back and give Yarov'am this message from Yisrael's (Israel's) god Yahweh, 'I chose you out from the people and placed you as a leader over my people Yisrael, 8 and I tore the kingdom away from David's descendants and gave it to you. But you haven't been like my servant David who obeyed my instructions and followed me with integrity—only doing what he knew that I approved of. 9 However, you've done more evil things than any of those who ruled before you. You've rejected me and made cast images of other gods, and have provoked me into anger. 10 Because of that, I'm about to bring calamity to your family: I'll cause all your male descendants to die, either before or after they've left home. I'll eliminate your family just like dried dung burns until it's all gone.[81] 11 The family members who die in the city will be eaten by dogs, and those who die in the countryside will be eaten by birds. All this comes from Yahweh.'

12 So go back home, but as soon as you set foot in the city, your son will die. 13 All Yisrael will mourn for him and they'll bury him. He'll be the only one of your children to be buried, because out of all of Yarov'am's descendants, he's the only one that Yisrael's god Yahweh found good in. 14 In the future, Yahweh will appoint for himself, a king over Yisrael who will get rid of Yarov'am's descendants—in fact it's beginning to come about even now. 15 And Yahweh will strike Yisrael just like the reeds bend over in the swamps, and he'll uproot Yisrael from this good soil that he gave to their ancestors and he'll scatter them beyond the Perat (Euphrates), because they made their Asherah statues which provoked Yahweh to anger. 16 He will hand Yisrael over to their enemies because of Yarov'am's sins and how he encouraged Yisrael to sin."

17 So Yarov'am's wife left and went home to Tirtsah. As she entered the doorway of their home, their son died. 18 Just as Yahweh had told them, all Yisrael mourned for the boy and he was buried.

81 RV 14:10 · Cross-ref. 1Ki 15:29.

Readers' Version

Yarov'am's death · Northern kingdom

19 Everything else that Yarov'am (Jeroboam) did, including the record of wars that his army fought and how he ruled, is written in the book of the events of the kings of Yisrael (Israel). 20 Yarov'am reigned for twenty-two years, then he died and was buried with his ancestors, and his son Nadav replaced him as king.

Rehav'am (Rehoboam) rules in Yehudah · Southern kingdom[82]

21 Meanwhile, Shelomoh's (Solomon's) son Rehav'am (Rehoboam) reigned in Yehudah (Judah). He was forty-one when he started reigning, and he reigned for seventeen years from Yerushalem (Jerusalem)—the city that Yahweh had chosen to associate his name with out of all the tribes of Yisrael (Israel). Rehav'am's mother was Na'amah the Amoni.

22 The people of Yehudah did what Yahweh had decided was evil—in fact they made him more jealous (by worshipping other gods) than their ancestors ever had. 23 They even built hilltop temples and sacred pillars and poles on every high hill and under every large evergreen tree.[83] 24 There were also male prostitutes associated with them,[84] and the Israelis did the same abhorrent things as the nations that Yahweh had removed ahead of their entering the land.

25 In the fifth year of King Rehav'am's reign, Mitsrayim's (Egypt's) King Shishak attacked Yerushalem[85] 26 and took away the valuables from Yahweh's temple, and the king's palace. He took everything of value, including all the gold shields that Shelomoh had made.[86] 27 To replace them, King Rehav'am made some bronze shields and assigned them to the officers who protect the entrance to the palace. 28 Whenever the king would enter the temple, the guards would quickly take the shields there, and when he left, they'd run them back to the palace.

29 Everything else that Rehav'am did is written in the book of the events of the kings of Yehudah. 30 Rehav'am and Yarov'am (Jeroboam) were in a continual state of war during their reigns. 31 Then Rehav'am (his mother was Na'amah the Amoni) died and was buried with his ancestors in the City of David, and his son Aviyam replaced him as king.

Aviyam rules over Yehudah · Southern kingdom[87]

15:1 In the eighteenth year of (Nevat's son) King Yarov'am's (Jeroboam's) reign over Yisrael (Israel), Aviyam became king of Yehudah (Judah). 2 (His mother's name was Ma'akah, one of Avshalom's (Absalom's) daughters.) He reigned from Yerushalem (Jerusalem) for three years 3 but he disobeyed God in ways similar to his father—he wasn't interested in following his god Yahweh completely like his ancestor David had done. 4 However for David's sake, his god Yahweh gave Aviyam a son to rule after him—to allow Yerushalem to continue on with a flicker of light[88] 5 because David had done what Yahweh had said was correct, and throughout his life he hadn't deviated from what Yahweh had instructed him, except in the matter concerning Uriyah the Hiti.[89] 6 Rehav'am's (Rehoboam's) and Yarov'am's factions were in a continual state of war during Aviyam's reign.[90] 7 Everything else that Aviyam did is written in the book of the events of the kings of Yehudah, as the war between Aviyam and Yarov'am continued.

8 Then Aviyam died and was buried with his ancestors in the City of David, and his son Asa replaced him as king.

Asa's reign over Yehudah · Southern kingdom[91]

9 In the twentieth year of King Yarov'am's (Jeroboam's) reign over Yisrael (Israel), Asa became king of Yehudah (Judah) 10 and reigned from Yerushalem (Jerusalem) for forty-one years. (His grandmother was Avshalom's (Absalom's) daughter Ma'akah.) 11 Asa did what was pleasing to Yahweh, like his ancestor David had done, 12 and he expelled the male prostitutes from the country and removed all the idols made by the previous generations.[92] 13 He also removed his grandmother Ma'akah from being queen-mother because she had made a horrid Asherah goddess, then he cut down her horrid idol and burnt it in the Kidron valley. 14 He didn't remove the hilltop temples, but despite that he was fully devoted to Yahweh all his life. 15 He brought everything that father had dedicated, plus more of his own, into Yahweh's temple, including gold, silver, and containers.

16 Asa and King Baesha of Yisrael were in a continual state of war during their reigns. 17 King Baesha invaded Yehudah (Judah) and fortified Ramah so that no one could pass in or out to help King Asa of Yehudah. 18 So Asa took all the remaining gold and silver from the temple and palace storerooms, and sent it with his servants to take to Ben-Hadad, son of Tavrimon, son of King Hezyon of Aram (Syria) who lived in Damesek (Damascus), to tell him, 19 "You and me have an agreement between us that was made by our two fathers, so look, I've sent a present of

82 **RV 14:21 · Parallel** 2 Chr. 11:5–12:15
83 **RV 14:23 · Cross-ref.** 2Ki 17:9-10.
84 **RV 14:24 · Cross-ref.** Deu 23:17.
85 **RV 14:25 · Cross-ref.** 2Ch 12:2-8.
86 **RV 14:26 · Cross-ref.** 1Ki 10:16-17; 2Ch 9:15-16.
87 **RV 15:1 · Parallel** 2 Chr. 13:1–14:1
88 **RV 15:4 · Cross-ref.** 1Ki 11:36.
89 **RV 15:5 · Cross-ref.** 2Sam 11:1-27.
90 **RV 15:6 · Cross-ref.** 2Ch 13:3-21.
91 **RV 15:9 · Parallel** 2 Chr. 14:1-5; 15:16–16:6, 11-14
92 **RV 15:12 · Cross-ref.** 2Ch 15:8-15.

Readers' Version

gold and silver to you. So then, break your agreement with
King Baesha of Yisrael so he'll give up on attacking me."
20 Ben-Hadad did what king Asa requested, and he sent
the commanders of his best warriors to attack Israeli cities
including Iyon, Dan, Avel-Beyt-Ma'akah, and all Kineret
along with all Naftali (Naphtali) region. 21 When King Bae-
sha heard about that, he stopped fortifying Ramah and
withdrew to Tirtsah.
22 Then King Asa informed all Yehudah that they were
needed at Ramah. They removed the stones and timber
from Baesha's fortifications, and king Asa used the materi-
als to build Geva (in Benyamin) and Mitspah. 23 Everything
else that Asa did, and all his great works and all the cities
he built, are described in the book of the events of the
kings of Yehudah. However in his old age, he developed
problems with his feet. 24 Then he died and was buried
with his ancestors in the City of David (also his ancestor)
and his son Yehoshafat (Jehoshaphat) replaced him as
king.

Nadav's reign over Yisrael · Northern kingdom

25 In the second year of Asa's reign over Yehudah (Judah), Yarov'am's (Jeroboam's) son Nadav became king of Yisrael (Israel) where he reigned for two years. 26 He did what Yahweh had said was evil, following his father's behaviour and his sin that in turn, caused Yisrael to sin.
27 A man named Baesha (from the Yisakar (Issachar) tribe) plotted against King Nadav and killed him at the Pelishti city of Gibton when Nadav and all Yisrael were besieging the city. 28 It was the third year of King Asa's reign in Yehudah when Baesha killed King Nadav, then Baesha took over as king of Yisrael. 29 As soon as he took over, he had Yarov'am's entire family executed—not leaving a single one of them alive. This fulfilled what Yahweh had said through his servant Ahiyah the Shiloni,[93] 30 because Yarov'am's own sins, as well as his causing Yisrael to sin, had provoked Yahweh into getting angry.
31 Everything else that Nadav did is written in the book of the events of the kings of Yisrael. 32 King Asa and King Baesha of Yisrael were in a continual state of war during their reigns.

Baesha's reign over Yisrael · Northern kingdom

33 Ahiyah's son Baesha began to reign over Yisrael (Israel) in the third year of King Asa's reign over Yehudah (Judah), and he ruled from Tirtsah for twenty-four years. 34 He did what Yahweh had said was evil, similar to Nevat's son Yarov'am's (Jeroboam's) behaviour and his sin that in turn, caused Yisrael to sin.
16:1 Then Yahweh told Hanani's son Yehu (Jehu) to tell Baesha, 2 "I took a nobody and promoted you to leader over my people Yisrael, yet you followed Yarov'am's behaviour and provoked me to anger by causing my people Yisrael to sin, 3 so now I'll get rid of you and your family—I'll do the same to you that I did to Yarov'am and his family. 4 The bodies of those in your family who die in the city will be eaten by dogs, and those who die in the countryside will be eaten by vultures.
5 Everything else that Baesha did is written in the book of the events of the kings of Yisrael. 6 When Baesha died he was buried in Tirtsah, and his son Elah replaced him as king.
7 Yahweh sent that message via Hanani the prophet's son Yehu. It was for Baesha and his family—speaking against the evil that they'd done that had provoked Yahweh to get angry with their behaviour which was as bad as Yarov'am's family had been. Yahweh was also angry with Baesha because he had killed all of Yarov'am's family.

Elah's reign over Yisrael · Northern kingdom

8 Baesha's son Elah began to reign in the twenty-sixth year of King Asa's reign over Yehudah (Judah), and he ruled from Tirtsah for two years. 9 However, his servant Zimri who was the commander of half of the chariots conspired against him. Once when Elah was in Tirtsah getting himself drunk at the house of Artsah (who was in charge of the palace), 10 Zimri went in and attacked and killed him, and took over his place as king. (That was in the twenty-seventh year of King Asa's reign over Yehudah.)
11 As soon as Zimri took over and sat on his throne, he had all of Baesha's family executed—he didn't leave a single male or relative or friend. 12 In that way, Zimri eliminated all of Baesha's descendants just as Yahweh had said via the prophet Yehu (Jehu) 13 concerning all of Baesha's sins and the sins of his son Elah, and because they caused Yisrael (Israel) to sin by provoking Yisrael's god Yahweh to get angry with their idols. 14 Everything else that Elah did is written in the book of the events of the kings of Yisrael.

Zimri's reign over Yisrael · Northern kingdom

15 Zimri reigned from Tirtsah for seven days in the twenty-seventh year of King Asa's reign over Yehudah (Judah). At the time, the Israeli army were besieging the Pelishti city of Gibton, 16 and when the army camped around the city heard that Zimri had rebelled and assassinated the king, that day all the people in the camp installed the army commander Omri as king to reign over Yisrael (Israel). 17 So Omri took all his warriors from Gibton and besieged Tirtsah. 18 As soon as Zimri realised that the city was surrounded, he went into the saferoom in the palace and set fire to the building and died in the flames 19 because he'd done what Yahweh had said was evil—following Yarov'am's (Jeroboam's) behaviour including causing Yisrael to sin. 20 Everything else that Zimri did, including his rebellion, is written in the book of the events of the kings of Yisrael.

Omri's reign over Yisrael · Northern kingdom

21 At that time, the people of Yisrael (Israel) were divided concerning their leadership—half of them supported Ginat's son Tivni as king, and the other half supported Omri, 22 but those supporting Omri prevailed, so Tivni was executed and Omri remained in power. 23 Omri became king in the thirty-first years of King Asa's reign over Yehudah (Judah), and reigned over Yisrael for twelve

93 **RV 15:29 · Cross-ref.** 1Ki 14:10.

Readers' Version

years—six of them from Tirtsah. 24 He bought a hill from a man named Shemer for seventy kilograms of silver, then built his capital city on it. He named it Shomron (Samaria) in honour of Shemer who'd owned the hill.

25 Omri did what Yahweh had said was evil—in fact he did more evil things than all those kings who preceded him. 26 He followed (Nevat's son) Yarov'am's (Jeroboam's) behaviour including causing Yisrael to sin by provoking Yisrael's god Yahweh to get angry with their idols. 27 Everything else that Omri did, including his military victories, is written in the book of the events of the kings of Yisrael. 28 Then Omri died and was buried in Shomron, and his son Ahav replaced him as king.

Ahav's reign over Yisrael · Northern kingdom

29 Omri's son Ahav became king of Yisrael (Israel) in the thirty-eighth year of King Ahav's reign over Yehudah (Judah), and he reigned Yisrael from Shomron (Samaria) for twenty-two years. 30 Ahav did what Yahweh had said was evil—in fact he did more evil things than all those kings who preceded him. 31 As if following Yarov'am's (Jeroboam's) behaviour wasn't bad enough, he married Izevel (Jezebel), the daughter of the Tsidoni King Etba'al, then went and served Ba'al and bowed down to him. 32 He built a temple for Ba'al in Shomron and placed an altar in it. 33 Ahav also made an Asherah pole and went on to provoke Yisrael's god Yahweh to get angry, more than any of the previous kings of Yisrael had done. 34 During his reign, Hiel from Beyt-El (Bethel) rebuilt Yeriho (Jericho) city. As they laid the foundations, his eldest son Aviram died, and when they hung the city gates, his youngest son Seguv died, just as Yahweh had told (Nun's son) Yehoshua (Joshua).[94]

Eliyah prophesies about a coming drought · Northern kingdom

17:1 One day the prophet Eliyah (Elijah) from the Tishbim in the Gilead region said to Ahav, "As Yisrael's (Israel's) god Yahweh lives, the one who I serve, there won't be any rain or even dew these next years unless I give the command."[95] 2 Then Yahweh told Eliyah, 3 "Get away from here and travel eastward towards the Kerit stream that enters the Yarden (Jordan) river to hide. 4 You'll be able to drink from the stream, and I've commanded the ravens to bring food to you there."

5 So he did what Yahweh told him, and went and lived by the Kerit stream near the Yarden. 6 Ravens brought bread and meat to him every morning and again in the evening, and he was able to drink from the stream. 7 However, the stream dried up after a while because there was no rain anywhere in the country.

Eliyah and the widow at Tserefat

8 Then Yahweh told Eliyah (Elijah), 9 "Leave here and go to Tserefat in the Tsidon (Sidon) region and stay there. Listen, I've commanded a widow lady there to keep you fed."[96] 10 So he got ready and went to Tserefat. As he entered the town, he saw a woman picking up bits of firewood, and he asked her, "Can you please get me a drink of water." 11 As she went to get it, he called out, "Would you have a piece of bread to go with it?."

12 But she replied, "As your god Yahweh lives, I don't have any bread at all—only a handful of flour in the jar, and a little bit of oil in the jug. See, I'm gathering a few bits of firewood so I can make a little bread for me and my son. After we've eaten that, then we'll die."

13 But Eliyah told her, "Don't be worried. Go and do what you said, except make some bread for me first and bring it out to me. Then after that, you can make some for you and for your son, 14 because Yisrael's (Israel's) god Yahweh has told me that your flour won't run out and your oil won't come to an end until the day when Yahweh gives us rain again."

15 So the woman went and did what Eliyah said, then sure enough Eliyah and the widow and her household had enough food every day. 16 The jar of flour never got empty and the jug of oil never ran out, just as Yahweh had promised via Eliyah.

17 Some time afterwards, the woman's son got sick and then it got so bad that he died, 18 so she hassled Eliyah, "You man of God, why did you come here! Now my sins have been brought to God's mind, and he's caused my son to die!"

19 But he told her to bring her son to him, and taking the boy from her arms, he took the body upstairs to the room he was staying in, and laid him down on his bed. 20 Then he called out to Yahweh, "Yahweh, my god, would you really bring tragedy to this widow that I'm staying with by causing her son to die?" 21 Then three times he stretched himself over the boy's body[97] and begged Yahweh, "Yahweh, my god, please let this child's life return into his organs." 22 Yahweh took notice of Eliyah and the boy's life returned and he revived.

23 Then Eliyah carried the boy back downstairs and gave him to his mother and told her, "Look, your son's alive."

24 "Now I certainly know that you're a man of God," the woman responded, "And when you say that you're speaking for Yahweh, it's really true."

Eliyah versus Ba'al's prophets · Northern kingdom

18:1 In the third year of drought, Yahweh told Eliyah (Elijah) to go and show himself to King Ahav and tell him that it would soon rain, 2 so he went to present himself to Ahav.

Meanwhile in Shomron (Samaria), the food shortage was terrible 3 and King Ahav had summoned his palace manager Ovadyah (Obadiah). (Ovadyah was a sincere follower of Yahweh. 4 When Queen Izevel (Jezebel) had tried to kill Yahweh's prophets, Ovadyah had hidden a hundred

94 **RV 16:34 · Cross-ref.** Josh 6:26.

95 **RV 17:1 · Cross-ref.** Jam 5:17.

96 **RV 17:9 · Cross-ref.** Luk 4:25-26.

97 **RV 17:21 · Cross-ref.** 2Ki 4:34-35.

Readers' Version

prophets—fifty in each of two caves and kept them supplied with food and water.) 5 King Ahav told Ovadyah, "We'll go across the country to all the springs and all the valleys that water sometimes flows in. Perhaps we'll find some grass so we can keep a horse or a mule or two alive and not lose our breeding stock." 6 So they divided the country into two, and they each went off in a different direction.

7 While Ovadyah was on a path, Eliyah came to meet him. Ovadyah recognised him and fell to his knees with his face to the ground, and asked, "Is it really you, my master Eliyah?"

8 "Yes, it's me," he replied. "Now go and tell your master that I'm here."

9 "How have I sinned," Ovadyah responded, "that you're giving your servant a death sentence? 10 As your god Yahweh lives, my master sent people to every kingdom to try to find you, and if they said you weren't there, then he made them promise under oath that it was true. 11 So now you tell me to tell my master that you're here, 12 but as soon as I leave you, Yahweh's spirit will take you to goodness knows where. Meanwhile I'll go and tell Ahav, and he'll come here and not find you, so then he'll kill me, even though I've been trying to obey Yahweh since I was young. 13 Haven't you heard, my master, what I did when Izevel (Jezebel) was killing Yahweh's prophets and I hid a hundred of them in two caves and kept them supplied with food and water? 14 Yet now you're trying to get me killed by telling my master that he'll find you here."

15 "As Commander-in-chief Yahweh lives—the one I serve," Eliyah (Elijah) replied, "I'll definitely be here to see him today."

16 So Ovadyah (Obadiah) went and informed Ahav who then came to meet Eliyah. 17 When he saw Eliyah, Ahav asked him, "Is that you—the one who causes trouble for Yisrael (Israel)?"

18 "It's not me who brings trouble onto Yisrael," Eliyah replied. "But rather it's you and your father's families who decided to ignore Yahweh's commands and serve the Baals instead. 19 So now, get all Yisrael to go to Mt. Karmel, along with the 450 prophets of Ba'al and the 400 prophets of Asherah who Queen Izevel (Jezebel) feeds at her table."

20 So Ahav summoned all the Israelis and the prophets to go to Mt. Karmel, 21 and Eliyah addressed the people, "How much longer are you all going to remain unsure who to follow? If Yahweh is God, follow him, but if it's Ba'al, follow him." But the people just stayed silent. 22 Then he said, "I'm Yahweh's only remaining prophet, but Ba'al has 450 prophets. 23 Let them get us two bulls and they can choose one for themselves. Then they can cut it into pieces and lay them a pile of wood that they've set for a fire, but they can't light the fire. I'll do the same with the other bull, but also won't light the fire. 24 Then they must call to their god and I'll call to Yahweh, and the god who answers by setting the wood on fire must be the true God."

"It sounds good to us," the people answered.

25 So Eliyah told Ba'al's prophets, "Okay, there's a lot more of you guys, so you choose your bull and go first and call out to your god, but don't set fire to the pile."

26 So they took the bull he gave them and prepared it all, and then they called out to Ba'al from morning until midday, shouting, "Ba'al, answer us!" But they didn't hear any voice and got no answer. Then they hopped around the altar they'd made.

27 Finally at noon, Eliyah began mocking them, saying, "Call out louder because he's a god. Maybe he's thinking about something else, or busy with something, or travelling somewhere. Perhaps he's asleep and needs waking up." 28 So they shouted even louder and did their usual cutting of their bodies with knives and swords until a lot of blood flowed. 29 Midday passed and they continued raving all afternoon, but they didn't hear any voice, and they got no answer or even any suggestion that their god was listening.

30 Then Eliyah told the people, "Okay, now come over here by me." So all the people came over by him, and he repaired the altar of Yahweh that had been torn down. 31 He took twelve stones (the number of the sons of Ya'akov (Jacob) who Yahweh told would be called Yisrael)[98] 32 and used them to rebuild Yahweh's altar. Then around the altar he made a trench large enough to hold the water to water in two drums of seed.[99] 33 He arranged the firewood, and cut the bull into pieces and placed them on top, 34 and then ordered, "Fill four jars with water and pour it on the burnt offering and the firewood." Then he said "Now do it a second time," and they did it a second time, and again he said, "Do it a third time," and they did it a third time. 35 The water ran around the altar and even filled the trench.

36 When it was time to offer the evening sacrifices, the prophet Eliyah approached the altar and prayed, "Yahweh, God of Avraham, Yitshak (Isaac), and Yisrael (Israel), let it be known today that you are God in Yisrael and I'm your servant, and I've done all these things following your instructions. 37 Answer me, Yahweh! Answer me, so that this country will understand that you, Yahweh, are God, and that you can turn their hearts back again."

38 Then Yahweh sent fire down from the sky that consumed the pieces of meat, the firewood, the stones, and the dirt around the altar, including all the water that had been in the trench. 39 When all the people saw what had happened, they fell onto their knees and bowed their faces to the ground, saying, "Yahweh is God! Yahweh is God!"

40 Then Eliyah ordered them, "Grab hold of Ba'al's prophets. Don't let any of them sneak away." So they seized them, and Eliyah brought them down to the Kishon valley

98 **RV 18:31 · Cross-ref.** Gen 32:28; 35:10.

99 **RV 18:32 · Note** A more Jewish interpretation that seems to agree with v34–35—see https://hermeneutics.stackexchange.com/questions/31555/water-in-elijahs-trench.

Readers' Version

and he slaughtered them there.

The drought ends · Northern kingdom

41 Then Eliyah (Elijah) told King Ahav, "Get ready and have something to eat and drink, because I can hear the noise of heavy rain coming." 42 So Ahav got ready and had something to eat and drink, but Eliyah went further up Mt. Karmel and squatted with his face down between his knees[100] 43 and told his servant, "Go up now, and look towards the ocean."

He went up and looked and said, "There's nothing there."

This happened seven times, 44 but on the seventh time he came back and said, "Wow, there's a small cloud out above the ocean about the size of a man's palm."

Then Eliyah ordered him, "Rush and tell Ahav to get his chariot ready and head down so he won't be caught in the rain."

45 Very soon the sky was full of dark clouds, then wind and heavy rain. Ahav kept riding and made it to the city of Yizre'el (Jezreel). 46 Yahweh gave Eliyah extra strength and he tucked his robe into his belt, and ran ahead of Ahav going into Yizre'el.

Eliyah flees to Mt. Sinay

19:1 Then King Ahav told Izevel (Jezebel) everything that Eliyah (Elijah) had done, including how he'd killed all of Ba'al's prophets, 2 so she sent this message to Eliyah, "May the gods kill me or do worse if I haven't done with your life what you did to those prophets by this time tomorrow."

3 Hearing that, he packed up and fled for his life to Be'er-Sheva (Beersheba) in Yehudah (Judah) , where he left his servant. 4 Then he went an extra day's travel further south into the wilderness where he sat down under a broom bush and prayed that he might be allowed to die, saying, "This is now too much, Yahweh. Take my life, because I'm no better than my ancestors."[101]

5 Then he laid down and slept under the broom bush, until he was suddenly woken by a messenger from Yahweh telling him to get up and eat. 6 Eliyah looked around and wow, there was some bread near his head that had been cooked on glowing coals, and a jug of water. He got up and ate and drank, and then lay down again. 7 Then Yahweh's messenger returned a second time and prodded him and said, "Get up and eat, because otherwise the journey ahead will be too much for you." 8 So he got up and ate and drank. That food lasted his for forty days as he travelled to God's mountain, Horev. 9 He entered a cave there and overnighted in the cave, then suddenly Yahweh spoke to him, asking, "What are you doing here, Eliyah?"

10 "I've been very zealous for you, Commander-in-chief Yahweh," he replied. "But the Israeli people have abandoned your agreement, and they've torn down your altars and killed your prophets with the sword. So here I am, left by myself while meanwhile they're trying to kill me."[102]

11 Then Yahweh said, "Go out and stand on the mountain in front of me, Yahweh. Then look, I'm about to go past you." Then there was an incredibly strong wind that hit the mountain and broke off bits of rock that then shattered. But Yahweh wasn't in the wind, and after the wind there was an earthquake but Yahweh wasn't in the earthquake either. 12 After the earthquake there was a fire, but Yahweh wasn't in the fire.

Then after the fire, there was the sound of a soft whisper. 13 When Eliyah heard that, he wrapped his cloak around his face and went out and stood at the opening of the cave, and he heard a voice ask him, "Why are you here, Eliyah?"

14 "I've been very zealous for you, Commander-in-chief Yahweh," he replied, "But the Israeli people have abandoned your agreement, and they've torn down your altars and killed your prophets with the sword. So here I am, left by myself while meanwhile they're trying to kill me."

15 Then Yahweh told him, "Go back towards the Damesek (Damascus) wilderness, then you must go and anoint Hazael as king over Aram (Syria).[103] 16 Also you need to anoint Nimshi's son Yehu (Jehu) as king over Yisrael (Israel),[104] and you must anoint Shafat's son Elisha from Avel-Mehola to succeed you as prophet. 17 In the future, anyone who escapes from being killed by Hazael's army will be killed by Yehu's army, and anyone who escapes from being killed by Yehu's army will be killed by Elisha. 18 But I've still got seven thousand people in Yisrael who've never bowed to Ba'al or kissed his image."[105]

Eliyah inspires Elisha · Northern kingdom

19 So Eliyah (Elijah) left that place and went and found Shafat's son Elisha. There were twelve teams ploughing a field and he was with the back pair of cattle. Eliyah walked past him and threw his cloak over him. 20 Elisha left the plough and ran after Eliyah, saying, "Please let me kiss my father and my mother, then I'll come with you."

"Go on back then," Eliyah replied, "because I haven't done anything for you."

21 So Elisha went back and killed his pair of cattle. He used the wood of the plough to cook the meat on, and he shared it around the people. After they'd eaten, he packed up and followed Eliyah and became his helper.

Ben-Hadad attacks Shomron · Northern kingdom

20:1 At that time, King Ben-Hadad of Aram (Syria) joined with thirty-two smaller kingdoms and they brought their combined armies and horses and chariots and besieged Yisrael's (Israel's) capital Shomron (Samaria) ready to attack it. 2 He sent messengers to Yisrael's King Ahav who was inside the city 3 to tell him,

100 **RV 18:42-45 · Cross-ref.** Jam 5:18.

101 **RV 19:4 · Cross-ref.** Yonah 4:3.

102 **RV 19:10-14 · Cross-ref.** Rom 11:3.

103 **RV 19:15 · Cross-ref.** 2Ki 8:7-13.

104 **RV 19:16 · Cross-ref.** 2Ki 9:1-6.

105 **RV 19:18 · Cross-ref.** Rom 11:4.

Readers' Version

"Ben-Hadad says that your gold and silver are mine, as well as the best of your wives and sons."

4 "Whatever you say, my master the king," replied Yisrael's king. "I'm yours along with everything I have."

5 Then the messengers returned, saying, "Ben-Hadad said that you'll give him your gold and silver and your wives and sons, **6** but around this time tomorrow, he'll send his servants to you to search through your palace and the homes of your people, and they'll take everything that they consider to be of value."

7 So Yisrael's king summoned all Yisrael's leaders and told them, "Listen and note how this man is looking for trouble. He's claiming my wives and my sons, and my gold and silver, and I didn't contradict him."

8 But the elders and all the others responded, "No, don't listen to him and don't consent to his demands."

9 So Ahav told Ben-Hadad's messengers, "Tell my master the king that everything he demanded the first time, I'll do, but I can't agree to this new demand."

So they returned to Ben-Hadad with that response **10** and Ben-Hadad sent another message, "The gods can do whatever they like to me and more if I leave enough dust in Shomron (Samaria) for all my prisoners to have a handful each."[106]

11 Yisrael's king replied, "Tell Ben-Hadad that someone who's heading to battle shouldn't boast like someone relaxing after his victory."

12 Ben-Hadad received that message while he was in the huts drinking with the other kings, and he immediately ordered his men to get into position so they got ready to attack the city.

13 Just then, a prophet approached Yisrael's King Ahav and told him, "Yahweh asks if you've seen that great army, because he's going to give you victory over them today so you'll know that Yahweh is God."

14 "Who will enable the victory?" Ahav asked.

"Yahweh says it'll be the young men under the provincial commanders," he answered.

"Who should lead the attack?" he asked.

"You should," the prophet replied.

15 So Ahav gathered the provincial commanders' young men and there were 232 of them. He also assembled the fighting men and there were merely seven thousand of them.

16 They exited the city at midday, while Ben-Hadad and the other kings were still getting drunk in their huts. **17** The young men under the provincial commanders led the way out, and the scouts that Ben-Hadad had sent out informed him that men were coming out of Shomron (Samaria). **18** He ordered, "Whether they've come out for peace or for battle, capture them alive."

19 The provincial commanders' young men exited the city followed by the warriors **20** and each of them killed their opponent. Then the Arameans took off with the Israelis chasing them, but King Ben-Hadad escaped on a horse along with other riders. **21** Then Yisrael's (Israel's) king led more men out and they attacked the horses and chariots—thoroughly defeating Aram.

22 Afterwards that same prophet went back to King Ahav and told him, "Go back and fortify your defenses and plan your strategy, because Aram's (Syria's) king will attack you again at the same time next year."

Ben-Hadad's second attack · Northern kingdom

23 Meanwhile the servants of Aram's (Syria's) king told him, "Their gods are the gods of the hills, so that's why they were stronger than us. But let's fight them on the plain instead then we'll be sure to defeat them. **24** So this is what you should do: relieve those kings of their command and replace them with military commanders. **25** Then gather an army like the one that was defeated, with as many horses and chariots as you had. Then we'll fight them on the plain and we'll be sure to defeat them."

Ben-Hadad took their advice and put the plan into action. **26** The following year, he assembled his army and went to Afek to battle the Israelis, **27** and the Israeli warriors assembled and received their supplies. Then they went to confront them, but they seemed like ants in comparison to the massive Aramean army.

28 A man of God approached Yisrael's (Israel's) king and told him, "Yahweh says that the Arameans have been saying that he's a god of the hills, but not of the valleys. Because of that, he's going to help you defeat this huge army, and then you'll know that Yahweh is God."

29 The two armies remained camped opposite each other for seven days, then the battle began and the Israelis killed a hundred thousand Aramean soldiers that day. **30** The remainder fled into Afek, but the city wall fell onto the remaining twenty-seven thousand men.

Ben-Hadad ran into the city and hid in an inner room, **31** but his servants told him, "Listen, we've heard that the Israeli kings show mercy. Please let us wrap sackcloth around our waists and go out to Yisrael's king with ropes on our heads—perhaps he'll spare your life." **32** So they wrapped their waists in sacking and put ropes on their heads, and went to Yisrael's king, saying, "Your servant Ben-Hadad asks you to spare his life."

"Is he still alive?" he asked. "He's like a brother to me."

33 The men were looking for an indication of mercy and when they heard that they were encouraged. "Yes, Ben-Hadad is like your brother," they said.

"Yes, bring him here," he responded.

So Ben-Hadad revealed himself and was brought into Ahav's chariot, **34** and he told Ahav, "I'll return the cities that my father took from with yours, and your traders can set up stalls in Damesek (Damascus), just as my father did in Shomron (Samaria)."

"Okay, I'll accept that agreement and release you," Ahav

106 RV 20:10 · Note Most translations interpret 'all the people at my feet' to be Ben-Hadad's (large) army (which appears to go back at least to the Vulgate 'sequitur'), but we've TENTATIVELY interpreted it as his (future) prisoners/slaves.

Readers' Version

said, and after formalising the agreement, he sent him away.

A prophet condemns Ahav · Northern kingdom

35 One day, a prophet in training with a group told his companion, "By Yahweh's command, please wound me." But the man refused to slash him, 36 so the first prophet told him, "Because you didn't obey Yahweh's command, listen, as soon as you leave here you'll be attacked by a lion." Then after he left, a lion found him and killed him.[107]

37 Then he found another prophet and said, "Strike me, please," and the man struck him with a sword—wounding him. 38 Then the wounded prophet disguised himself with a covering over his eyes and went and stood on the road to wait for the king. 39 When the king came past, the prophet called out to him, saying, "Your servant went out in the middle of the battle, and suddenly, a man came across with a captive and told me, 'Guard this man. If he goes missing, your life will be forfeit in place of his, or else you'll be fined three thousand pieces of silver.' 40 But while I was busy with other things, the man escaped."

"Well, by your own testimony, you deserve your punishment," King Ahav responded.

41 Then he quickly uncovered his eyes and the king recognised that he was one of the prophets, 42 and the prophet told him, "Yahweh says that because you released a man who should have been executed, then your life will be required in place of his, and your people in place of his people."

43 Then the king went on to his house in Shomron (Samaria), but he was angry and depressed inside.

Navot's vineyard · Northern kingdom

21:1 Sometime after that, King Ahav from Shomron (Samaria) was in his palace in Yizre'el (Jezreel) city, and his neighbour was the Yizre'eli Navot with his vineyard. 2 Ahav pressured Navot, "Give me your vineyard so I can make it into my vegetable garden because it's right beside my house. I can replace it with a better vineyard, or if you prefer, I can pay you in silver for this one."

3 But Navot replied, "Far be it for me to disobey Yahweh by giving up the inheritance entrusted to my ancestors."

4 So Ahav went back to his palace bitter and angry because of Navot's refusal to turn over the land. He refused to eat and went to bed with his face towards the wall, 5 but his wife Izevel (Jezebel) went in and demanded, "What's this about eating nothing and going to bed in a sulk?"

6 "Well, I talked with Navot the Yizre'eli," he replied. "I offered to pay cash for his vineyard or to exchange it for another one if he preferred, but he wouldn't let me have it."

7 "What! You're the king of Yisrael (Israel)!" his wife responded. "Get up and have something to eat and cheer up! I'll make sure myself that you get Navot's vineyard."

8 So she wrote letters in Ahav's name and sealed them with his seal. Then she sent them to the city elders and leading citizens who lived near Navot. 9 This is what she wrote, "Announce a fast, and seat Navot hear the head of the table. 10 Then seat two troublemakers opposite him, and get them to testify against him that he cursed God and the king. Then take him outside and pelt him with rocks until he's dead.

11 Then the elders and leading citizens of the city did what Izevel (Jezebel) had instructed them via the letters: 12 They announced a fast and seated Navot near the head of the table, 13 then two worthless men were seated opposite him, and they testified in front of all the people that Navot had cursed God and the king. So Navot was led out of the city and killed by having rocks thrown at him, 14 and they sent a message to Izevel to tell her that Navot had been stoned to death.

15 As soon as Izevel heard that Navot had been executed, she told Ahav, "Go on now and take over Navot's vineyard that he refused to sell you, because he's not around any more—he's dead." 16 As soon as Ahav heard that Navot was dead, he went to the vineyard to take possession of it.

17 Then Yahweh told Eliyah (Elijah) (from Tishbeh), 18 "Leave here and go to Yisrael's (Israel's) king Ahav in Shomron (Samaria). Listen, he's there in Navot's vineyard, where he's gone to take possession of it. 19 Tell him that Yahweh's asking if he's taking possession of the property of a murdered man. Then tell him that Yahweh wants him to know that the dogs will lick his blood in the same place where Navot died and the dogs came and licked up his blood."

20 When Eliyah arrived, Ahav asked him, "Ah, my enemy. Have you found me?"

"Yes, I've found you," Eliyah replied. "It seems you've sold your soul by doing what Yahweh's finds to be evil. 21 Yahweh says that he's about to send disaster on you to destroy you and every male in your household—whether they're slaves or free. 22 Your entire family will be eliminated like the families of Nevat's son Yarov'am (Jeroboam) and Ahiyah's son Baesha because you've provoked Yahweh's anger and made Yisrael sin. 23 Also concerning Izevel, Yahweh says that the dogs will eat her body by Yizre'el's (Jezreel's) city wall.[108] 24 The bodies of any of your family who die in the city will be eaten by dogs, and any who die in the countryside will be eaten by birds."

25 Surely there was never anyone else as evil as Ahav who sold his soul by doing what Yahweh was said was wrong—albeit often incited by his wife Izevel (Jezebel). 26 He also behaved disgustingly by worshipping idols like the Amorim had done before Yahweh removed them from the land as the Israelis entered.

27 As soon as Ahav heard that message, he tore his clothes and dressed in sacking and fasted. He even slept in the sackcloth, and he walked around slowly with his head down.

107 RV 20:36 · Cross-ref. 1Ki 13:24.

108 RV 21:23 · Cross-ref. 2Ki 9:36.

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28 Then Yahweh asked Eliyah (Elijah) (from Tishbeh),
29 "Have you noticed that Ahav has shown repentance towards me? Because he's humbled himself, I won't bring that disaster on his family while he's still alive, but rather I'll do it during his son's reign."

prophet Mikayah and King Ahav · Both kingdoms[109]

22:1 Then almost three years went by without war between Aram (Syria) and Yisrael (Israel), 2 but in the third year, Yehudah's (Judah's) King Yehoshafat (Jehoshaphat) went up north to visit Yisrael's king.
3 While they were talking, King Ahav said to his servants, "Do you know that Ramot-Gilead should be ours, but we haven't reclaimed it from Aram's king?" 4 Then he asked Yehoshafat, "Will you go to war with us to reclaim Ramot-Gilead?"
"You and me are together," Yehoshafat told Yisrael's king. "My people are your people, and my horses are your horses." 5 Then he added, "But let's ask Yahweh about it first."
6 So Yisrael's king gathered about four hundred prophets together and asked them, "Should I attack Ramot-Gilead, or not?"
"Go ahead, because our master[110] will give you victory," they answered.
7 But Yehoshafat asked, "Is there no prophet of Yahweh still around here that we can ask?"
8 "There's still one man who speaks for Yahweh," Ahav replied to Yehoshafat, "Yimla's son Mikayah, but I myself hate him because he never prophesies anything good about me—only negative things."
"The king shouldn't talk like that," said Yehoshafat.
9 So Yisrael's king ordered an official to fetch Yimla's son Mikayah straight away.
10 Now Yisrael's king Ahav and Yehudah's (Judah's) king Yehoshafat were both wearing their royal robes and sitting on thrones at a gate in Shomron's (Samaria's) city wall, and many prophets were speaking messages to them.
11 Kena'anah's son Tsidkiyah (Zedekiah) made some horns for himself out of iron and said, "Yahweh says that you'll gore Aram (Syria) with these until they're destroyed."
12 All the other prophets were prophesying similarly, saying things like, "Yes, attack Ramot-Gilead and be successful, and Yahweh will restore it back to you."
13 Meanwhile the messenger who had gone to call Mikayah told him, "Listen, please, all the other prophets agree together as they prophesy victory for the king. Please let your message be similar to theirs and be positive."
14 "As surely as Yahweh lives," Mikayah responded, "I'll only tell Ahav what Yahweh tells me to say."
15 When he got to King Ahav, the king asked him, "Mikayah, should we attack Ramot-Gilead, or not?"
"Go ahead and be successful," he replied, "and Yahweh will give it back to the king."
16 But looking at him, the king said to him, "How many times do I have to make you promise that you'll only tell the truth about me when you pass on Yahweh's messages?"
17 "Well," he said, "I saw all Yisrael (Israel) scattered into the hills like sheep without a shepherd,[111] and Yahweh said that they have no leaders so they should all return peacefully to their homes."
18 "Ah," King Ahav told King Yehoshafat (Jehoshaphat), "Didn't I tell you that he wouldn't prophesy anything good about me—only bad news?"
19 But Mikayah continued, "Listen to Yahweh's message then: I saw Yahweh sitting on his throne, and all the heavenly army were standing at both sides of him.[112] 20 Then Yahweh asked who could deceive Ahav to attack Ramot-Gilead so that he'd get killed there. Some suggested one thing and others suggested something else. 21 Then a spirit came out and stood in front of Yahweh and offered to deceive the king, and Yahweh asked him how he intended to do it. 22 He replied that he'd go and be a false spirit so the kings prophets would tell lies, and Yahweh said that that would work and told him to go ahead and do it. 23 So now, listen, Yahweh has put a lying a spirit into all these prophets of yours, and Yahweh has declared disaster on you."
24 Then Tsidkiyah (Zedekiah) (Kena'anah's son) went over and slapped Mikayah on the face, and said, "Since when did Yahweh's spirit leave me and start speaking through you?"
25 "Listen here," Mikayah replied, "you'll find that out soon enough when you sneak into an inner room to try and hide."
26 King Ahav commanded, "Take Mikayah to Amon, the city commander, and to my son Yoash. 27 Tell them that the king orders them to imprison this man and limit his bread and water until I return safely."
28 "If you do return safely," Mikayah remarked, "then Yahweh hasn't spoken through me." And he added, "Take note all you people."

Ahav's death · Northern kingdom[113]

29 So Yisrael's (Israel's) King Ahav and Yehudah's (Judah's) King Yehoshafat (Jehoshaphat) left to go and attack Ramot-Gilead, 30 and Ahav told Yehoshafat, "I'll go into the battle incognito, but you can wear your royal robes." So Yisrael's king changed into ordinary clothes before heading into the battle.
31 Meanwhile, Aram's (Syria's) king had ordered his thirty-two chariot commanders, "Don't fight with the rank and file—only attack Yisrael's king." 32 As soon as the char-

109 RV 22:1 · Parallel 2 Chr. 18:2-27
110 RV 22:6 · Note Note that they don't mention 'Yahweh' here.
111 RV 22:17 · Cross-ref. Num 27:17; Mat 9:36; Mrk 6:34.
112 RV 22:19 · Cross-ref. Yob 1:6; Isa 6:1.
113 RV 22:29 · Parallel 2 Chr. 18:28-34

iot commanders saw Yehudah's King Yehoshafat, they thought to themselves, "Surely that's Yisrael's king." So then they came over to attack him, but Yehoshafat yelled out, 33 and as soon as they realised that he wasn't the king of Yisrael, they stopped chasing him. 34 But one man casually shot an arrow with his and it struck Yisrael's king between the plates of his body armour, and he called to his chariot driver, "Turn around and get me out of the battle because I've been wounded."

35 The battle carried on all that day and King Ahav was propped up in his chariot opposite Aram, however he died that evening and the blood from his wound pooled into the bottom of his the chariot. 36 Then the call went through the battle lines just as the sun was going down, "Every man should abandon the battlefield and return to his home"

37 So King Ahav died and was taken back to Shomron (Samaria) where he was buried. 38 They washed out the chariot beside the pool in Shomron (where the prostitutes bathed themselves), and dogs licked up the blood, just as Yahweh had said would happen.

39 Everything else about Ahav and everything that he did, including the ivory palace and all the cities that he had built, is written in the book of the events of the kings of Yisrael. 40 Now that Ahav was dead, his son Ahazyah replaced him as king.

Yehoshafat's reign over Yehudah · Southern kingdom[114]

41 Asa's son Yehoshafat (Jehoshaphat) started his reign over Yehudah (Judah) when King Ahav had ruled Yisrael (Israel) for four years. 42 Yehoshafat was thirty-five when he became king and he reigned from Yerushalem (Jerusalem) for twenty-five years. (His mother was Shilhi's daughter Azuvah.) 43 He followed his father Asa in every way in doing what Yahweh wanted—he didn't veer away from it, except that they didn't demolish the hilltop temples so the people were still sacrificing and burning incense at those places. 44 Yehoshafat did make a peace treaty with Yisrael's king.

45 Everything else about Yehoshafat, including his great achievements and his battle record, is written in the book of the events of the kings of Yehudah, 46 and including how he banished the male prostitutes from the land who had remained from the time of his father Asa.

47 At that time, there was no king in Edom—a governor appointed by Yehoshafat ruled there.

48 Yehoshafat had trading ships made to go to Ofir for gold, but they didn't go because the ships got wrecked at Etsyon-Gever. 49 Ahav's son Ahazyah had said to Yehoshafat, "Let my servants go with your servants in the ships." But Yehoshafat hadn't accepted the offer.

50 Then Yehoshafat died and was buried with his ancestors in the City of his ancestor David, and his son Yehoram (Jehoram) replaced him as king.

Ahazyah's reign over Yisrael · Northern kingdom

51 Ahav's son Ahazyah began to reign over Yisrael (Israel) from Shomron (Samaria) in the seventeenth year of King Yehoshafat's (Jehoshaphat's) reign over Yehudah (Judah), and he reigned over Yisrael for two years. 52 He followed the behaviour of his father and mother and Nevat's son Yarov'am (Jeroboam), and did what Yahweh had said was evil—causing Yisrael to sin like they had. 53 He served Ba'al and bowed down to him, and he provoked Yisrael's god Yahweh to get angry, similarly to everything that his father had done.

114 RV 22:41 · Parallel 2 Chr. 20:31–21:1

The second summary of the
Kings of Yisrael and Yehudah

Introduction

The second summary of the kings of Yisrael/Israel and Yehudah/Judah is a continuation of the first summary about the northern kingdom of Yisrael and the Southern kingdom of Yehudah (Judah). This account can be divided into two: **1.** The account about the two kingdoms from around 850 before Yeshua/Jesus (B.C.) through to the defeat of Shomron (Samaria) and the fall of the northern king in 721 before Yeshua/Jesus (B.C.) **2.** The account about the Southern kingdom of Yehudah from the defeat of the northern kingdom of Yisrael through to the capture and destruction of Yerushalem (Jerusalem) by the Babylonian King Nevukadnetsar in 586 before Yeshua/Jesus (B.C.) This account ends with Gedalyah governing Yehudah under Babylonian instructions, and then the release of King Yehoyakin who'd been imprisoned in Bavel.
Those disasters and destruction occurred because the leaders and inhabitants of the divided kingdom didn't obey God. The demolition of Yerushalem and the exile of most of the people of Yehudah was a major tragedy in Yisrael's history.
Prophet Elisha is highlighted here in this second summary. Elisha was the dominant prophet who continued on after Eliyah's death.

Main components of this account

The divided kingdom (1:1–17:41)
- a. The prophet Elisha (1:1–8:15)
- b. The kings of Yehudah and Yisrael (8:16–17:4)
- c. The defeat of Shomron/Samaria (17:5-41)

The kingdom of Yehudah (18:1–25:30)
- a. From Hizkiyah going to Yoshiyah (18:1–21:26)
- b. The kingdom of Yoshiyah (22:1–23:30)
- c. Yehudah's final king (23:31–24:20)
- d. The defeat of Yerushalem (25:1-30)

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Yahweh punishes King Ahazyah · Northern kingdom

1:1 After the death of Yisrael's (Israel's) King Ahav, Moav (Moab) rebelled against Yisrael.

2 One day, King Ahazyah fell through a lattice in his upper room in Shomron (Samaria) and was injured, so he sent messengers to go and ask Ekron's god Ba'al-Zevuv if he would recover. 3 But Yahweh's messenger told Eliyah (Elijah) (from Tishbeh), "Leave here and go and meet the Shomron king's messengers and ask them, 'Is it because there's no god in Yisrael that you're all going to inquire from Ekron's god Ba'al-Zevuv? 4 Because of that, Yahweh says that the king won't get out of the bed that he's lying in—he's definitely going to die."

So Eliyah told them and continued on his way. 5 When the messengers returned to the king, he asked them, "What's this? Why are you back here so soon?"

6 "A man came to meet us," they told him, "and he said to us, 'Go and return to the king who sent you, and tell him that Yahweh says this: Is it because there's no god in Yisrael that you are sending messengers to inquire from Ekron's god Ba'al-Zevuv? Therefore you'll never leave that bed that you're lying in but you'll certainly die in it.' "

7 "What was the man like," the king asked them, "who met you and gave you all that message?"

8 "He had a cloak made of animal hair," they answered, "and was wearing a leather belt."

"Ah," said the king. "That's Eliyah from Tishbeh."

9 So he sent a captain with his fifty soldiers to look for Eliyah and they found him sitting on the top of a hill. The captain called out, "Man of God, the king wants to see you."

10 But Eliyah replied, "Well, if I am a man of God, let fire come down from the sky and consume you and your men," and fire came down from the sky, and it burnt up the captain and his men.

11 So the king sent another captain with his fifty men and they went to where Eliyah was and called out to him, "Prophet, the king commands that you come with us right now."

12 Again Eliyah replied, "If I am a man of God, let fire come down from the sky and consume you and your men," and God's fire came down from the sky, and it burnt up the captain and his men.

13 So the king sent a third captain with his fifty men. They went to where Eliyah was and the officer knelt down in front of him and pleaded, "Prophet, I beg you, be kind to me and my fifty soldiers, and don't kill us. 14 Listen, fire came down from the sky and burnt up the first two captains and their men, but please treat my life as valuable in your sight."

15 Then Yahweh's messenger told Eliyah, "Go with them. Don't be afraid of him."

So Eliyah went with them to the king 16 and told him, "Yahweh says that you sent messengers to inquire from Ekron's god Ba'al-Zevuv, as if there's no god in Yisrael (Israel) to ask. Therefore, he says, you certainly won't get off that bed that you're on because you'll die in it."

17 So King Ahazyah died just as Yahweh had said via Eliyah. Then Ahazyah's younger brother Yehoram (Jehoram) became king in his place, because Ahazyah didn't have any sons. This happened in the second year of the reign of Yehoshafat's (Jehoshaphat's) son King Yehoram over Yehudah (Judah). 18 Everything else that Ahazyah said and did is written in the book of the events of the kings of Yisrael.

Eliyah is taken up to heaven · Northern kingdom

2:1 One day as Eliyah (Elijah) and Elisha had left Gilgal, Yahweh took Eliyah up to heaven in a storm.

2 Eliyah had told Elisha, "Now, you stay here because Yahweh has told me to go to Beyt-El (Bethel)."

"By the life of Yahweh," Elisha had responded, "and by the life of your spirit, I won't leave you." So they'd headed to Beyt-El.

3 Also the prophets-in-training who were in Beyt-El had gone out to Elisha and told him, "Do you know that today Yahweh is going to take your master away from you?"

"I already know that," he'd replied. "Don't say anything."

4 Then Eliyah had informed Elisha, "Yahweh has sent me to Yeriho (Jericho). You stay here."

He'd answered, "By the life of Yahweh and the life of your spirit, I won't leave you." So they'd gone to Yeriho.

5 The prophets-in-training who were in Yeriho had approached Elisha and briefed him, "Do you know that today Yahweh is taking your master away from you?"

"Yes, I realise that," he'd responded. "Say no more."

6 Again Eliyah had told him, "You stay here, because Yahweh has sent me to the Yarden (Jordan)."

And he'd countered, "By the life of Yahweh and the life of your spirit, I won't leave you." So the two of them had gone there together. 7 Fifty of the prophets-in-training had also gone, but they'd stood back watching from a distance, so the two of them had stood there by the Yarden. 8 Then Eliyah had taken off his cloak and doubled it over and hit the river with it. The water divided leaving a dry path and the two of them had walked across to the other side. 9 As they'd crossed over, Eliyah had told Elisha, "Tell me what you'd like me to do for you before I get taken away."

"Please," Elisha had answered, "I'd like a double amount of the spirit that you have."

10 "Oh, that's a difficult request," Eliyah had responded. "Well, if you see me being taken away from you, then you'll get what you asked for, but if you miss seeing me go, you won't."

11 Then it had happened while they were walking and talking together. Wow, a chariot of fire and horses of fire drove between the two of them, separating them. Then Eliyah went up to the heavens in the gale. 12 Elisha was watching, and he cried out, "My father, my father, Yisrael's (Israel's) chariot and its horsemen!"

But then Elisha could no longer see him, and he grabbed his own cloak, and tore it in half, 13 and he picked up Eliyah's cloak that had fallen down to the ground. Then he went back and stood on the bank of the Yarden (Jordan), 14 and he took Eliyah's cloak and hit the river with it, say-

Readers' Version

ing, "Where is Eliyah's god Yahweh?" Then as he hit the water, the river divided into two parts and Elisha crossed through the middle. **15** The prophets-in-training who were on the Yeriho (Jericho) side, affirmed, "Elisha now has the spirit that Eliyah had." Then they came forward to meet him and knelt down in front of him as a sign of respect, **16** and they requested, "Listen please, fifty of us here have military training. Please, let them go to search for your master, in case Yahweh's spirit lifted him and dropped him on a hill somewhere or into one of the valleys."

"Don't waste your time," he replied. **17** But they kept insisting so much that Elisha was embarrassed and he said, "Ok then."

So they sent fifty men, and they searched for three days, but they didn't find Eliyah. **18** When they returned to Elisha (he was staying in Yeriho), he said to them, "Didn't I tell you not to bother?"

19 Then the leaders of Yeriho city said to Elisha, "Please, this city is a good place to live, just as my master can see, but the water supplies around here are bad so our crops don't thrive."

20 "Bring me a brand new bowl," he said, "and put salt there." So they brought one to him, **21** and he went out to the spring and threw the salt at it, and announced, "Yahweh says that he's healed these water supplies and they'll no longer cause death or barrenness." **22** So now those water supplies have been healthy and beneficial until this day, just as Elisha had said.

23 From there Elisha went to Beyt-El (Bethel), and as he was going up on the road, some young men came out from the city, and started mocking him, saying, "Keep moving, baldy. Keep moving, baldy."

24 Then Elisha turned back around and looked at them, and he cursed them in Yahweh's name. Just then, two female bears came out from the forest and mauled forty-two of them.

25 Elisha carried on from there to Mt. Karmel, and from there, he returned to Shomron (Samaria).

The war between Yisrael and Moav · Northern kingdom

3:1 Ahav's son Yehoram (Jehoram) became king over Yisrael (Israel) in the eighteenth year of King Yehoshafat's (Jehoshaphat's) reign over Yehudah (Judah), and he reigned from Shomron (Samaria) for twelve years. **2** He did what Yahweh had said was evil, but not as bad as his father and mother had been, and he did remove the pillar of Ba'al that his father had made. **3** However, he committed similar sins to those of Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin and didn't stop doing them. **4** Now Moav's (Moab's) King Meysha was a sheep breeder, and he would pay an annual tribute to Yisrael's king of a hundred thousand young rams, plus the wool of a hundred thousand rams. **5** However, after King Ahav died, Moav's king rebelled against Yisrael's control over them. **6** So King Yehoram set out from Shomron and mustered all of Yisrael's fighters. **7** Then he sent this message to King Yehoshafat of Yehudah, "Moav's king has rebelled against me. Will you join in battle with me against them?"

"I'll join you," he replied. "You and me are together. My people are your people, and my horses are your horses. **8** What's our strategy? Which way should we go in?" he asked.

"Through the Edom wilderness," he replied.

9 So the kings of Yisrael, Yehudah, and Edom took their armies on a seven day trip circling around, but they didn't find enough water for the men or their animals, **10** and Yisrael's king complained, "Oh dear, it seems that Yahweh has sent in us three kings to allow Moav to defeat us." **11** But Yehoshafat asked, "Isn't there one of Yahweh's prophets here, so we might inquire from Yahweh through him?"

"There's Elisha," one of the servants of Yisrael's king answered, "Shafat's son, the prophet who was Eliyah's (Elijah's) assistant."

12 "Yes, he receives Yahweh's messages," said Yehoshafat.

So the kings of Yisrael, Yehudah, and Edom, went to see him. **13** But Elisha asked Yisrael's king, "What do you and me have in common? Go and inquire from your father's prophets and your mother's prophets."

"No," the king of Yisrael said. "We came because Yahweh has called for us three kings to allow us to be defeated by Moav."

14 "As Commander-in-chief Yahweh lives," Elisha responded, "the one who I serve, I wouldn't be talking to you or even face you, if I hadn't recognised King Yehoshafat of Yehudah. **15** So now bring me a musician.

Then while the musician played, Yahweh spoke to him **16** and he said, "Yahweh says that this valley will store lots of water.[1] **17** He says that you all won't see any wind or rain, yet this valley will be filled with water, and you and your animals will have plenty to drink. **18** That's a piece of cake for Yahweh. What's more, he'll give you victory over Moav. **19** You'll all attack every important city, including their fortified ones. You can chop down their fruit trees, block up their springs, and ruin their good land with stones."

20 The next day at the time of the morning sacrifice, to their amazement there was water flowing from Edom and covering the ground.

21 By then, the people of Moav had heard that the kings had come to battle them, so they summoned everyone who could wear a sword and stationed them beside the border. **22** But when they got up early the next morning and the sun rose, from the direction where they were, the water appeared to be red like blood. **23** "That's blood," they exclaimed. "Those three kings must have turned against each other and killed each other. So let's go, Moav, and collect the spoil."

24 But when they reached the allied camp, the allies attacked and they fled away. Then the allies entered Moav

1 RV 3:16 · Note It's not really clear if he's saying that Yahweh will fill natural pools in the valley with water, or if he's instructing the armies to dig trenches or scrape pools that Yahweh will then fill with water.

Readers' Version

and attacked there. 25 They tore down the cities, and each person threw a stone onto the good land, making it useless. They blocked up every spring, and they chopped down every good tree. Eventually, only their capital city of Kir-Hareset remained standing with its stone walls, but they attacked that as well using slingshots.

26 When Moav's king saw that the attackers were stronger than them, he took a team of seven hundred swordsmen to try to break through to the king of Edom, but they failed. 27 So he took his oldest son (who would have become the next king) and sacrificed him publicly on top of the city wall. This made their people crazy furious against Yisrael (Israel), so they left and returned home.

Elisha helps a poor widow · Northern kingdom

4:1 One day a woman who was a wife of one of the prophets-in-training, called out to Elisha, "Your servant, my husband, died, and you yourself know that your servant served Yahweh. Now the moneylender has come to take two of my children in payment to become his slaves."

2 "Hmmh, what could I do to help you?" Elisha responded. "Tell me, what have you got in your house?"

"Your servant's got nothing in the house except a flask of oil," she replied.

3 He told her, "Go and ask for empty containers from all of your neighbours. Make sure you get plenty of them. 4 Then go and shut the door behind you and your sons, and pour oil into all those containers. Once each one's full, set it aside." 5 So she went and she shut the door of her house with her and her sons inside. They would bring the empty containers to her, and she poured the oil. 6 Eventually when she told one of her sons to bring the next container, he told her that there wasn't any more, and at that point, the oil stopped flowing.

7 Then she went and informed the man of God, and he told her, "Go and sell the oil and pay off your debt. Then you and your sons can live on the rest."

Elisha brings a child back to life · Northern kingdom

8 One day, Elisha went to Shunem, and there was a wealthy woman there who invited him in for a meal. After that, he dropped in there for a meal whenever he was going past, 9 and the woman said to her husband, "You know, I'm sure that this man who often drops in on us is a holy man of God. 10 Please, can we make a small upstairs room on our flat roof? And we could put a bed and a lampstand in it for him, plus a table and chair. Then whenever he's passing through here, he'll have his own spot to stay."

11 Another day when Elisha arrived, he went up to his room and lay down. 12 Then he told his servant Geyhazi to call the Shunamit woman, so he called her and she came and stood in front of Elisha. 13 He told Geyhazi, "Now tell her that we've noticed how she looks after us, and ask her what we can do for her? Can we speak to the king for her or to the captain of the army?"

But she replied, "I have family and friends all around me."

14 After she'd left again, he asked Geyhazi, "Well, what can I do for her?"

"Hmmh," Geyhazi replied. "She doesn't have a son, and her husband is old."

15 "Call her then," Elisha said. So he called her and she came and stood in the doorway, 16 and Elisha told her, "In due course after the normal months, you'll have a son to hold."

"No, my master, man of God," she stammered. "Don't lie to your female servant."

17 Then the woman became pregnant and gave birth to a son after the normal time, just as Elisha had told her.

18 The child grew up and one day he went out to his father who was with the harvesters, 19 and he called to his father, "My head, my head."

His father told one of the servants, "Carry him home to his mother."

20 So the servant carried him back to his mother, and he sat on her knees until noon when he died. 21 His mother carried him up and laid him on the bed of the man of God, shutting the door behind her as she went out. 22 Then she called her husband and told him, "Please send one of the young men and one of the donkeys to me so I can run and see the man of God and then come back." 23 "Why are you going there today?" he asked. "It's not a religious holiday."

"It'll be okay," she answered, 24 and she saddled the donkey, and told the young man, "Now, let's go! You lead and don't slacken off for my comfort unless I tell you to." 25 So they set off to seek out the man of God at Mt. Karmel.

When Elisha saw her coming from a distance, he told Geyhazi, "Look, there's the Shunamit woman. 26 Now, please, run to meet her and ask her, 'Are you all right? Is your husband all right? Is your child all right?' "

"Everything's all right," she answered. 27 Then she got to the mountain and to the man of God, and she knelt and grabbed his feet. Geyhazi came over to push her away, but the man of God said, "Leave her because she's upset, but Yahweh has hidden the problem from me—he hasn't informed me."

28 "Did I ask for a son from you, my master?" she said. "No, but didn't I say, 'Don't mislead me?' " 29 Then he told Geyhazi, "Tuck in your robe and take my staff in your hand, and go quickly. If you meet anyone, just keep going and don't stop to bless them, and if someone blesses you, don't stop to answer them. When you get there, lay my staff on the young man's face."

30 But the mother of the young man said, "By the life of Yahweh and the life of your spirit, I won't leave without you." So he got ready, and went with her. 31 However, Geyhazi had gone ahead and he put the staff on the young man's face, but he didn't open his eyes or make a sound. So he returned to meet Elisha and told him that the young man didn't wake up.

32 When Elisha reached the house, it was a shock to see the young man lying on his bed, dead. 33 He went in and he shut the door behind the other two, and he prayed to Yahweh. 34 Then he got on the bed, and he lay on the child and bent down near him, putting his mouth on his mouth, and his eyes on his eyes, and his palms on his palms. Then the

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child's body started getting warmer, 35 and he got down and walked around the room several times. Then he got on the bed again, and bent down near him. The young man gasped several times, and then opened his eyes. 36 Then he called to Geyhazi, and told him to call the Shunamit woman, and he called her, and she came and Elisha told her, "Here, take your son." 37 Then she came in and fell to her knees in front of him with her face to the ground. Then she picked up her son and went out, 38 and Elisha returned to Gilgal.

Two more miracles · Northern kingdom

At that time, there was a drought and the prophets-in-training were sitting facing him, and Elisha told his servant, "Get the large pot and boil a stew for these prophets-in-training." 39 One person went out to the countryside to gather herbs, and he found a wild vine, and he collected wild fruit from it—as many as he could hold in the fold of his robe. Then not realising that they were poisonous, he came and he sliced them into the pot of stew. 40 Then they served it up for the men to eat, but when they ate it, they called out, "Man of God, there's poison in that pot!" 41 "Bring me some flour," Elisha said. Then he threw it into the pot, and said, "Serve it up for the people to eat," and no one was harmed.

42 One day a man came from Ba'al-Shalishah, and he brought to the man of God an offering from the beginning of his harvest: twenty loaves of barley bread, and newly-harvested corn in his sack, and Elisha said to his servant, "Give it to our people so they can eat."

43 "How can I divide that out to one hundred men?" asked his servant.

"Give them to the people so they can eat," he replied, "because Yahweh says that they can eat and have left-overs." 44 So he laid it out in front of them and they ate and had left-overs, just like Yahweh had said would happen.

Na'aman's healing · Northern kingdom

5:1 Now Na'aman was the captain in Aram's (Syria's) army. He was highly respected by Aram's king, and was promoted to a high position because Yahweh had helped Aram win many battles because of him. However, despite his military prowess, he suffered from a serious skin disease called leprosy.[2] 2 Previously troops that had been sent out from Aram, had taken a young Israeli girl captive and she had become Na'aman's wife's servant. 3 One day she said to her mistress, "I wish that my master would go and see the prophet who lives in Shomron (Samaria), and then he would cure him of his leprosy." 4 In due course, Na'aman heard and went and told his master what the young Israeli girl had said. 5 The king of Aram responded, "Ok, I'll write a letter to the king of Yisrael (Israel) for you to take."

So Na'aman set off, taking along 70kg of gold, 300kg of silver, and ten sets of fine clothes, 6 and he took the letter to the king of Yisrael. The letter said, "Greetings. When this letter gets to you, see, I've sent my servant Na'aman to you so that you can heal his skin disease."

7 However when Yisrael's king read the letter, he tore his clothes in despair, and he said, "Do they think that I'm God who ends people's lives and gives life to others? Why's this person sending a man here for me to take away his skin disease? Surely he must be creating a situation so he has an excuse to attack me!"

8 Later when Elisha the man of God heard that Yisrael's king had torn his clothes, he sent a message to the king, "Why did you tear your clothes? Please, let that man come to me so he can know that there *is* a prophet in Yisrael." 9 So Na'aman came on his chariots and horses, and he stood at the entrance to Elisha's house. 10 Elisha sent a messenger out to him to tell him, "Go and wash seven times in the Yarden (Jordan) river, and then you'll be better and your skin will go back to normal."

11 But Na'aman was furious, and he left, saying, "Listen, I said to myself that he'd surely come out and stand there and call on the name of his god Yahweh, then he'd wave his hand over my body and take away the skin disease. 12 Aren't the Damesek (Damascus) rivers Avanah and Parpar better than any river in Yisrael? Can't I bathe in them instead and get healed?" So he turned and he went off angrily. 13 Then some of his servants approached him and suggested, "My master, if the prophet had told you to do something more significant, wouldn't you have done it? So maybe you could do the simple thing that he told you: wash and get better."

14 So Na'aman went down to the Yarden river and dipped in it seven times like the man of God had told him to. Then his skin became clear again, like the skin of a young boy, and he was healed. 15 Then he returned to the man of God along with his entire retinue. Standing in front of him, he said, "Look, please. I know that there is no god in all the earth except in Yisrael. Now, please, accept a blessing from your servant."

16 "By the life of Yahweh who I serve," he responded, "I won't take anything."

Na'aman urged him to take something, but he kept refusing. 17 Then Na'aman said, "Well if not, please, at least may we load a pair of mules with some soil to take back with us, because from now on, your servant will no longer make a burnt offering or a sacrifice to other gods—only to Yahweh. 18 However, I'll ask in advance: May Yahweh forgive your servant when my master goes to the house of the god Rimon to prostrate himself there, and he's leaning on my hand, and I prostrate myself in the house of Rimon. When I prostrate myself in the house of Rimon, please may Yahweh forgive your servant for this one activity."

19 "Go in peace," Elisha replied.

After they'd gone a short distance, 20 Elisha's servant said to himself, "Hmmh, my master wouldn't take anything from that Na'aman the Aramean. By the life of Yahweh, I think I should run after him and take something that he brought." 21 So Geyhazi hurried after Na'aman.

2 **RV 5:1-14 · Cross-ref.** Luk 4:27.

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When Na'aman saw a person running after him, he got down from his chariot to meet him, and he said, "Is there a problem?"

22 "Peace," he said, "My master sent me to tell you that two young prophets-in-training arrived from the hill country of Efrayim (Ephraim). Can we please have 30kg of silver and two sets of clothing for them?"

23 "Sure," said Na'aman. "Take 60kg," he urged him. Then he separated 60kg of silver into two bags along with two sets of clothes, then he gave them to two of his young men to carry back for him. 24 When Geyhazi reached the hill, he sent the men back and they returned to Na'aman. Then he took the sacks that they'd brought and hid them in the house. 25 When he went back in to his master, Elisha asked him, "Where did you go, Geyhazi?"

"Your servant hasn't been anywhere," he replied.

26 "Wasn't I there in spirit when a man turned from on his chariot to meet you?" Elisha said to him, "Is this a time to take silver or clothing, or to take olive trees or vineyards, or sheep or cattle, or male or female servants? 27 Because of that, Na'aman's leprosy will transfer to you and to your offspring forever." When Geyhazi left the room, his skin had gone white as snow and he was now a leper.

The floating axe head · Northern kingdom

6:1 One day, the prophets-in-training said to Elisha, "Please look, The place where we're sitting to learn from you is too narrow to fit us all in. 2 Please, let us go down by the Yarden (Jordan) river, and let each of us cut down and bring back a log from there to make a new classroom for us to sit in."

"Go ahead," he answered.

3 One of them insisted, "Please, say that you'll come with your servants."

"Okay then, I'll come," he said. 4 So he went with them to the Yarden valley to cut down some trees, 5 but while one of them was chopping down a tree, suddenly the axe head separated from the handle and went flying into the water. The man called out to Elisha, "Oh, Master, what should I do? It's not my axe—I borrowed it!"

6 "Where did it fall in?" the man of God asked. After the man had shown him the place, Elisha cut off a stick and threw it there, and the iron axe head rose to the surface. 7 "Now get it out," he said, and the man stretched out and grabbed it.

The Arami army is defeated · Northern kingdom

8 In those days, the king of Aram (Syria) was fighting against Yisrael (Israel), and he'd instruct his servants, "Set up our camp in such and such a place." 9 However, the man of God sent to Yisrael's king to warn him, "Beware of passing by such and such a place, because the Aramean army will be attacking there." 10 So the king would send messengers to the people at that place to warn them to watch and be prepared.

That happened several times 11 and the Aramean king got very upset about it. He called in his servants and demanded, "Which one of you is a traitor—passing military intelligence to the king of Yisrael?"

12 "No, my master the king," a servant answered. "It's the prophet Elisha in Yisrael who tells their king the things that you say even in your bedroom."

13 "Go and find out where he is," he instructed, "and I'll send some men there to capture him."

"He's in Dotan," he was told later. 14 So he sent chariots and horses and a large contingent, and they arrived there at night and surrounded the town.

15 Early the next morning, the servant of the man of God got up, and going outside he was shocked to see chariots and horses and an army surrounding the town, so he called Elisha, "Oh, my master! What will we do?"

16 "Don't be afraid," he said, "because we have many more than that on our side." 17 Then Elisha prayed, "Yahweh, please enable his sight so he can see." Then Yahweh enabled the eyes of the young man, and he was stunned to see that the hill was covered with chariots of fire and horses all around Elisha.

18 When the Arameans approached to swoop in, Elisha prayed to Yahweh, "Please, strike those warriors with blinding light." So Yahweh struck them with blinding light just as Elisha had requested, 19 and Elisha told them, "This isn't the right way, and this isn't the town. Follow me, and let me lead you to the man you're looking for."

Then he led them to Shomron (Samaria), 20 and when they'd entered the city, Elisha said, "Yahweh, open the eyes of these people so they can see." So Yahweh opened their eyes, and then they were stunned to see that they were in the middle of Shomron.

21 When he saw them, the king of Yisrael (Israel) asked Elisha, "Should I kill them? Should I kill them, my father?" 22 "No, don't kill them," he replied. "Would you cold-bloodedly kill your prisoners of war? No, give them bread and water and let them eat and drink, and then they can return to their master." 23 So the king prepared a large meal for them, and they ate and drank, and he sent them off to return to their master. After that, the Aramean troops didn't continue their ventures into Yisrael.

Ben-Hadad besieges Shomron/Samaria · Northern kingdom

24 Sometime after that, King Ben-Hadad of Aram (Syria) assembled all of his warriors and attacked Shomron (Samaria), and besieged it. 25 Being surrounded like that caused a terrible famine inside the city, until a donkey's head would be sold for eighty silver coins, and a cup of doves' droppings was sold for five silver coins.

26 One day as the king of Yisrael (Israel) was walking past on the top of the city wall, a woman cried out to him, "Save me, my master, the king!"

27 "If Yahweh won't save you, how could I possibly save you?" he snapped. "Some grain from the threshing floor or some wine from the wine-pressing pit?" 28 Then he asked her, "Okay, what's your problem?"

"This woman said to me, 'Let's have your son and we'll eat him today, then we'll eat my son tomorrow,' " she answered. 29 "So we boiled my son and ate him, and then the next day I said, 'Hand over your son and we'll eat him,' but she'd hidden him."

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30 When he heard that, the king (standing up on the wall)
tore his clothes, and the people could see to their astonishment that he was wearing sackcloth underneath, 31 and he
said, "May God do that to me and more, if Shafat's son Elisha still has his head on him by the end of the day."
32 Meanwhile, Elisha was sitting at home, joined by the
city elders. The king had sent a warrior ahead of him, and
before he'd arrived at the house, Elisha had told the elders,
"Well now, that son of a murderer has sent an assassin to
separate me from my head. Listen, when that hit-man arrives, shut the door and lean against it. His master won't
be far behind him." 33 He was still talking with them,
when, wow, the warrior was coming towards the house
soon followed by the king who said, "Listen, Yahweh
caused this disaster so why should I trust him any longer?"
7:1 "Listen to what Yahweh says," Elisha responded, "Yahweh says that at this time tomorrow, a drum of flour will
be sold for a shekel, and two drums of barley will be sold
for a shekel at the city gate."
2 "That's impossible," interjected the captain at the
king's side. "Yahweh would have to make windows in the
sky."
"Oh, it'll happen," the man of God answered, "and you'll
see it with your own eyes, but you won't get to eat any of
it."
3 That day, four men who were isolated due to a skin disease were at the city gate, and they asked each other,
"Why are we just sitting here until we starve? 4 If we go
into the city, we'll starve to death in there, but if we sit
here, we'll die anyway. Why don't we go into the Aramean
army camp—if they kill us then we'll die, but if they let us
live, then we'll live." 5 So as it was getting dark, they went
to go into the camp, but as they came to the edge of it, to
their surprise there wasn't a person in sight. 6 It turned
out that the master had caused the Aramean army to hear
the sounds of chariots and horses and a large army, so
they'd said to each other that the king of Yisrael (Israel)
must have hired the Hiti and Mitsri (Egyptian) kings to join
together to fight them. 7 As a result, they'd taken off and
fled in the twilight. They'd abandoned their tents and
horses and donkeys—leaving the camp just as it was, and
fled for their lives.
8 So those four men with leprosy approached the edge of
the camp and went into the first tent, and ate and drank.
Then they took some gold and silver and clothes out, and
they went and hid it. Then they returned and went into
another tent, and stole some stuff from that one, and went
and hid that. 9 Then they said to each other, "We shouldn't
really be doing this today. It's a day of good news, but
we've been keeping it to ourselves. If we wait until the
light of the morning, we'll get punished for it, so let's go
now and inform the king's household." 10 So they went and
called out to one of the city gatekeepers, and they informed them, "We went to the Aramean camp, but listen,
there wasn't anyone there, or any voices. The horses and
donkeys were still tethered, and the tents were left just as
they were."
11 The gatekeepers called out, and the news was reported
to the palace. 12 Although it was already night-time, the
king got up and warned his servants, "I'll tell you what's
going on here: The Arameans know that we're hungry, so
they left their camp to go and hide in the countryside,
thinking that we'd go out from the city, and then they
could capture us and take over the city."
13 But one of his servants answered, "Sir, please, let us
take five of the remaining horses. They're pretty much finished anyway, like the remaining population of Yisrael (Israel), so there's not much to lose. Let us go and investigate." 14 So with the king's permission, they took two chariot horses and went to check out the Aramean camp.
15 They went as far as the Yarden (Jordan) river, and were
amazed that the whole road was full of clothing and equipment that the Arameans had thrown off in their rush, and
the messengers returned and informed the king. 16 So the
people went out and plundered the camp. Then it happened: a drum of fine flour was sold for a shekel, and two
drums of barley for the same amount, just as Yahweh had
said would happen.
17 The king had appointed the captain who had argued
with Elisha to be in charge at the city gate, but the people
trampled him there and he died, just as the man of God
had said when the king had gone to his place. 18 When the
man of God had told the king that two drums of barley
would be sold for a shekel, and a drum of flour also sold for
a shekel the next morning at the city gate, 19 the captain
was the one who'd answered the man of God and had said
that Yahweh would have to make windows in the sky to do
that, and Elisha had told him that he'd see it, but wouldn't
be able to eat any of it. 20 That's exactly what happened,
because he got trampled by the rush of people at the gate
and died.

The Shunamit woman gets her land back · Northern kingdom

8:1 One day Elisha spoke to the Shunamit woman whose son he'd
brought back to life, "Pack up and
leave here, you and your household,
and go and stay somewhere else, because Yahweh's going to send a seven-year drought." 2 So the woman got up, and
she did what the man of God told her: She packed up her
household and left to go and live in the Pelishtim' region
for seven years.
3 Then eventually after seven years, the woman returned
from the Pelishtim' region and she went to petition the
king about her house and land. 4 When she arrived, the
king had asked Geyhazi, the servant of the man of God,
"Please tell me all the incredible things that Elisha has
done." 5 Then Geyhazi was telling the king that Elisha had
made the dead live, and how the woman who he made her
son live was petitioning the king on behalf of her house
and her field. Then Geyhazi exclaimed, "My master, the
king, this is the woman, and that's her son, who Elisha
made live!" 6 So the king questioned the woman and she
told him her story. Then the king appointed a court official
to attend to her case, saying, "Return everything that belongs to her plus the profit from her field from the day she

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left until now."

Hazael murders Ben-Hadad · Northern kingdom

7 Elisha went to Aram's (Syria's) capital Damesek (Damascus) at a time when King Ben-Hadad of Aram was very sick, and someone told him that the man of God was in town. 8 The king instructed an official named Hazael, "Take a gift with you and go and meet the man of God. Then inquire from Yahweh through him to find out if I'll recover from this sickness." 9 So Hazael went to meet Elisha and took presents with him loaded on forty camels—some of every good thing that he could find in Damesek. He went and stood in front of him and asked, "Your servant, King Ben-Hadad sent me to ask you if he'll recover from his sickness?"

10 "Go and tell him that he'll surely live," Elisha answered. "But Yahweh has shown me that he'll definitely die." 11 Then Elisha stared at him until Hazael felt embarrassed, and then the man of God started to cry.

12 "Why are you crying, my master?" Hazael asked.

"Because I know what evil things you'll do to the Israelis," he said. "You'll burn down their fortresses and kill their young men with the sword. You'll smash their children's heads on rocks, and rip open the bellies of their pregnant women."

13 Hazael asked, "But how could your servant be in a position to do such a major thing when he's only minor, like a dog in the palace?"

"Yahweh has let me see you as king over Aram (Syria)." Elisha replied.

14 Then he left Elisha and went back to his master who asked him, "What did Elisha tell you?"

And he answered, "He told me that you'll certainly live." 15 the very next day, Hazael dipped Ben-Hadad's blanket in water and held it over his face until he died, and then Hazael started to reign in his place.

Yehoram reigns over Yehudah · Southern kingdom[3]

16 In the fifth year of the reign of Ahav's son Yoram (Joram) as king of Yisrael (Israel), Yehoshafat's (Jehoshaphat's) son Yehoram (Jehoram) became king of Yehudah (Judah). 17 He was thirty-two when he became king and he reigned from Yerushalem (Jerusalem) for eight years. 18 He followed in the evil ways of the kings of the northern kingdom of Yisrael, just as Ahav's descendants had done, because he'd married one of Ahav's daughters. He did what Yahweh had said was evil, 19 but Yahweh wasn't willing to destroy Yehudah, for the sake of his servant David—he'd promised David that his descendants would always rule Yehudah.

20 It was during King Yehoram's time that Edom rebelled from Yehudah's control, and they appointed their own king. 21 So Yoram took his army and chariots and crossed the valley towards Tsa'ir in Edom. They attacked at night, but as the Edomi army and chariots started to surround them, they had to retreat back to their tents. 22 So Edom has been out from under the control of Yehudah to this day. Then Livnah revolted at the same time.

23 Everything else that Yoram said and did is written in the book of the events of the kings of Yehudah. 24 Then Yoram died and was buried with his ancestors in the city of David, and his son Ahazyah replaced him as king.

Ahazyah reigns over Yehudah · Southern kingdom[4]

25 In the twelfth year of Ahav's son Yoram's (Joram's) reign over Yisrael (Israel), Yehoram's (Jehoram's) son Ahazyah became the king of Yehudah (Judah). 26 Ahazyah was twenty-two when he became king, and he reigned from Yerushalem (Jerusalem) for one year. (His mother's name was Atalyah (Athaliah), the daughter of King Omri of Yisrael.) 27 He followed Ahav's customs and did what Yahweh had said was evil like Ahav's descendants, because he was a son-in-law of a descendant of Ahav. 28 He joined Ahav's son Yoram to battle against Aram's (Syria's) King Hazael at Ramot-Gilead, but the Arameans wounded Yoram. 29 King Yoram returned to Yizre'el (Jezreel) to recover from the wounds that Arameans had given him at Ramah when he'd fought with Aram's King Hazael. Later, King Ahazyah of Yehudah (Yehoram's son), went down to see (Ahav's son) Yoram in Yizre'el because he was wounded.

Yihu is selected to rule Yisrael · Northern kingdom

9:1 Then the prophet Elisha called to one of the prophets-in-training and told him, "Tuck your robe in, take this flask of oil, and hurry to Ramot-Gilead. 2 When you get there, you'll see Yehu (Jehu) (the son of Nimshi's son Yehoshafat (Jehoshaphat)) there. Take him into a private inner room, away from his brothers, 3 and pour some of the olive oil over his head and tell him that Yahweh says that he's anointed him as king over Yisrael (Israel). Then open the door and get out of there fast." 4 So the young prophet went to Ramot-Gilead, 5 and when he arrived, he was surprised to see the army captains sitting there. He said, "I need to talk to you, captain."

"Which one of us?" Yehu asked.

"It's a message for *you*, captain," he said. 6 So Yehu got up, and went over to the house where the prophet poured the oil on his head and told him, "Yisrael's god Yahweh says that he's anointed you as king over Yahweh's people—over Yisrael. 7 You should attack the house of Ahav your master so Yahweh can avenge the murder of his servants, the prophets, and avenge the murder of all his servants who were killed by Izevel (Jezebel). 8 All of Ahav's household should be killed, and Yahweh won't allow any of his male descendants to live, either before or after they've left home. 9 Yahweh wants Ahav's descendants to be eliminated like the descendants of Nevat's son Yarov'am (Jeroboam) and Ahiyah's son Baesha were. 10 The dogs will eat Izevel's body where she dies in Yizre'el (Jezreel)—she won't be buried." Then he opened the door and rushed away.

11 When Yehu came back to the room where the servants

3 **RV 8:16 · Parallel** 2 Chr. 21:1-20

4 **RV 8:25 · Parallel** 2 Chr. 22:1-6

Readers' Version

of his masters were, and they asked him, "Is everything okay? What did that madman want with you?"

"You yourselves know that man and the sort of stuff that he says," he said.

12 "You're lying," they insisted. "Tell us what he told you."

"Well, he said several things," Yehu answered, "and then he told me that Yahweh says he's anointed me as king over Yisrael (Israel)."

13 Then they all spread their cloaks on the steps of the building for Yehu to walk out on, and they blew a trumpet and shouted, "Yehu is now the king!"

The killing of Yoram and Ahazyah · Northern kingdom

14 So Yehu (Jehu) (the son of Nimshi's son, Yehoshafat (Jehoshaphat)) conspired against Yoram (Joram). Yoram was busy with the army guarding Ramot-Gilead from King Hazael of Aram (Syria). 15 Then King Yoram returned to Yizre'el (Jezreel) to heal from the wounds from the Arameans when he'd fought with their King Hazael.

So Yehu told his men, "If you all want me as king, then don't let anyone leave this city of Ramot-Gilead in case they go to Yizre'el city and tell them our plans." 16 Then Yehu rode to Yizre'el himself because Yoram was recuperating there in bed, and King Ahazyah had gone up north from Yehudah (Judah) to visit him.

17 The watchman was standing on the watchtower in Yizre'el, and he could see Yehu's party in the distance as they began approaching the city, and he reported, "I can see a large group."

King Yoram ordered, "Send out a chariot and go and ask them if they're coming in peace." 18 So the horse and chariot went out to meet them and called out, "The king wants to know if you're all coming in peace?"

But Yehu answered, "What's that got to do with you? Turn around and follow us."

Meanwhile the watchman announced, "The messenger has met them, but he isn't returning."

19 So the king sent out a second horse and chariot, and he approached and asked, "The king wants to know if you're all coming in peace?"

Again Yehu replied, "What's that got to do with you? Turn around and follow us."

20 Then the watchman declared, "He also met with them but didn't return. The leader is riding like Nimshi's son Yehu, because he's riding like crazy."

21 "Quick, get my chariot ready!" Yoram (Joram) ordered. They harnessed his chariot and King Yoram of Yisrael (Israel) and Yehudah's (Judah's) King Ahazyah both went out—each man in his chariot. They went out to meet Yehu and they found him at Navot's field (the Yizre'eli). 22 When Yoram saw Yehu, he asked, "Have you come in peace, Yehu?"

"How could there be peace," he answered, "when your mother Izevel (Jezebel) is serving idols and embracing witchcraft?"

23 Then Yoram swung the chariot reigns around and fled, shouting to Ahazyah, "It's treason, Ahazyah!" 24 Yehu grabbed his bow, and the arrow struck Yoram between his shoulder blades and came out from his heart, and he slumped down dead in his chariot. 25 Then Yehu said to his third officer Bidkar, "Pick up his body and throw it out into the field of Navot, the Yizre'eli. I'm sure you remember how you and I were riding as pairs after his father Ahav, when Yahweh said this against him: 26 'Yesterday I saw Navot and his sons killed here, declared Yahweh, and I will repay you in this very place, declares Yahweh.' So now, throw his body down here because Yahweh declared that it would happen."

27 Yehudah's (Judah's) King Ahazyah saw that happen, and he sped away through the garden by a house with Yehu chasing after him shouting, "Get him too in his chariot when he starts climbing upwards to Gur near Yivleam." So as he fled towards Megidon, he was killed there, 28 and his servants took his body to Yerushalem (Jerusalem), where they buried him in his ancestral tomb in the City of David.

29 (Ahazyah had become king over Yehudah in the eleventh year of the reign of Ahav's son Yoram over Yisrael (Israel).)

The killing of Queen Izevel · Northern kingdom

30 Then Yehu (Jehu) came to Yizre'el (Jezreel) and Queen Izevel (Jezebel) heard about it. She painted her eyelids and did her hair nicely, then she looked down through the window, 31 and when Yehu came in the gate, she said, "Greetings, Zimri the second, murderer of his master."[5] 32 Yehu looked up at the window and called out, "Who is with me? Who?" And two or three servants poked their heads out windows and looked down to him.
33 "Okay," he called up, "toss her out!"

So they tossed her out the window, and some of her blood splashed onto the wall and onto the horses as she was trampled by them. 34 Then Yehu and his men went in and ate and drank, and then he said, "Now, you all better attend to that evil woman and bury her, because she's a king's daughter." 35 But when they went to bury her, they could only find her skull and her hands and feet. 36 They came back inside and told him, "It's just like what Yahweh said via his servant the Tishbi Eliyah (Elijah), when he said that the dogs would eat Izevel's flesh just outside Yizre'el, 37 and then her body would become like dung on the ground and no one would be able to recognise her specific bones."

Ahav's descendants are eliminated · Northern kingdom

10:1 King Ahav had seventy sons who lived in Shomron (Samaria), so Yehu (Jehu) sent letters to the leaders and elders of Yizre'el (Jezreel), and to the guardians of Ahav's children, saying, 2 "When you all receive this letter, you'll have the sons of your masters with you, as well as chariots and horses, and weapons within your fortified

5 **RV 9:31 · Cross-ref.** 1Ki 16:10.

Readers' Version

city. 3 So select the best and the most honest one out of your masters' sons or nephews, and establish him on his father's throne, and then be prepared to defend your masters' family." 4 But they were extremely frightened and said, "Listen—those two kings couldn't stand against Yehu, so how could we?" 5 Then the man who was now in charge of the household and leading the city elders sent a message to Yehu, "We are your servants and we'll do whatever you tell us to. We don't plan to select a king. Do whatever you think best."

6 So Yehu sent a second letter saying, "If you're all on my side and ready to follow me, come and meet me at Yizre'el tomorrow with the heads of your masters' sons."

The late King Ahav had seventy sons who were being brought up by the city leaders, 7 and when that letter arrived, they killed and beheaded all of them, put the heads in baskets, and sent them to him at Yizre'el.

8 A messenger went and informed Yehu that the heads had been brought, and he instructed them to pile them up in two piles at the city gate until the next morning. 9 In the morning he went out and stood there, and he told all the people, "You are innocent. Listen—it was me myself who conspired against my master and killed him. But who killed all these? 10 You all should know that when Yahweh says something will happen, then it will happen. He said via his servant Eliyah (Elijah) that this is what would happen to Ahav's family, and so it has." 11 Then Yehu killed all Ahav's remaining family members in Yizre'el, and all his chosen leaders, and his associates and priests, leaving no survivors.

The relatives of Ahazyah are killed · Northern kingdom

12 Then Yehu (Jehu) left Yizre'el (Jezreel) and headed towards Shomron (Samaria). When he reached the shepherds' shearing house, 13 he met the late King Ahazyah's brothers there, and he asked them, "Who are you?"

"We're King Ahazyah's brothers," they said, "and we're coming to look after the sons of the king and of the queen mother."

14 "Arrest them," he ordered, so they grabbed and slaughtered them near the pit at the shearing house. There were forty-two men and none were spared.

All Ahav's other relatives are killed · Northern kingdom

15 Then continuing on from there, Yehu (Jehu) found Rekav's son Yonadav coming to meet him. Yehu greeted him and asked, "Are you wanting to do what is right just like I am?" IS THAT WHAT HE WAS REALLY ASKING???

"Yes, I am." Yonadav replied.

"Great," Yehu said. "Give me your hand," and he gave him his hand, and Yehu pulled him up to join him in the chariot, 16 telling him, "Come with me and see my zeal for Yahweh." So they rode together in the chariot. 17 When they got to Shomron (Samaria), Yehu killed the remainder of Ahav's family who were there, until they were finally exterminated, just as Yahweh had said via Eliyah (Elijah).

18 Then Yehu assembled all the people and told them, "Ahav served Ba'al a little, but Yehu will serve him a lot. 19 So now, call all the prophets of Ba'al to come here—all his servants and all his priests. Don't let anyone stay away because I'm going to make a large sacrifice to Ba'al. Anyone who's absent will be executed." However Yehu was being cunning in order to destroy Ba'al's followers. 20 Yehu ordered, "Announce a special holiday to assemble and worship Ba'al," and so they did. 21 On that day, Yehu brought in all the people, and all the servants of the Ba'al came, leaving no one out. They entered the temple of the Ba'al and it was packed full. 22 He told the wardrobe supervisor, "Bring out uniforms for all the servants of the Ba'al," so he brought robes out for them. 23 Then Yehu and Rekav's son Yonadav entered the temple of the Ba'al and instructed the servants of the Ba'al, "Make sure that it's only the servants of Ba'al in here—we don't want any servants of Yahweh." 24 So they entered to make sacrifices and burnt offerings.

Meanwhile, Yehu had stationed eighty men outside, and had told them, "Don't let any of the ones I send you escape, or it will be *your* life in place of theirs."

25 Then when he finished making the burnt offering in the outer area, Yehu told the guards and officers, "Come in now and strike them down. Don't let any of them get out." So they attacked them with swords, and the guards and officers threw the bodies over the fence. Then they went inside the temple, 26 and pulled the sacred posts outside and burnt them. 27 They broke down the pillar of the Ba'al, and they broke down the temple. Since then it's been used as an out-house.

28 That's how Yehu put an end to Ba'al worship in Yisrael (Israel). 29 There was only one of the things with which Nevat's son Yarov'am (Jeroboam) had caused Yisrael to sin that Yehu didn't destroy: the golden calves at Beyt-El (Bethel) and Dan. 30 Then Yahweh told Yehu, "Because you did good by following my principles and doing what I've said is right, including what you did to Ahav's family, you'll have four generations sitting on Yisrael's throne." 31 But Yehu didn't take care to follow the instructions of Yisrael's god Yahweh whole-heartedly—he didn't reject all of Yarov'am's evil customs which had caused Yisrael to sin.

Yehu's death · Northern kingdom

32 During that period, Yahweh began to reduce the size of Yisrael's (Israel's) territory and Aram's (Syria's) King Hazael attacked along their border 33 from the Yarden (Jordan) river in the east as far south as Aroer city on the Arnon river—capturing the Gilead and Bashan regions where the tribes of Gad, Re'uven, and Menasheh (Manasseh) lived.

34 Everything else that Yehu (Jehu) said and did is written in the book of the events of the kings of Yisrael. 35 Then Yehu died and was buried in their ancestral tomb in Shomron (Samaria), and his son Yehoahaz replaced him as king. 36 Yehu had ruled from Shomron as the king of Yisrael for twenty-eight years.

Readers' Version

Queen Ataliya's reign over Yehudah · Southern kingdom[6]

11:1 When Ahazyah's mother Atalyah (Athaliah) saw that her son had been killed, she went and had all of his descendants executed so that none of them could claim the throne. **2** However, King Yoram's (Joram's) daughter Yehosheva took Yoash, the son of her sister Ahazyah, and hid him in the bedroom along with his wet-nurse. Although he was on the list of the king's sons to be executed, they hid him from Atalyah, and so he wasn't killed. **3** Then he was able to stay hidden with her in the temple for the six years while Atalyah ruled Yehudah (Judah).

4 In the seventh year, Yehoyada the priest sent for the officers over the royal bodyguards and the palace bodyguards to come to him inside Yahweh's temple. He made them agree to take an oath of secrecy and loyalty in the temple, then he let them see the king's son. **5** Then he commanded them, "This is what you all need to do: On the Rest Day, one third of you must go and guard the king's palace. **6** The second third must guard the Sur gate, and the remainder must stay behind the others roaming back and forth, **7** and the two off-duty groups must guard the temple and protect the young king. **8** You'll surround the king—each man holding his weapons at the ready right around him—killing any person who approaches your ranks, and accompanying the king when he goes out or comes in.

9 So the officers over the royal bodyguards did everything that the priest Yehoyada had commanded. Both the on-duty and the off-duty men fulfilled their roles under Yehoyada's direction that Rest Day. **10** The priest had taken the spears and the shields out of the temple that had belonged to King David and given them to the officers over the royal bodyguards, **11** and they all stood in position, each man holding his weapons ready in his hand, right around the palace and the temple and the altar, and the king. **12** Then the priest brought young Yoash out and put the crown on his head. He handed him the official scroll, and they anointed him and made him king. Then they clapped their hands and shouted, "Long live the king!"

13 When Atalyah (Athaliah) heard the sound of the people and the guards, she came to the people gathered at Yahweh's temple **14** and was stunned to see the young, new king standing near the pillar as was the custom, with the captains and the trumpeters near the king, and all the people of the land rejoicing and sounding trumpets. Then Atalyah tore her clothes and shouted out, "Treachery! Treason!" **15** Then Yehoyada the priest commanded the officials over the bodyguards and the army officers, "Bring her out away from these public buildings. Don't kill her in the temple, but kill anyone who tries to rescue her. **16** So they grabbed her by each arm and took her out through the entrance for the horses to the palace, and she was executed there.

Yehoyada's reforms · Southern kingdom[7]

17 Then Yehoyada led the making of an agreement between Yahweh and the king and the people, for the people to serve Yahweh, and also between the king and between the people. **18** Then people from all over the country went to the temple of Ba'al and broke down the altars. They smashed his images to pieces and killed Matan the priest of the Ba'al in front of the altars. Meanwhile, Yehoyada the priest placed guards over Yahweh's temple. **19** Then he organised the officers over the royal guard and the palace guards to bring the king down from the temple of Yahweh, and along with all the people, they entered the palace via the gate usually used by the king's bodyguards, and he sat on the throne. **20** All the people celebrated and the city was quiet because Atalyah (Athaliah) had been put to death with the sword at the palace.

21 Yoash was only seven when he became king of Yehudah (Judah).

Yoash reigns over Yehudah · Southern kingdom[8]

12:1 Yoash became king in Yerushalem (Jerusalem) in the seventh year of Yehu's (Jehu's) reign over Yisrael (Israel). (His mother was Tsivyah from Be'er-Sheva (Beersheba).) He reigned for forty years **2** and all his life, he did what Yahweh had said was correct because he was instructed by Yehoyada the priest. **3** However, they didn't remove the hilltop shrines where the people continued sacrificing and burning incense.

4 Then Yoash told the priests, "You all must collect all the money that's donated to Yahweh's temple, whether it's the money they're required to pay or the money that they themselves decide to give as sacred offerings to buy things for the temple. **5** Each priest must bring what they've collected from their acquaintances, and use it to make repairs wherever they find that there's been damage to the temple."

6 However, when the priests still hadn't repaired the damaged portions by the twenty-third year of Yoash's reign, **7** he sent for Yehoyada the priest and the other priests, and questioned them, "Why aren't you all strengthening the temple where it was damaged? From now on, you all won't take any money from acquaintances, but you'll give it directly for repairing the damage." **8** So the priests agreed to not accept money from the people, and that they themselves wouldn't be the ones to repair the temple.

9 Then Yehoyada the priest took a wooden chest and he made a hole in the top, and he placed it at the right of the altar. When a person came into the temple, the priests guarding the entrance would place any donated money into the chest. **10** Whenever they noticed the chest getting full, the king's secretary and the high priest would go and count the money as they bagged it up. **11** They used the

6 **RV 11:1 · Parallel** 2 Chr. 22:10–23:15

7 **RV 11:17 · Parallel** 2 Chr. 23:16-21

8 **RV 12:1 · Parallel** 2 Chr. 23:16-23

Readers' Version

funds to pay the supervisors and inspectors and the tradesmen doing the repair work: carpenters and builders, 12 and the masons and stone-cutters. They also paid for the timber and stones, and everything else that was needed for the temple repairs. 13 However, they didn't use the donated silver coins that were brought to the temple to make silver bowls, snuffers, basins, or trumpets, or for any other gold or silver instruments within the temple, 14 because they passed on the donations to the people doing the work, and in this way Yahweh's residence got repaired. 15 They didn't audit the men who took the silver coins to the workers because the whole system was based on trust. 16 The silver coins that came as part of the guilt offering and the sin offerings were not used for temple repairs—they belonged to the priests.

17 Then Aram's (Syria's) King Hazael attacked Gat and captured it, after which he decided to attack Yerushalem (Jerusalem). 18 Yehudah's (Judah's) King Yoash took all the sacred things that his ancestors Yehoshafat (Jehoshaphat) and Yehoram (Jehoram) and Ahazyah, the previous kings of Yehudah, had consecrated and his sacred things, and all of the gold that was found in Yahweh's temple treasuries and in the king's palace, and he sent them to Aram's King Hazael who then cancelled his planned attack on Yerushalem.

19 Everything else that Yoash said and did is written in the book of the events of the kings of Yehudah.

20 However, his servants got together and planned his assassination, and they ambushed Yoash in Beyt-Milo on the road going down to Sila. 21 His servants Yozavad (Shim'at's son) and Yehozavad (Shomer's son) struck him and he died, and they buried him in his ancestral tomb in the city of David, and his son Amatsyah replaced him as king.

Yehoahaz reigns over Yisrael · Northern kingdom

13:1 In the twenty-third year of Ahazyah's son Yoash reigning over Yehudah (Judah), Yehu's (Jehu's) son Yehoahaz became king over Yisrael (Israel) and reigned seventeen years from Shomron (Samaria). 2 He did what Yahweh had said was evil and he imitated the customs of Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin—Yehoahaz didn't end them. 3 So Yahweh got angry with Yisrael and he allowed them to be defeated by Aram's (Syria's) King Hazael and his son Ben-Hadad throughout Yehoahaz's reign. 4 Then Yehoahaz prayed to Yahweh for help, and Yahweh listened to him because he saw how much Yisrael was being oppressed by the Aramean king. 5 So Yahweh sent a saviour to Yisrael, and they were able to stand up against the Arameans, and only then were the Israelis able to live peacefully again from day to day. 6 Despite that, they didn't stop imitating the sins of Yarov'am's family who caused Yisrael to sin—no, Yehoahaz kept doing them, and even the Asherah pole remained standing in Shomron.

7 The Aramean king had thoroughly destroyed much of Yisrael's forces only leaving fifty horsemen, ten chariots, and ten thousand foot soldiers for Yehoahaz.

8 Everything else that Yehoahaz said and did, including his great achievements, is written in the book of the events of the kings of Yisrael. 9 Then Yehoahaz died and was buried in Shomron, and his son Yehoash replaced him as king.

Yehoash reigns over Yisrael · Northern kingdom

10 In the thirty-seventh year of King Yoash reigning over Yehudah (Judah), Yehoahaz's son Yehoash became king over Yisrael (Israel) and reigned sixteen years from Shomron (Samaria). 11 He did what Yahweh had said was evil and he imitated the customs of Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin—Yehoash didn't end them. 12 Everything else that Yehoash said and did, including his great achievements fighting along with Yehudah's King Amatsyah, is written in the book of the events of the kings of Yisrael. 13 Then Yehoash died and was buried in Shomron with the former kings of Yisrael, and his son Yarov'am replaced him on the throne.

Elisha's death · Northern kingdom

14 Meanwhile Elisha had been sick and heading for his last days, so Yisrael's (Israel's) king Yehoash had been to see him, and cried as he stood in front of him and said, "My father, my father, Yisrael's chariot and its horsemen!"[9]

15 Then Elisha had told him, "Bring a bow and arrows." So he'd brought them, 16 and he'd told Yisrael's king, "Grab the bow ready to draw." So he did that, and then Elisha put his hands over the king's hands. 17 Then he said, "Open that window facing east." The king opened it and Elisha said, "Shoot." So he shot the arrow and Elisha said, "That's an arrow of victory for Yahweh and an arrow of victory against Aram (Syria). You will thoroughly defeat Aram at Afek." 18 Then he continued, "Take the rest of the arrows." Yisrael's king took them, and Elisha told him, "Strike the ground with them." So he banged the arrows on the ground three times. 19 But the man of God was angry with him, and said, "You should have bashed them five or six times, then you would have bashed Aram up completely, but now you'll defeat them three times."

20 Then Elisha died and was buried.

Every year in the spring, bands of Moavim would make raids on Yisrael, 21 and once there was a group of Israelis burying a man. When they saw the raiding party, they quickly threw the body into Elisha's tomb, and when it touched his bones, the man came back to life and stood up.

War between Yisrael and Aram/Syria · Northern kingdom

22 Aram's (Syria's) King Hazael oppressed Yisrael (Israel) all through Yehoahaz's reign, 23 but Yahweh showed favour to the Israelis and felt compassionate towards them. Because of his agreement with Avraham, Yitshak (Isaac), and Ya'akov (Jacob), he didn't want to destroy them, and he hasn't tossed them out even to this day.

24 When Aram's King Hazael died, his son Ben-Hadad re-

9 **RV 13:14 · Note** This was the same as what Elisha had said when Eliyah had been taken to heaven. See 2:12.

Readers' Version

placed him as king. 25 Then Yehoahaz's son Yehoash attacked Aram three times, and he took back the cities from Hazael's son Ben-Hadad that had been taken in the war in his father Yehoahaz's time.

Amatsyah reigns over Yehudah · Southern kingdom[10]

14:1 In the second year of the reign of Yehoahaz's son Yehoash over Yisrael (Israel), Amatsyah replaced his father Yoash as king of Yehudah (Judah). 2 He was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for twenty-nine years. (His mother's name was Yeho'adin from Yerushalem.) 3 He did what Yahweh had said was correct behaviour, although not as thoroughly as his ancestor David—his behaviour was more like that of his father Yoash. 4 However, the hilltop shrines weren't removed—people were still sacrificing and burning incense at them.

5 Once he was firmly established as king, Amatsyah had the servants executed who had assassinated his father Yoash,[11] 6 but he didn't have their sons executed, because in the scroll where Mosheh (Moses) had written the laws, Yahweh had commanded, "Fathers shouldn't be executed for what their sons do, nor should sons be executed for the crimes of their ancestors—rather an individual should only be executed for their own crime."

7 He led the victory over ten thousand Edomim in the Salt Valley, seizing Sela in the battle and renaming it as Yakete'el which it's still called today.

8 Then Amatsyah sent messengers to Yisrael's (Israel's) King Yehoash (the son of Yehoahaz, the son of Yehu (Jehu)) challenging, "Come on, let's have it out with each other." 9 But King Yehoash replied to Yehudah's King Amatsyah, "The thistle that was in the Levanon forest sent to the cedar that was in the Levanon, saying, 'Give your daughter to my son as a wife.' But a wild animal that was in the Levanon passed by and it trampled the thistle. 10 It's true that you won a battle with Edom and you're feeling encouraged. Accept that honour, but stay home now. Why would you stir up trouble only to fall again—you and all Yehudah with you?"

11 But Amatsyah wouldn't listen so the armies of Yisrael's King Yehoash and Yehudah's (Judah's) King Amatsyah faced each other in Yehudah at Beyt-Shemesh (Heliopolis). 12 However, Yehudah was overcome by Yisrael, and its warriors had to flee home from the battlefield. 13 So Yisrael's King Yehoash captured Yehudah's King Amatsyah (the son of Yehoash, the son of Ahazyah) in Beyt-Shemesh. Then he went to Yerushalem (Jerusalem), and he broke down the city wall from the Efrayim Gate up to the Corner Gate—almost two hundred metres of it. 14 He took all the gold and silver, and all the equipment that was found in Yahweh's temple and in the palace treasuries. Then taking some hostages as well, he returned to Shomron (Samaria).

15 Everything else that Yehoash said and did, including his battle with Yehudah's King Amatsyah, is written in the book of the events of the kings of Yisrael. 16 Then Yehoash died and was buried in Shomron with the former kings of Yisrael, and his son Yarov'am (Jeroboam) replaced him as king.

The death of Yehudah's King Amatsyah · Southern kingdom[12]

17 Yehudah's (Judah's) King Amatsyah (Yoash's son) lived another fifteen years after the death of Yisrael's (Israel's) King Yehoash (Yehoahaz's son). 18 Everything else that Amatsyah said is written in the book of the events of the kings of Yehudah.

19 Some people in Yerushalem (Jerusalem) had plotted to assassinate him, but he fled to Lakish. However, they followed him there and killed him in the city. 20 His body was carried back on horses, and he was buried in his ancestral tomb in Yerushalem in the city of David. 21 Then all the people of Yehudah took sixteen year old Azaryah and made him king to replace his late father Amatsyah. 22 Azaryah built up Eylot and he reestablished it as part of Yehudah before he died.

Yarov'am II reigns over Yisrael · Northern kingdom

23 In the fifteenth year of Yoash's son King Amatsyah's reign over Yehudah (Judah), Yehoash's son Yarov'am (Jeroboam) became king of Yisrael (Israel) and reigned from Shomron (Samaria) for forty-one years. 24 He did what Yahweh had said was evil—he imitated the customs of Nevat's son Yarov'am who'd caused Yisrael to sin. 25 Yarov'am restored Yisrael's border from Levo-Hamat through to the Sea of the Desert, as Yisrael's god Yahweh had foretold via his servant Yonah (Jonah)—the son of the prophet Amitay from Gat-Hahefer. 26 That was because Yahweh had seen how Yisrael had suffered badly and had been unable to control their own destinies, and that no other country would help them. 27 But Yahweh had said that he wouldn't allow Yisrael to be destroyed, so he'd used Yehoash's son Yarov'am to save them.

28 Everything else that Yarov'am said and did, including how he fought and restored Damesek (Damascus) and Hamat to Yisrael, is written in the book of the events of the kings of Yisrael. 29 Then Yarov'am died and was buried with the former kings of Yisrael, and his son Zekaryah (Zechariah) replaced him as king.

Azaryah/Uziyah reigns over Yehudah · Southern kingdom[13]

15:1 In the twenty-seventh year of King Yarov'am's (Jeroboam's) reign over Yisrael (Israel), Amatsyah's son Azaryah[14] became king of Yehudah (Judah). 2 He was sixteen when he became king, and he reigned from Yerushalem (Jerusalem) for fifty-two years. (His mother's name was Yekaleyah from Yerushalem.) 3 He

10 **RV 14:1 · Parallel** 2 Chr. 25:1-24

11 **RV 14:5 · Cross-ref.** 12:20-21.

12 **RV 14:17 · Parallel** 2 Chr. 25:25-28

13 **RV 15:1 · Parallel** 2 Chr. 26:1-23

14 **RV 15:1 · Note** Azaryah was also known as Uzziyah, especially from v13 onwards.

Readers' Version

did what Yahweh had said was correct behaviour like his father Amatsyah had done, 4 although the hilltop shrines weren't removed—the people continued to sacrifice at them and burn incense. 5 Yahweh caused Azaryah to become a leper and he had to live separately from others for the rest of his life, so his son Yotam (Jotham) ran the palace and dealt with the people's problems.

6 Everything else that Azaryah said and did is written in the book of the events of the kings of Yehudah. 7 Azaryah died[15] and was buried in the ancestral tomb in the city of David, and his son Yotam replaced him as king.

Zekaryah reigns over Yisrael · Northern kingdom

8 In the thirty-eighth year of King Azaryah's reign over Yehudah (Judah), Yarov'am's (Jeroboam's) son Zekaryah (Zechariah) became king over Yisrael (Israel) and ruled for six months from Shomron (Samaria). 9 He did what Yahweh had said was evil, just as his ancestors had done—he didn't avoid the kinds of behaviour that had been done by Nevat's son Yarov'am who had caused Yisrael to sin. 10 Then Yavesh's son Shalum plotted to assassinate him, and he attacked him in front of the people and killed him, and he replaced him as king.

11 Everything else that Zekaryah said and did is written in the book of the events of the kings of Yisrael.

12 Previously Yahweh had told King Yehu (Jehu) that his descendants would sit on the throne for four generations, and that had come true.[16]

Shalum reigns over Yisrael · Northern kingdom

13 Yavesh's son Shalum became king in the thirty-ninth year of King Azaryah's reign over Yehudah (Judah), but he only reigned from Shomron (Samaria) for one month. 14 Then Gadi's son Menahem came to Shomron from Tirtsah, and he attacked Yavesh's son Shalum there in Shomron and killed him, replacing him as king. 15 Everything else that Shalum said, including his assassination plot, is written in the book of the events of the kings of Yisrael (Israel). 16 At that time, Menahem attacked Tifsah and everyone in the city, and its borders from Tirtsah, because they wouldn't open their gates. Then he ripped open the bellies of all the pregnant women there.

Menahem's reign over Yisrael · Northern kingdom

17 In the thirty-ninth year of King Azaryah's reign over Yehudah (Judah), Gadi's son Menahem became king over Yisrael (Israel) and he reigned from Shomron (Samaria) for ten years. 18 He did what Yahweh had said was evil—he didn't avoid the kinds of behaviour that had been done by Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin.

During his reign, 19 King Pul of Ashur (Assyria) attacked Yisrael, and Menahem gave Pul over thirty tonnes of silver, so he would support Menahem's reign. 20 (Menahem had taxed all the wealthy families across Yisrael—fifty silver coins per adult male.) As a result, the Assyrian king cancelled his plans to attack and returned home.

21 Everything else that Menahem said and did is written in the book of the events of the kings of Yisrael. 22 Then Menahem died and was buried, and his son Pekahyah replaced him as king.

Pekahyah reigns over Yisrael · Northern kingdom

23 In the fiftieth year of King Azaryah's reign over Yehudah (Judah), Menahem's son Pekahyah became king over Yisrael (Israel) and reigned from Shomron (Samaria) for two years. 24 He did what Yahweh had said was evil—he didn't avoid the kinds of behaviour that had been done by Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin. 25 But Pekah the son of Remalyah, Pekahyah's third officer, plotted to assassinate him, and he attacked him in the palace in Shomron with the assistance of Argov and Aryeh and fifty Giladim. So Pekah killed King Pekahyah and replaced him as king. 26 Everything else that Pekahyah said and did is written in the book of the events of the kings of Yisrael—look at it.

Pekah's reign over Yisrael · Northern kingdom

27 In the fifty-second year of King Azaryah's reign over Yehudah (Judah), Remalyah's son Pekah became king over Yisrael (Israel) and reigned from Shomron (Samaria) for twenty years. 28 He did what Yahweh had said was evil—he didn't avoid the kinds of behaviour that had been done by Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin.

29 During the reign of King Pekah over Yisrael, Ashur's (Assyria's) King Tiglat-Pileser came, and he captured the cities of Iyon, Avel-Beyt-Ma'akah, Yanoah, Kedesh, and Hatsor, and the regions of Gilead, Galil, and Naftali (Naphtali), and he exiled their people to Ashur.

30 Then Elah's son Hoshea plotted to assassinate Remalyah's son Pekah, and he attacked him, killing him and replacing him as king in the twentieth year of King Yotam's (Jotham's) reign over Yehudah. 31 Everything else that Pekah said and did is written in the book of the events of the kings of Yisrael.

Yotam's reign over Yehudah · Southern kingdom[17]

32 In the second year of Remalyah's son Pekah's reign over Yisrael (Israel), Azaryah's son Yotam (Jotham) began to reign over Yehudah (Judah). 33 He was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for sixteen years. (His mother's name was Yerusha, the daughter of Tsadok.) 34 He did what Yahweh had said was correct behaviour like his father Azaryah/Uziyah had done, 35 although the hilltop shrines weren't removed—the people continued to sacrifice at them and burn incense. Yotam built the upper gate to Yahweh's temple.

36 Everything else that Yotam said and did is written in the book of the events of the kings of Yehudah. 37 In those days, Yahweh began to send Aram's (Syria's) King Retsin

15 **RV 15:7 · Cross-ref.** Isa 6:1.

16 **RV 15:12 · Cross-ref.** 2Ki 10:30.

17 **RV 15:32 · Parallel** 2 Chr. 27:1-9

Readers' Version

and Remalyah's son Pekah against Yehudah. **38** Then Yotam died and was buried in their ancestral tomb in the city of his ancestor David, and his son Ahaz replaced him as king.

Ahaz's reign over Yehudah · Southern kingdom[18]

16:1 In the seventeenth year of Remalyah's son Pekah's reign over Yisrael (Israel), Yotam's (Jotham's) son Ahaz began to reign over Yehudah (Judah). **2** Ahaz was twenty when he became king and he reigned from Yerushalem (Jerusalem) for sixteen years, but he didn't follow what his god Yahweh had said was correct behaviour like his ancestor David had done. **3** Actually he followed the behaviour of the kings of Yisrael, and he even sacrificed his son as a burnt offering[19] like they do in the nations that Yahweh hated and which Yahweh had driven out of the land as the Israelis had entered. **4** Also he sacrificed on the hilltop shrines and burnt incense on them, and on the hills and under every large tree.

5 Then Aram's (Syria's) King Retsin and Yisrael's King Pekah (Remalyah's son) came uphill to attack Yerushalem, and they laid siege against King Ahaz but they weren't able to conquer the city.[20] **6** At that time, Aram's King Retsin recaptured Eylot City for Aram, then he drove the Yehudim (Judeans) out of Eylot and Arameans moved in instead and they have lived there to this day. **7** So Ahaz sent messengers to Ashur's (Assyria's) King Tiglat-Pileser, "I'm your servant and your son. Come up and rescue me from the kings of Aram and Yisrael who are here attacking me." **8** Ahaz took the gold and silver from Yahweh's temple and from the palace treasuries, and sent it as a gift to the Assyrian king. **9** The king of Ashur listened to him and went in and attacked Damesek (Damascus), and he captured it and exiled its people to Kir, and he executed King Retsin.

10 King Ahaz went to meet the Assyrian King Tiglat-Pileser in Damesek, and he saw the altar that was there. So he sent a drawing and the detailed measurements of the altar to the priest Uriyah. **11** So Uriyah built the altar according to the plans that King Ahaz had sent from Damesek and had it finished before King Ahaz returned from Damesek. **12** When the king got back to Yerushalem and saw the altar, he went up onto it **13** and made his burnt offering and his grain offering, and he poured out his drink offering, and he sprinkled the blood of his peace offerings onto the altar. **14** He got the bronze altar[21] that had been dedicated to Yahweh moved back away from the temple and placed beside the newer, bigger altar. **15** Then King Ahaz ordered Uriyah, "Use the large altar for the morning burnt offerings and the evening grain offerings, and for the king's burnt offerings and grain offerings, and for the people's burnt offerings and grain offerings and drink offerings. Use it for sprinkling all the blood of the burnt offerings and of the sacrifices on. But I will use the bronze altar for seeking guidance." **16** So Uriyah the priest put everything into effect that King Ahaz had commanded.

17 Then King Ahaz cut the frames off the stands outside the temple, and he removed the basins off them. He took down 'The Sea' that had been sitting on top of bronze bulls and put it on the stone floor.[22] **18** He also removed the canopy that had been built at the temple for use on the Rest Days, and blocked up the king's outer entrance to the temple so that the Assyrian king couldn't use it.

19 Everything else that Ahaz said and did is written in the book of the events of the kings of Yehudah (Judah). **20** Then Ahaz died[23] and was buried in their ancestral tomb in the city of David, and his son Hizkiyah (Hezekiah) replaced him as king.

Hoshea's reign over Yisrael · Northern kingdom

17:1 In the twelfth year of King Ahaz's reign over Yehudah (Judah), Elah's son Hoshea became king over Yisrael (Israel) and he reigned from Shomron (Samaria) for nine years. **2** He did what Yahweh had said was evil, although nothing like the Israeli kings who'd preceded him. **3** Ashur's (Assyria's) King Shalmaneser attacked and defeated him, and Hoshea became his servant and paid tribute to him. **4** But the Assyrian king discovered that Hoshea was planning a revolt and had sent messengers to the Mitsri (Egyptian) King So and hadn't kept up the annual tribute payment. So the Assyrian king arrested Hoshea and imprisoned him.

The fall of Shomron/Samaria · Northern kingdom

5 Then the Assyrian king attacked the whole country, including besieging Shomron (Samaria) for three years. **6** In the ninth year of Hoshea's reign, the Assyrian king captured Shomron. He exiled the Israelis to Ashur (Assyria) and settled them in Halah, and in Havor along the Gozan River, and in the cities of the Madim (Medes).

7 That happened because the Israelis had sinned against their god Yahweh who had rescued them from King Par'oh (Pharaoh) in Mitsrayim (Egypt). They had sinned by worshipping other gods **8** and imitating the customs of the people groups who Yahweh had driven out of the country ahead of them. They had also followed their kings in doing evil things. **9** The Israelis had done things secretly that their god Yahweh had said weren't right, and they'd built hilltop shrines everywhere from the largest fortified cities to the smallest towns. **10** They'd also erected stone pillars to honour gods and Asherah poles on every high hill and

18 **RV 16:1 · Parallel** 2 Chr. 28:1-27

19 **RV 16:3 · Cross-ref.** Deu 12:31.

20 **RV 16:5 · Cross-ref.** Isa 7:1.

21 **RV 16:14 · Cross-ref.** Exo 27:1-2; 2Ch 4:1.

22 **RV 16:17 · Cross-ref.** 1Ki 7:23-39; 2Ch 4:2-6.

23 **RV 16:20 · Cross-ref.** Isa 14:28.

Readers' Version

under every large tree,[24] 11 and they'd burnt incense there on all those hilltops just like the people groups that Yahweh had driven off the land ahead of them—doing those evil things had made Yahweh angry. 12 They'd served idols even when Yahweh had forbidden them from doing that.

13 So Yahweh had warned Yisrael (Israel) and Yehudah (Judah) by the declarations by all of his prophets who said, "Turn from your evil ways and obey my commands and statutes, following all of the instructions that I gave your ancestors and which I delivered to you through my servants, the prophets." 14 However, they hadn't listened and had hardened their attitudes just like their ancestors who wouldn't put their trust in their god Yahweh. 15 They rejected his statutes and the agreement that he made with their ancestors, and the warning that he gave them. They chose to worship lifeless objects, and they became hollow and empty themselves, just like the people of the surrounding countries which Yahweh had commanded them not to imitate. 16 They disobeyed the instructions given to them by their god Yahweh by molding two metal calves for themselves[25] and making an Asherah pole. Then they bowed down and worshipped the sun, moon, and stars, and they served Ba'al. 17 They sacrificed their sons and daughters, and used fortune-tellers and witchcraft[26]—making themselves slaves to evil by doing what Yahweh had forbidden, and so making him angry. 18 So that's why Yahweh had become very angry at the northern kingdom of Yisrael and caused them to be removed from the land. Only the Southern kingdom of Yehudah remained, 19 but even they didn't obey the commands of their god Yahweh, but copied much of the bad behaviour of the northern kingdom. 20 So Yahweh rejected all the Israelis and he caused them to suffer, including being plundered by enemy armies, until he banished them from his presence.

21 Firstly he'd torn the northern kingdom out from the leadership of David's descendants and they'd made Nevat's son Yarov'am (Jeroboam) king. Then Yarov'am had driven them away from following Yahweh, and had induced them into serious sin. 22 So the Israelis had followed Yarov'am into sin and then didn't turn away from it, 23 and finally Yahweh had removed the people of the northern kingdom of Yisrael from his presence just like he'd warned he would through the messages of his servants, the prophets. So the people were deported to Ashur (Assyria) where they remain to this day.

The Assyrians settle in the northern kingdom · Northern kingdom

24 Then the Assyrian king sent people from Bavel (Babylon) and from Kut and from Ivah and from Hamat and Sefarvayim, and he settled them in the cities of the northern kingdom in place of the Israelis. And they possessed Shomron (Samaria) and lived in its towns. 25 At first the new inhabitants living there didn't respect Yahweh, however he sent lions among them and they started killing them. 26 They told the Assyrian king, "The people groups that you exiled from their own countries and settled in the towns around Shomron, don't know the customs of the god of the land. So he's sent lions against them, and look at them—killing them because they don't know the customs of the god of the land." 27 "Send one of the priests back that was brought from there," the Assyrian king commanded. "He can go back there and settle there again, then he can teach them the customs of the god of that place." 28 So they found one of the priests who had been exiled from Shomron and sent him back to Yisrael (Israel). He settled in Beyt-El (Bethel) and taught the people how Yahweh wanted to be served.

29 But each people group had made their own gods and put them in the hilltop shrines that the Israelis had made before being exiled. Each people group did that in the area where they'd been resettled. 30 Those from Bavel made their god Sukot-Benot, those from Kut made Nergal, those from Hamat made their god Ashima, 31 and the Avim made Nivhaz and Tartak. The Sefarvim sacrificed their own sons in the fire to their gods Adramelek and Anamelek. 32 At the same time, they tried placating Yahweh, but they also made their own priests to make sacrifices for them in their hilltop shrines. 33 So they were worshipping Yahweh along with their own gods—they'd brought those customs with them from the countries they'd been exiled from 34 and which they still follow to this day.

They're not actually obeying Yahweh because they're not obeying the statutes or laws, or instructions or behaviour that Yahweh commanded the descendants of Ya'akov (Jacob) (who he'd renamed to 'Yisrael').[27] 35 Yahweh had made an agreement with them and had commanded them, "You all must not honour other gods or bow to them. You all must not serve them or sacrifice to them.[28] 36 Only serve Yahweh who used his incredible power to rescue you all out of Mitsrayim (Egypt). Honour him, and only bow to him and sacrifice to him.[29] 37 Always take care to obey the statutes and customs, and the law and the instructions that he wrote for you, and you all must not honour other gods. 38 Don't forget the agreement that I made with you all, and don't honour other gods— 39 only your god Yahweh, and then he himself will rescue you from all your enemies." 40 However, they didn't listen, preferring to follow the customs from their former places of residence.

41 So those people groups honoured Yahweh, but also served their idols. This continued through the generations with their descendants continuing the same behaviour.

24 **RV 17:10 · Cross-ref.** 1Ki 14:23.
25 **RV 17:16 · Cross-ref.** 1Ki 12:28.
26 **RV 17:17 · Cross-ref.** Deu 18:10.
27 **RV 17:34 · Cross-ref.** Gen 32:28; 35:10.
28 **RV 17:35 · Cross-ref.** Exo 20:5; Deu 5:9.
29 **RV 17:36 · Cross-ref.** Deu 6:13.

Readers' Version

Hizkiyah's reign over Yehudah · Southern kingdom[30]

18:1 In the third year of Elah's son King Hoshea's reign over Yisrael (Israel), Ahaz's son Hizkiyah (Hezekiah) became king of Yehudah (Judah). **2** He was twenty-five when he became king and he reigned from Yerushalem (Jerusalem) for twenty-nine years. (His mother was Zekaryah's (Zechariah's) daughter Avi.) **3** He did what Yahweh had said was correct behaviour like his ancestor King David had done. **4** He demolished the hilltop shrines and shattered their pillars, and he cut down the Asherah poles. He crushed the bronze serpent that Mosheh (Moses) had made,[31] because the Israelis had named it 'Nehushtan' and had been offering incense to it until then. **5** Hizkiyah fully trusted in Yisrael's god Yahweh, and no other king was like him among all the kings of Yehudah that either preceded or followed him. **6** He relied completely on Yahweh—not turning away from following him, and he obeyed the instructions that Yahweh had commanded Mosheh. **7** So Yahweh helped him and he was successful in everything he did. He rebelled against the Assyrian king and refused to submit to his demands. **8** He attacked and defeated the Pelishtim as far as Azah (Gaza) and its borders—both the smaller towns and the fortified city.

9 Then in the fourth year of King Hizkiyah's reign (it was the seventh year of Elah's son Hoshea's reign over Yisrael), the Assyrian King Shalmaneser had attacked Shomron (Samaria) and besieged it. **10** They had finally captured the city after three years. That was the sixth year of Hizkiyah's reign over Yehudah and the ninth year of Hoshea's reign over Yisrael. **11** So that was when the Assyrian king had exiled the people of the northern kingdom of Yisrael to Halah and to Havor along the Gozan River, and to the cities of the Madim (Medes). **12** That happened because they didn't obey their god Yahweh, but instead they broke the agreement with him—everything that Yahweh's servant Mosheh had commanded. They didn't take notice of it and they didn't obey it.

Sanheriv invades Yehudah · Southern kingdom[32]

13 In the fourteenth year of King Hizkiyah's (Hezekiah's) reign, Assyrian King Sanheriv (Sennacherib) attacked all the fortified cities in Yehudah (Judah) and captured them. **14** So King Hizkiyah of Yehudah sent messengers to the Assyrian king at Lakish, saying, "I apologise for my mistake. Stop attacking me and I'll give you whatever you demand of us." Then the Assyrian king demanded a tribute of ten tonnes of gold and ten tonnes of silver. **15** So Hizkiyah gave him all the silver out of the temple and from the palace treasuries. **16** He cut the doors off Yahweh's temple and the pillars that he'd overlaid gold onto, and gave them to the Assyrian king.

17 However, the Assyrian king still sent his general and some of his top officials from Lakish to King Hizkiyah in Yerushalem (Jerusalem). They arrived at Yerushalem with a large army and camped by the aquifer supplying the upper pool that was near the field where the people washed their clothes. **18** They called out to the king, and Hilkiyah's son Elyakim who was the palace manager, and the scribe Shevna, and Asaf's son Yoah the secretary, went out to them.

19 Then the top Assyrian commander said to them, "Now, tell Hizkiyah that the great Assyrian king asks him who he thinks he's trusting in. **20** He claims to be powerful enough to fight us. Who is he trusting to help you all that gives you confidence to rebel against us? **21** Listen, your king's trusting in a broken stick to lean on which will just splinter and pierce his hand. That's what King Par'oh (Pharaoh) of Mitsrayim (Egypt) is like to everyone who puts their trust in him. **22** Ah, but he might tell me that he's trusting in your god Yahweh to help you all. If so, I'd ask him if he isn't the one whose hilltop shrines King Hizkiyah demolished when he told you people in Yerushalem and all Yehudah (Judah) that you have to worship at the altar there?

23 "So now ask your king if he'll make a deal with my master, the king of Ashur (Assyria): He'll give you two thousand horses, on the condition that you can supply two thousand horsemen who can ride them. **24** If you can't do that, how could you all possibly repel even one of our army units? Haha, but of course you trust in Mitsrayim to supply chariots and horsemen. **25** Do you think that we've come here to destroy this place without Yahweh's permission? No, no, it was Yahweh himself who told us to attack and destroy you."

26 But Elyakim and Shevna and Yoah asked the Assyrian commander, "Please speak Aramit to your servants because we understand it. Don't speak our language because our people on the nearby city wall will be able to understand it."

27 "Ha ha, do you think my master sent this message just to you three and your king?" he replied. "No, don't you think that this message is also for the hungry people sitting on the wall who'll soon have to eat their own dung and drink their own urine along with you?"

28 Then he stood up and called out loudly in Hebrew, "Everyone listen to what the great king from Ashur says: **29** He's warning you all not to let Hizkiyah (Hezekiah) deceive you, because he's unable to save you all from our army. **30** And don't let him force you all to trust in Yahweh thinking that we won't capture your city and that Yahweh will somehow rescue you all. **31** Don't listen to Hizkiyah because the Assyrian king is offering you all a chance to come out of the city and surrender. In exchange for saving me some trouble, you'll be able to drink fresh water again and enjoy the fruit off your own trees out here **32** until he comes here. Then he'll take you to another country like your own—with grain and wine, and bread and vineyards, olive oil and honey. That way you'll live and not die of star-

30 RV 18:1 · Parallel 2 Chr. 29:1-2; 31:1

31 RV 18:4 · Cross-ref. Num 21:9.

32 RV 18:13 · Parallel 2 Chr. 32:1-19; Isa 36:1-22

Readers' Version

vation. So don't listen to Hizkiyah when he misleads you saying that Yahweh will rescue you all." 33 Did the gods of any of the other countries rescue their people from the power of the Assyrian king? 34 Where were the gods of Hamat and Arpad? Where were the gods of Sefarvayim, Hena, and Ivah? Were they able to save Shomron (Samaria) from the king's power? 35 From all the other countries, which of their gods was able to save their people, that might give confidence that Yahweh might be able to rescue Yerushalem (Jerusalem) from the king's power?"

36 But the people on the wall listening remained silent—they didn't say a word because the king had already ordered them not to answer the Assyrians. 37 Then Hilkiyah's son Elyakim the palace manager, Shevna the scribe and Asaf's son Yoah the secretary went back in the city to Hizkiyah, tearing their clothes as they went, and they relayed the words of the chief commander to him.

Hizkiyah/Hezekiah consults Yeshayah/Isaiah · Southern kingdom[33]

19:1 When King Hizkiyah (Hezekiah) heard the threats from the Assyrian king, he tore his clothes and dressed in sackcloth, and went into Yahweh's temple. 2 He sent his palace manager Elyakim and the scribe Shevna, along with the elders of the priests, all dressed in sackcloth, to Amots's son Yeshayah (Isaiah) the prophet 3 to tell him, "Hizkiyah says: 'Today is a day of distress and rebuke and disgrace, as if the baby is right there ready to be delivered, but the mother has lost all her strength. 4 Perhaps your god Yahweh has heard everything that the chief commander said when his master the Assyrian king sent him: he defied the living God, and so maybe your god Yahweh will punish him for his words. Lift up a prayer on behalf of the people that are still left here.' "

5 When King Hizkiyah's servants got to Yeshayah, 6 he told them, "This is what you all should tell your master: Yahweh says that you needn't be afraid of what you heard when those young men from the Assyrian king insulted him. 7 Listen, Yahweh will cause him to hear a report and he'll place a fearful spirit in him so he'll decide to return to his own country where he'll be assassinated."

The Assyrians threaten again · Southern kingdom[34]

8 When the chief commander returned to the Assyrian king, he discovered that they'd pulled out of Lakish and were now fighting against Livnah city. 9 Then the king heard that the Kushi (Ethiopian) King Tirhakah was preparing to attack, so he decided to return home but he sent messengers to Hizkiyah (Hezekiah) to say, 10 "Tell Yehudah's (Judah's) King Hizkiyah not to let the god he trusts in deceive him by telling him that Yerushalem (Jerusalem) won't be captured by the king of Ashur (Assyria). 11 Tell him that he must have heard how the Assyrian armies have completely devastated other countries, so he shouldn't think that he will be saved from it. 12 The gods of the countries destroyed by my ancestors never saved them—those in Gozan, Haran, Retsef, or Eden's descendants in Telasar. 13 Where's the king of Hamat, or the king of Arpad, or the kings of the cities of Sefarvayim, Hena, or Ivah now?"

14 Hizkiyah took the letter that the messengers had brought and read it, then he went up to the temple and spread it out in front of Yahweh 15 and prayed to him, "Yahweh the god of Yisrael (Israel), who lives above the winged creatures.[35] You alone are God—the one over all the kingdoms of the earth. You yourself made the heavens and the earth. 16 Lean this way, Yahweh, and look, and listen to Sanheriv's (Sennacherib's) words mocking the living God. 17 Yes Yahweh, the Assyrian kings have certainly destroyed many countries and their lands. 18 The Assyrians burnt the peoples' gods because they weren't living gods, but rather gods of wood and stone made by people and they've destroyed them. 19 But now Yahweh our god, please save us from his army, then all the kingdoms in the world will know that you, Yahweh, are God—you alone."

Yahweh's response to Hizkiyah via Yeshayah · Southern kingdom[36]

20 Then Amots's son Yeshayah (Isaiah) sent this message to Hizkiyah (Hezekiah): Yisrael's (Israel's) god Yahweh says, "Because you prayed to me concerning the Assyrian King Sanheriv (Sennacherib), I have listened. 21 This is what Yahweh says about that king:

Tsiyon's (Zion's) daughter despises you and derides you.
Yerushalem's (Jerusalem's) daughter shakes her head at you.
22 Who did you think you were teasing and insulting?
Who did you think you were shouting at?
Did you raise your eyebrows against Yisrael's holy one?
23 You sent messengers that mocked me.
You said that you went over the highest mountains with your many chariots.
That you went to the highest parts of Levanon and harvested its tallest cedars—its best trees.
That you've been to the end of the inhabited world with its densest forest.
24 You said that you've dug wells far away and drunk their water,
yet with your own feet you dried up all of Mitsrayim's (Egypt's) rivers.
25 Haven't you heard that I made plans long ago—
that what I previously planned, I'm now making it happen?
Fortified cities will collapse into heaps of rubble.
26 Their inhabitants will be powerless—dismayed and ashamed.
They'll be as vulnerable as plants in the countryside,

33 **RV 19:1 · Parallel** Isa. 37:1-7
34 **RV 19:8 · Parallel** Isa. 37:8-20
35 **RV 19:15 · Cross-ref.** Exo 25:22.
36 **RV 19:20 · Parallel** Isa. 37:21-38

Readers' Version

or like the grass that grows on the rooftops—
they wilt and wither before they can grow tall. DOUBLE-CHECK
27 Yes, I know when you sit down and when you go out.
When you come in and rage against me.
28 Because you've raged against me and your arrogance has come to my ears,
I'll put my hook in your nose and my bit in your mouth,
and I'll lead you back on the road that you came here on.
29 "So this will be a sign to you Hizkiyah (Hezekiah):
This year you'll eat what grew by itself,
and next year whatever seeded by itself,
but in the third year you'll sow crops and plant vineyards, and eat what you harvest.
30 Yehudah's (Judah's) surviving descendants will send their roots downwards and will produce fruit above,
31 because a remnant will survive Yerushalem's (Jerusalem's) siege,
and Mt. Tsiyon (Zion) will have survivors
because Yahweh's enthusiasm will make sure it happens.
32 "So this is what Yahweh says to the Assyrian king:
He won't enter this city or shoot an arrow into it.
He won't push a large shield towards it or make a ramp up into it.
33 He'll return on the same road that he arrived on,
and Yahweh declares that he won't enter this city,
34 because Yahweh will defend this city
to save it for his own sake
and for the sake of his servant David."
35 That very night, Yahweh sent an angel out to kill 185,000 warriors, so when the army got up early the next morning there were dead bodies all over the place. 36 So the Assyrian King Sanheriv (Sennacherib) pulled out and went back to live in Nineveh. 37 While he was bowing in the temple of his god Nisrok, Adramelek and Sharetser ran him through with a sword before escaping to the Ararat region, and so his son Esar-Hadon replaced him as king.

Hizkiyah's sickness and recovery · Southern kingdom[37]

20:1 By that time, King Hizkiyah (Hezekiah) was terminally ill and Amots's son the prophet Yeshayah (Isaiah) came to him and told him, "Yahweh says to get your affairs in order because you're dying and won't recover."
2 But Hizkiyah rolled over to face the wall and prayed to Yahweh, 3 "Oh Yahweh, please remember that I've served you faithfully, and done what you asked with total sincerity." Then Hizkiyah cried loudly.
4 As Yeshayah was leaving, Yahweh gave him this message before he'd even reached the middle courtyard, 5 "Go back and tell Hizkiyah, the leader of my people, 'Your ancestor David's god Yahweh says that he's heard your prayer and seen your tears. He's decided to heal you and you'll be well enough to go to the temple within three days. 6 He's added fifteen years to your life, plus he'll rescue you and this city from the Assyrian king. Yahweh will defend Yerushalem (Jerusalem) for his own sake and for the sake of his servant David."
7 Then Yeshayah told them to bring some pressed figs, and they brought them and placed them on the sore, and Hizkiyah started getting better.
8 Hizkiyah asked Yeshayah, "What's the sign that Yahweh will heal me and that I'll be able to go to the temple on the third day?"
9 "Yes, Yahweh will give you a sign that he'll do what he said," Yeshayah replied. "Do you want the shadows to advance suddenly or go back?"
10 "It's easy for the shadows to go forward," said Hizkiyah. "So make them go backwards ten steps."
11 So the prophet Yeshayah called to Yahweh, and he made the shadow go back on the steps made by King Ahaz—the shadow went ten steps backward.

Hizkiyah shows off his treasures · Southern kingdom[38]

12 At that time, Baladan's son former King Merodak-Bal'adan of Bavel (Babylon) heard that Hizkiyah (Hezekiah) was sick and sent him letters and a gift.
13 When the messengers arrived, Hizkiyah listened to them, then he showed them his entire treasure house: the gold and silver, the spices and the best oil, the house of his armour, and everything that was in his treasuries. He didn't keep anything in his palace or in his kingdom secret from them. 14 Later the prophet Yeshayah (Isaiah) came to King Hizkiyah and he asked him, "Where were those men from and what did they say?"
"They came from a distant land—from Bavel," he replied.
15 "What did they see in your house?" Yeshayah asked.
"They saw everything that's in my house," he replied. "There wasn't anything in my treasuries that I didn't show them."
16 Then Yeshayah told Hizkiyah, "Listen to Yahweh's message: 17 He says that days are coming when everything in your house, and everything that your ancestors stored carefully away until this day will be carried to Bavel. Nothing will be left behind.[39] 18 What's more, some of your own biological descendants will be taken and they'll be castrated to become servants of the Babylonian king."
19 "What you said from Yahweh is fine," Hizkiyah replied to Yeshayah. "At least I might have peace and stability in my time."

Hizkiyah's death · Southern kingdom[40]

20 Everything else that Hizkiyah (Hezekiah) said and did, including his making the pool and tunnel to bring water into the city, is written in the book of the events of the kings of Yehudah (Judah). 21 In due course, Hizkiyah died and his son Menasheh (Manasseh) replaced him as king.

37 **RV 20:1 · Parallel** Isa. 38:1-8,21-22; 2 Chr. 32:24-26
38 **RV 20:12 · Parallel** Isa. 39:1-8
39 **RV 20:17 · Cross-ref.** 2Ki 24:13; 2Ch 36:10.
40 **RV 20:20 · Parallel** 2 Chr. 32:32-33

Readers' Version

Menasheh's reign over Yehudah · Southern kingdom[41]

21:1 Menasheh (Manasseh) was twelve when he became king, and he reigned over Yehudah (Judah) from Yerushalem (Jerusalem) for fifty-five years. (His mother was Heftsi-Bah.) **2** He did what Yahweh had said was evil like the evil behaviour of the people groups that Yahweh had driven out of the region ahead of the Israelis.[42] **3** In fact he went backwards from his father and rebuilt the hilltop shrines that Hizkiyah (Hezekiah) had destroyed, and he made altars for Ba'al, and he made an Asherah pole, just like Yisrael's (Israel's) King Ahav had, and he worshipped the constellations and followed astrology. **4** Also he built altars in Yahweh's residence, where Yahweh had said, "I will establish my reputation in Yerushalem."[43] **5** Menasheh built altars to all the constellations in the two temple courtyards . **6** He even sacrificed his own son as a burnt offering. He practised divination and read omens, and consulted mediums and fortune-tellers. He did so much that Yahweh had said was evil, provoking Yahweh to get angry. **7** He placed the Asherah idol that he'd made in the temple about which Yahweh had said to David and to his son Shelomoh (Solomon), "I will establish my reputation forever in this house and in Yerushalem in Yehudah, which I've chosen out of all the tribes of Yisrael.[44] **8** If only the Israelis will take care to obey everything that I've commanded them, and all the instructions that my servant Mosheh (Moses) gave them, then I won't continue to cause them to leave the area that I gave to their ancestors." **9** But they didn't listen and Menasheh led them astray to do more evil things even than the people groups that Yahweh had destroyed as the people had entered the region.

10 So Yahweh announced via his servants the prophets, **11** "Because Yehudah's King Menasheh has done such terribly evil things, worse even than the Amorim who were there before him, and because he's even made Yehudah sin with his idols, **12** then Yisrael's god Yahweh says: Listen, I'll bring such terrible disaster to Yehudah including Yerushalem that people won't even be able to handle hearing the news about it. **13** I'll use the same tape measure for Yerushalem that I used for Shomron (Samaria), and I'll use the same plumb line that I used for Ahav's extended family. I'll wipe Yerushalem away, just like someone dries a bowl—they wipe it dry and then turn it upside down. **14** I'll abandon the small remainder of my people here, and I'll hand them over to their enemies—they'll become the spoil and plunder of all their enemies, **15** because they've done what I told them was evil, and they've been making me angry from the time that their ancestors were brought out of Mitsrayim (Egypt) right up to this day."

16 Menasheh even poured out so much innocent blood that he filled Yerushalem with it from one side to the other, and that was on top of his other sin of leading Yehudah into doing what Yahweh had said was evil.

17 Everything else that Menasheh said and did, including the sins that he committed, is written in the book of the events of the kings of Yehudah. **18** Then Menasheh died and was buried in the palace garden (made by Uza), and his son Amon replaced him as king.

Amon's reign over Yehudah · Southern kingdom

19 Amon was twenty-two when he became king, and he reigned from Yerushalem (Jerusalem) for two years. (His mother was Haruts's daughter Meshulemet from Yotvah.) **20** He did what Yahweh had said was evil, just like his father Menasheh (Manasseh) had done. **21** In fact, he followed everything that his father had done, including serving the same idols and bowing to them. **22** He abandoned Yahweh, the god of his ancestors, and didn't obey his instructions.

23 But Amon's servants plotted to assassinate him, and they killed him in the palace. **24** However, the people executed everyone who'd been involved in the conspiracy against King Amon, and they installed his son Yoshiyah (Josiah) as king in his place.

25 Everything else that Amon said and did is written in the book of the events of the kings of Yehudah (Judah). **26** He was buried in his tomb in the garden made by Uza, and his son Yoshiyah replaced him as king.

Yoshiyah's reign over Yehudah · Southern kingdom[45]

22:1 Yoshiyah (Josiah) was eight when he became king, and he reigned from Yerushalem (Jerusalem) for thirty-one years.[46] (His mother was Adayah's daughter Yedidah from Batsekat.) **2** He did what Yahweh had said was correct behaviour, following all the customs of his ancestor King David, and obeying Yahweh's instructions.

A scroll is discovered in the temple · Southern kingdom[47]

3 In the eighth month of the eighteenth year of King Yoshiyah's (Josiah's) reign, he sent the scribe Shafan (the son of Atsalyah the son of Meshulam) to the temple, saying **4** "Go to the high priest Hilkiyah and get him to count the silver that was brought into Yahweh's temple, which the door-keepers collected from the people. **5** Then have it given to the supervisors of the temple repairs, and then they can pay the workers who are repairing the damage— **6** the craftsmen, builders, and masons, as well as buying wood and quarried stones for the repairs." **7** They won't need to submit detailed accounts

41 RV 21:1 · Parallel 2 Chr. 33:1-20

42 RV 21:2 · Cross-ref. Jer 15:4.

43 RV 21:4 · Cross-ref. 2Sam 7:13.

44 RV 21:7-8 · Cross-ref. 1Ki 9:3-5; 2Ch 7:12-18.

45 RV 22:1 · Parallel 2 Chr. 34:1-2

46 RV 22:1 · Cross-ref. Jer 3:6.

47 RV 22:3 · Parallel 2 Chr. 34:8-28

Readers' Version

for it because they're trustworthy people.[48]

8 During the repairs, the high priest Hilkiyah told the scribe Shafan, "I found a scroll in the temple with Yahweh's instructions written on it." So Hilkiyah gave the scroll to Shafan to read. 9 Then Shafan the scribe went to the king with this report, "Your servants handed over the money that had been collected in the temple, and they gave it to the supervisors of the workers doing the repairs." 10 Then he added, "And the priest Hilkiyah gave me a scroll." Then he read it out loud to King Yoshiyah.

11 When the king heard the contents of the scroll, he tore his clothes 12 and commanded the priest Hilkiyah, Shafan's son Ahikam, Mikayah's son Akbor, the scribe Shafan, and the king's servant Asayah, 13 "Go and inquire from Yahweh on my behalf and on behalf of the people and all Yehudah (Judah), concerning the words of this scroll that was found. Because it sounds like Yahweh must be very angry at us because our predecessors didn't listen to what's written on this scroll and didn't do what was expected of us."

14 So Hilkiyah the priest and Ahikam, Akbor, Shafan, and Asayah went to the prophetess Huldah (the wife of Shalum, the son of Tikvah, the son of Harhas, the one in charge of looking after the priests' uniforms who lived in the newer part of Yerushalem (Jerusalem)), and they spoke to her. 15 She told them that Yisrael's (Israel's) god Yahweh had said, "Tell the man who sent you all to me 16 that Yahweh says this: I'm going to bring disaster to this place and its inhabitants, just like it's written in the scroll that the king read 17 because they abandoned me. They offered sacrifices to other gods in order to make me angry at everything they do, so now my anger will be directed against this place and it's not stoppable. 18 But to the king of Yehudah who sent you all to seek Yahweh, tell him that Yisrael's god Yahweh says: The words that you heard from the scroll, 19 because you're open to learn and because you humbled yourself in front of Yahweh when you heard my promise that this place and its inhabitants would become a horror and a curse, and because you've torn your clothes and wept in front of me, then Yahweh said that he's taken notice of you. 20 Because of that, he'll allow you to die and be buried peacefully, and you yourself won't witness the destruction that will come to this place."

So they relayed those messages back to King Yoshiyah (Josiah).

Yoshiyah removes false gods · Southern kingdom[49]

23:1 Then King Yoshiyah (Josiah) summoned all the elders of Yerushalem (Jerusalem) and across Yehudah (Judah), 2 and he went to the temple, and all the inhabitants of Yerushalem and from all across Yehudah went with him, along with the priests and prophets, and all the people from the most to the least important. Then he read to them every word on the scroll of the agreement that had been found in Yahweh's residence. 3 Then the king stood by the pillar and he made a commitment in front of Yahweh to follow Yahweh and to obey his commands and testimonies and statutes with all sincerity, and with every desire to respect the words of that agreement that had been written on that scroll. All the people were also included in that commitment.

4 Then the king commanded the high priest Hilkiyah and the other priests, and the temple guards to bring out all the utensils that were made for Ba'al and Asherah and for all the constellations, and he burnt them outside Yerushalem in the Kidron countryside, and carried their ashes to Beyt-El (Bethel). 5 He got rid of the pagan priests that the kings of Yehudah had appointed to burn incense in the hilltop shrines around Yerushalem and across the rest of Yehudah, and the ones who burnt incense to Ba'al, and to the sun and moon and to the planets and constellations. 6 He got the Asherah pole out from Yahweh's temple and burnt it in the Kidron valley outside Yerushalem, then he pounded the ashes to dust and threw it over people's graves. 7 He demolished the cubicles of the male temple prostitutes that were inside Yahweh's temple where the women were weaving Asherah coverings.[50] 8 He brought all the priests to Yerushalem from the cities of Yehudah, and he desecrated the hilltop shrines where the priests had burnt incense, from Geva to Be'er-Sheva (Beersheba). He demolished the hilltop shrines that Yehoshua (Joshua) (a city official) had built near the city gate (on the left of the gate as you entered the city). 9 However those priests from those hilltop shrines weren't allowed to serve at the altar in Yerushalem, but they were allowed to eat unleavened bread like the other priests.

10 Yoshiyah (Josiah) also desecrated the Tofet, which was in the Ben-Hinom valley, so that the people couldn't sacrifice their children to Molek. 11 The horses that the kings of Yehudah had offered to the sun, he prevented from approaching the hall of the official Netan-Melek that was in the courtyards of Yahweh's temple, and he set fire to the chariots of the sun. 12 Then the king tore down the altars that were on the roof in Ahaz's upper chamber that the kings of Yehudah made, and the altars that Menasheh (Manasseh) made in the two courtyards of Yahweh's temple and he threw the rubble into the Kidron valley. 13 The king desecrated the hilltop shrines that faced Yerushalem—they were south of the Mt. of Destruction' (the Mt. of Olives). King Shelomoh (Solomon) had built shrines for Ashtarot (the disgusting god of the Tsidonim (Sidonians)) and for Kemosh (the disgusting god of Moav (Moab)) and for Molek (the disgusting god of the Amonim). 14 He also smashed the sacred pillars and cut down the Asherah poles, then he desecrated those places by filling them with human bones.

15 He also demolished the altar that was in Beyt-El (Bethel)—the hilltop shrine that Nevat's son Yarov'am (Jer-

48 **RV 22:7 · Cross-ref.** 2Ki 12:15.

49 **RV 23:1 · Parallel** 2 Chr. 34:3-7,29-33

50 **RV 23:7 · Note** It's not exactly clear what these woven objects were, or how or where they were used.

Readers' Version

oboam) had made when he'd caused Yisrael (Israel) to sin. He demolished both that altar and the hilltop shrine, then he burnt the shrine. He crushed everything to dust, and he burnt the Asherah pole. **16** As Yoshiyah turned around, he noticed some graves that were there on the hillside, so he had some bones removed from the graves, and he burnt them on the altar to desecrate it. This fulfilled what Yahweh had said through the man of God who'd proclaimed these things.[51] **17** Yoshiyah turned again and asked, "Whose tomb is that?"

"It's the prophet's tomb," the people of Beyt-El replied, "The one who came from Yehudah and predicted that what you just did to that altar would happen." **18** "Don't disturb it then," the king ordered. "Don't let anyone remove his bones."

So they left his bones alone, along with the bones of the other prophet who came from Shomron (Samaria). **19** So King Yoshiyah removed all the hilltop shrines that the Israeli kings had made in the cities of Shomron, provoking Yahweh's anger. The king destroyed them just like he'd done to the ones in Beyt-El. **20** He executed all the priests from those hilltop shrines on the altars there, and then he burnt human bones on them to desecrate them. Then he returned to Yerushalem (Jerusalem).

The celebration of 'pass-over' · Southern kingdom[52]

21 Then the king commanded all the people, "Celebrate 'pass-over' for your god Yahweh according to what's written on this scroll with the agreement." **22** Since the days of the leaders who judged Yisrael (Israel), or in all the days of the kings of Yisrael and Yehudah (Judah), a 'pass-over' had never been celebrated like that one **23** in the eighteenth year of King Yoshiyah's (Josiah's) reign. That 'pass-over' celebration in Yerushalem (Jerusalem) was to honour Yahweh.

King Yoshiyah's other activities · Southern kingdom

24 King Yoshiyah (Josiah) also removed the ritual pits and the soothsayers, and the images and idols, and all the abhorrences that were seen in Yerushalem (Jerusalem) and in the Yehudah (Judah) region, in his diligence to obey everything that was written on the scroll that the priest Hilkiyah found in the temple. **25** No other king had been like Yoshiyah who'd led the people back to obeying Yahweh—following Mosheh's (Moses') written instructions with all his heart and all his spirit and all his energy. What's more, there's never been a king like him since then either.

26 However, Yahweh's anger against Yehudah hadn't cooled down after everything that King Menasheh (Manasseh) had done[53] to make him angry, **27** and Yahweh said, "I will also remove Yehudah out of my sight, just like I removed Yisrael (Israel). I'll also reject this city of Yerushalem that I chose, as well as the house where I'd said that my name would be established."

28 Everything else that Yoshiyah said and did is written in the book of the events of the kings of Yehudah. **29** While he was still king, the Mitsri (Egyptian) king Par'oh (Pharaoh) Nekoh attacked the Assyrian king near the Perat (Euphrates) River. King Yoshiyah went to meet him, but Nekoh killed him at Megidon when he saw him. **30** His servants brought his body back to Yerushalem from Megidon, and they buried him in his own tomb. Then the people got his son Yehoahaz, and they anointed him and made him king in place of his father.

Yehoahaz's reign over Yehudah · Southern kingdom[54]

31 Yehoahaz was twenty-three when he became king, and he reigned from Yerushalem (Jerusalem) for only three months. (His mother was Yirmiyah's (Jeremiah's) daughter Hamutal from Livnah.) **32** He did what Yahweh had said was evil like many of his ancestors had done. **33** Par'oh (Pharaoh) Nekoh took him from Yerushalem and imprisoned him at Rivlah in the Hamat region, and he forced the residents of Yehudah (Judah) to pay him thirty kilograms of gold and three tonnes of silver. **34** Then Nekoh appointed Yoshiyah's (Josiah's) son Elyakim as the new king but changed his name to Yehoyakim. Then he took Yehoahaz to Mitsrayim (Egypt) where he eventually died. **35** So Yehoyakim paid the gold and silver to Par'oh by assessing the wealth of the people and then forcibly collecting the gold and silver from them to send to Par'oh Nekoh.

Yehoyakim's reign over Yehudah · Southern kingdom[55]

36 Yehoyakim was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for eleven years. (His mother was Pedayah's daughter Zevidah from Rumah.) **37** He did what Yahweh had said was evil like many of his ancestors had done.

24:1 During his reign, the Babylonian King Nevukadnetsar (Nebuchadnezzar) attacked, and Yehoyakim ruled under him for three years before rebelling against him. **2** Then Yahweh sent troops of Kasdim (Chaldeans), troops from Aram (Syria), troops from Moav (Moab), and Amoni troops against Yehudah (Judah) at different times to destroy them, just as Yahweh had said through his servants the prophets. **3** Those things troubled Yehudah at Yahweh's command to remove them out of his sight because of all of King Menasheh's (Manasseh's) sins **4** and because he'd killed innocent people—Yahweh wouldn't forgive him because he'd filled Yerushalem with innocent blood.

5 Everything else that Yehoyakim said and did is written in the book of the events of the kings of Yehudah. **6** Then Yehoyakim died and his son Yehoyakin replaced him as king.

51 RV 23:16 · Cross-ref. 1Ki 13:2-3.

52 RV 23:21 · Parallel 2 Chr. 35:1-19

53 RV 23:26 · Cross-ref. 2Ki 21:1-18.

54 RV 23:31 · Parallel 2 Chr. 36:2-4

55 RV 23:36 · Parallel 2 Chr. 36:5-8

Readers' Version

7 The Mitsri (Egyptian) king didn't continue his attacks on other countries, because the Babylonian king captured land all the way from the Mitsri river as far as the Perat (Euphrates) River—everything that had been controlled by Mitsrayim (Egypt).

Yehoyakin's reign over Yehudah · Southern kingdom[56]

8 Yehoyakin was eighteen when he became king, but he reigned from Yerushalem (Jerusalem) for only three months. 9 He did what Yahweh had said was evil just like his father had done.

10 At that time, the Babylonian king Nevukadnetsar (Nebuchadnezzar) sent his army to besiege Yerushalem, 11 and Nevukadnetsar himself travelled there to observe the operation. 12 Yehudah's (Judah's) King Yehoyakin went out to surrender to the Babylonian king, along with his mother, his servants, his captains, and his officials. So the Babylonian king took him captive in the eighth year of his reign. 13 Then all the valuables were brought out of Yahweh's temple and the palace. All the gold furnishings that had been made for the temple by King Shelomoh (Solomon) were cut into pieces. 14 Then all the army leaders and officials, and all the craftsmen and blacksmiths from Yerushalem (some ten thousand people) were taken into exile, leaving only the poorer people behind.

15 King Yehoyakin was exiled from Yerushalem to Bavel (Babylon), along with his mother and wives, his officials, 16 seven thousand top soldiers, and a thousand skilled craftsmen and blacksmiths—leaving no one behind to fight or make weapons.

17 Then the Babylonian king appointed Yehoyakin's uncle Matanyah as king in his place and he changed his name to Tsidkiyah (Zedekiah).

Tsidkiyah/Zedekiah's reign over Yehudah · Southern kingdom[57]

18 Tsidkiyah (Zedekiah) was twenty-one when he became king and he reigned from Yerushalem (Jerusalem) for eleven years. (His mother was Yirmiyah's (Jeremiah's) daughter Hamutal from Livnah.) 19 He did what Yahweh had said was evil, just like Yehoyakin had done. 20 Because Yahweh was still very angry, he had the people of Yerushalem and all Yehudah (Judah) driven away out of his sight.

Then Tsidkiyah rebelled against the Babylonian king.

Yerushalem's defeat · Southern kingdom

25:1 In the ninth year of Tsidkiyah's (Zedekiah's) reign, on the tenth day of the tenth month, the Babylonian King Nevukadnetsar (Nebuchadnezzar) brought all his army to Yerushalem (Jerusalem). They made their camp outside the city, and then built attack structures all around it 2 and besieged the city for two years. 3 The people didn't have enough to eat and the famine became severe. 4 Then the Babylonians began breaking into the city, but the local fighters sneaked out at night through a gate between two walls near the king's garden and escaped down to the desert plain. 5 However, the Babylonian soldiers chased after the king and they overtook him on the Yeriho (Jericho) plains, and his army scattered. 6 King Tsidkiyah was captured and taken to the Babylonian king at Rivlah, where he was sentenced— 7 He was forced to watch as his sons were slaughtered, then his eyes were gouged out and he was taken to Bavel (Babylon) restrained with two bronze chains.

The demolition of the temple · Southern kingdom[58]

8 On the seventh day of the fifth month of Babylonian King Nevukadnetsar's (Nebuchadnezzar's) nineteenth year as king, his servant Nevuzar-Adan, who was his chief bodyguard, went to Yerushalem (Jerusalem). 9 He set fire to Yahweh's temple and the palace, and all of Yerushalem's houses, so no important building remained. 10 Then the army under the command of Nevuzar-Adan tore down the walls surrounding Yerushalem. 11 He exiled all the rest of the people from the city, all the surrendered soldiers, and the rest of the population, 12 but he let some of the poorest people remain on the land to look after the vineyards and as farmers.

13 The Babylonians smashed the bronze pillars and the bases and the bronze 'sea' from the temple, and took all the bronze to Bavel (Babylon). 14 They also took the pots and shovels, the snuffers and spoons, and all the bronze utensils used in the temple activities. 15 They took the fire-pans and the gold and silver bowls. 16 The bronze from the two pillars, the 'sea', and the bases that had been made for the temple by Shelomoh (Solomon) was too heavy to be weighed. 17 Each pillar was over eight metres high, plus a bronze capital on top that was over a metre high. They were decorated with latticework with bronze pomegranates all around.

The people of Yehudah get exiled to Bavel · Southern kingdom[59]

18 Nevuzar-Adan exiled to Bavel (Babylon) the high priest Serayah, the second priest Tsefanyah (Zephaniah), and the three temple entrance guards. 19 From the city, he took one official who was a military inspector, five of the king's advisors, and the army commander's secretary in charge of recruitment, plus sixty other important men. 20 Nevuzar-Adan took them all to the Babylonian king at Rivlah 21 in the Hamat region, but the king had them all executed there.

The governor there to Yehudah Gidaliyas · Southern kingdom[60]

So the large majority of the people of Yehudah (Judah) were exiled out of their country. 22 From those who the Babylonian King Nevukadnetsar (Nebuchadnezzar) allowed to remain, he appointed Gedalyah (son of Shafan's son Ahikam) over them. 23 When all the army captains and their men heard that the Babylo-

56 **RV 24:8 · Parallel** 2 Chr. 36:9-10

57 **RV 24:18 · Parallel** 2 Chr. 36:11-12; Jer. 52:1-3a

58 **RV 25:8 · Parallel** Jer. 52:12-33

59 **RV 25:18 · Parallel** Jer. 52:24-27

60 **RV 25:22 · Parallel** Jer. 40:7-9; 41:1-3

nian king had appointed Gedalyah, they came to Gedalyah at Mitspah. This was Netanyah's son Yishmael (Ishmael), Kareah's son Yohanan, Tanhumet's son Serayah the Netofati, and the Ma'akati's son Ya'azanyah, along with their men. **24** Gedalyah made an agreement with them and their men, telling them, "Don't be afraid of the Babylonian officials. Stay in the land and serve the Babylonian king, and he'll be good to you." **25** But in the seventh month, Yishmael (the son of Netanyah, the son of Elishama who was a descendant of King David) brought ten men with him and attacked Gedalyah, and killed him, along with the Yehudim (Judeans) and the Kasdim (Chaldeans) who were with him at Mitspah. **26** After that, all the people, with or without any official status, along with the army commanders fled to Mitsrayim (Egypt) because they were afraid of what the Babylonians might do to them.

Yehoyakin gets released from prison · Southern kingdom[61]

27 Thirty-seven years after Yehudah's (Judah's) King Yehoyakin had been exiled to Bavel (Babylon), Evil-Merodak had just become the new king of Bavel and he released Yehoyakin from prison on the 27th of the twelfth month. **28** He spoke kindly to Yehoyakin and honoured him more than the other kings who'd been taken to Bavel. **29** He was allowed to change out of his prison clothes, and was permitted to eat at the king's table for the rest of his life, **30** as well as being given a daily monetary allowance.

61 RV 25:27 · Parallel Jer. 52:31-34

The first
Sequential Account

(1 Chronicles)

Introduction

The *First* and the *Second Account of Chronicles* are a retelling of lots of what's included in *The accounts about Shmuel (Samuel)* and of *The accounts about the kings*, but told in different words. There seem to be two primary purposes for this account:
1. So that the reader can learn more about the destruction of Yehudah (Judah) and Yisrael (Israel), as God fulfilled his promise and plans for his people. This writer illustrates the achievements of David, Shelomoh (Solomon), of Yehoshafat (Jehoshaphat), Hizkiyah (Hezekiah), of Yoshiyah (Josiah), along with other people who obeyed Yahweh's instructions.
2. To document the division of the priests and Levites in preparation for their service in the soon-to-be-built temple for Yahweh, and the extensive preparations by King David that were eventually handed over to King Shelomoh. Yahweh had carefully instructed David about how he wanted the temple worship to operate, and then this was all written down and handed over to Shelomoh, who would be the one who would go on to construct the buildings and all the furnishings and equipment and utensils that were required for its functioning.

Main components of this document

Lists of the ancestors *1:1–9:44*
King Sha'ul's death *10:1-14*
David's kingdom *11:1–29:30*
a. Wars and victories *11:1–22:1*
b. Preparation for the temple construction *22:2–29:30*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Adam's descendants[1]

1:1 Adam, Shet (Seth), Enosh, **2** Keynan, Mahalalel, Yered (Jared),
3 Hanok (Enoch), Metushelah (Methuselah), Lemek (Lamech), **4** Noah, Shem, Ham, and Yefet (Japheth).

5 Yefet's sons were Gomer, Magog, Maday, Yavan, Tuval, Meshek, and Tiras. **6** Gomer's sons were Ashkenaz, Rifat, and Togarmah. **7** Yavan's sons were Elishah, Tarshish, Kitim, and Dodanim.

8 Ham's sons were Kush, Mitsrayim, Put, and Kena'an (Canaan). **9** Kush's sons were Seva, Havilah, Savta, Raemah, and Savteka. Raemah's sons were Sheva and Dedan.
10 Then Kush fathered Nimrod and he became a mighty warrior. **11** Mitsrayim was the ancestor of the Lud, the Anamim, the Lehavim, the Naftuhim, **12** the Patrusim, the Kasluhim, and the Kaftor people groups. (The Pelishtim descended from the Kasluhim people group.) **13** Kena'an's first son was Tsidon (Sidon), and then he was also the ancestor of the Hitim, **14** the Yevusim, the Amorim, the Girgashim, **15** the Hivim, the Arkim, the Sinim, **16** the Arvadim, the Tsemarim, and the Hamatim.

17 Shem's sons were Eylam, Ashur, Arpakshad, Lud, and Aram. Aram's sons were: Uts (Uz), Hul, Geter, and Meshek.
18 Arpakshad was the father of Shelah, and Shelah was the father of Ever. **19** Ever had two sons: Peleg (which sounds like the Hebrew word for 'divided', because in his lifetime, the earth was divided)[2] and Yaketan. **20** Yaketan was the ancestor of: Almodad, Shelef, Hatsarmavet, Yerah, **21** Hadoram, Uzal, Diklah, **22** Eyval, Avimael, Sheva, **23** Ofir, Havilah, and Yovav. All those were the descendants of Yaketan.

24 These were the descendants of Shem (in order from him to Avraham): Arpakshad, Shelah, **25** Ever, Peleg, Re'u, **26** Serug, Nahor, Terah, **27** and Avram (whose name God later changed to Avraham).

Yishmael's descendants[3]

28 Avraham's sons were Yitshak (Isaac) and Yishmael (Ishmael).
29 These were their family lines: The first son born to Yishmael (the son of Avraham's slave-wife Hagar) was Nevayot, then his other sons Kedar, Adbe'el, Mivsam, **30** Mishma, Dumah, Masa, Hadad, Teyma, **31** Yetur, Nafish, and Kedemah. Those were Yishmael's twelve sons. **32** The sons of Avraham's slave-wife Keturah were Zimran, Yakeshan, Medan, Midyan, Yishbak, and Shuah. Yakeshan's sons were Sheva and Dedan. **33** Midyan's sons were Eyfah, Efer, Hanok, Avida, and Elda'ah. All those were Keturah's descendants.

34 Avraham had his son Yitshak (Isaac) by his wife Sarah, and Yitshak's sons were Esav (Esau) and Ya'akov (Jacob) , whose name God later changed to Yisrael (Israel).

Esav's descendants[4]

35 Esav's (Esau's) sons were Elifaz, Re'uel, Ye'ush, Yaelam, and Korah. **36** Elifaz's sons were Teyman, Omar, Tsefo, Gaetam, Kenaz, Timna, and Amalek.
37 Re'uel's sons were Nahat, Zerah, Shamah, and Mizah.

Se'ir's descendants[5]

38 Se'ir was another descendant of Esav (Esau) , and his sons were Lotan, Shoval, Tsivoen, Anah, Dishon, Etser, and Dishan. **39** Lotan's sons were Hori and Homam, and Lotan's sister was Timna. **40** Shoval's sons were Alvan, Manahat, Eyval, Shefo, and Onam. Tsivoen's sons were Ayah and Anah. **41** Anah's son was Dishon. Dishon's sons were Hamran, Eshban, Yitran, and Keran.
42 Etser's sons were Bilhan, Za'avan, and Ya'akan. Dishan's sons were Uts (Uz) and Aran.

Edom's rulers[6]

43 These are the kings who ruled the region of Edom (where Se'ir's descendants lived) before any kings ruled over Yisrael (Israel): Bela son of Be'or, and his city's name was Dinhavah. **44** When Bela died, Zerah's son Yovav from Batserah city replaced him as king.
45 When Yovav died, Husham replaced him as king. He was from the region where the Teyman people group lived.
46 When Husham died, Bedad's son Hadad replaced him as king. His city's name was Avit. Hadad defeated the Midyan people group in the Moav (Moab) region. **47** When Hadad died, Samlah from Masrekah city replaced him as king.
48 When Samlah died, Shaul from Rehovot-on-the-river replaced him as king. **49** When Shaul died, Akbor's son Ba'al-Hanan replaced him as king. **50** When Ba'al-Hanan died, Hadad replaced him as king. His city's name was Paeu. His wife's name was Meheytavel—she was the daughter of Matred and the granddaughter of Mey-Zahav.

51 Then Hadad[7] died.

The leaders of the Edom people group were Chiefs Timna, Alvah, Yetet, **52** Oholivamah, Elah, Pinon, **53** Kenaz, Teyman, Mivtsar, **54** Magdiyel, and Iram. Those were the chiefs of Edom.

Ya'akov's descendants

2:1 These were Yisrael's (Israel's) sons: Re'uven, Shim'on (Simeon), Levi, and Yehudah (Judah), Yisakar (Issachar), and Zevulun, **2** Dan, Yosef (Joseph), Benyamin, Naftali (Naphtali), Gad, and Asher.

Yehudah's descendants

3 Yehudah's (Judah's) sons (with the Kena'ani (Canaanite) woman Bat-Shua) were Er, Onan, and Shela. (Yehudah's eldest son, Er, was evil in Yahweh's eyes, and he killed him.) **4** His daughter-in-law Tamar had twin boys named Perets and Zerah, so altogether Yehudah had five sons.

5 Perets's sons were Hetsron and Hamul. **6** Zerah had five sons: Zimri, Eytan, Heyman, Kalkol, and Dara. **7** Zimri had a son named Karmi. Karmi had a son named Akar who

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1 **RV 1:1 · Parallel** Gen. 5:1-32; 10:1-32; 11:10-26
2 **RV 1:19 · Cross-ref.** Gen 11:1-9.
3 **RV 1:28 · Parallel** Gen. 25:12-16
4 **RV 1:35 · Parallel** Gen. 36:1-19
5 **RV 1:38 · Parallel** Gen. 36:20-30
6 **RV 1:43 · Parallel** Gen. 36:31-43
7 **RV 1:51 · Cross-ref.** 1:50.

Readers' Version

brought trouble into Yisrael (Israel) by violating a ban on devoted things.[8] 8 Eytan's son was Azaryah.

King David's ancestors

9 Hetsron had three sons: Yerahme'el, Ram, and Keluvay.[9]
10 Ram was the father of Aminadav, and Aminadav was the father of Nahshon—a leader of the tribe of Yehudah (Judah). 11 Nahshon was the father of Salma. Salma was the father of Boaz. 12 Boaz was the father of Oved. Oved was the father of Yishay (Jesse). 13 Yishay had his son Eliav first, Avinadav second, Shimea third. 14 Netanel fourth, Raday fifth, 15 Otsem sixth, then David last. 16 Their sisters were Tseruyah and Avigayil. Tseruyah's three sons were Avishay, Yoav (Joab), and Asahel. 17 Avigayil had Amasa. Amasa's father was Yeter, a descendant of Yishmael (Ishmael).

The descendants of Kalev (Caleb)

18 Hetsron's third son Kalev (Caleb) had sons with Azuvah, one of his wives. The sons were Yesher, Shovav, and Ardon. (The other wife's name was Yerieot.) 19 When Azuvah died, Kalev married Efrat, and they had a son named Hur. 20 Hur was the father of Uri, and Uri was the father of Betsalel.
21 Later, when Hetsron was sixty years old, he had sexual intercourse with a daughter of Makir from the region of Gilead and married her. Hetsron's new wife gave birth to their son Seguv. 22 Seguv was the father of Yair, and Yair controlled twenty-three cities in the Gilead region. 23 But Geshur and Aram captured Havot-Ya'ir and Kenat from them, plus their surrounding towns—sixty towns in all, populated by descendants of Makir (the father of Gilead). 24 After Hetsron's death in Kalev-Efratah, his wife Aviyah gave birth to his son Ashur (Assyria), the father of Tekoa.

Yerahme'el's descendants

25 Hetsron's oldest son was Yerahme'el and his sons were Ram (the oldest), Bunah, Oren, Otsem, and Ahiyah. 26 Yerahme'el had another wife named Atarah. She was the mother of Onam. 27 The sons of Yerahme'el's oldest son, Ram, were Ma'ats, Yamin, and Eker. 28 Onam's sons were Shamay and Yada, and Shamay's sons were Nadav and Avishur.
29 Avishur's wife was Avihayil, and their sons were Ahban and Molid. 30 Nadav's sons were Seled and Apayim. (Seled died childless.) 31 Apayim's son was Yishei, Yishei's son was Sheshan, and Sheshan's son was Ahlay.
32 The sons of Shamay's brother Yada were Yeter and Yonatan (Jonathan). (Yeter died childless.) 33 Yonatan's sons were Pelet and Zaza.
Those were the descendants of Yerahme'el.
34 Sheshan had no sons, only daughters. He had a male servant from Mitsrayim (Egypt) whose name was Yarha, 35 and Sheshan gave his daughter to him for a wife, and they had a son Atay. 36 Atay was the father of Natan (Nathan), and Natan was the father of Zavad. 37 Zavad was the father of Eflal, and Eflal was the father of Oved. 38 Oved was the father of Yehu (Jehu), and Yehu was the father of Azaryah. 39 Azaryah was the father of Helets, and Helets was the father of Eleasah. 40 Eleasah was the father of Sismay, and Sismay was the father of Shalum. 41 Shalum was the father of Yekamyah, and Yekamyah was the father of Elishama.

The other descendants of Kalev

42 The oldest son of Yerahme'el's brother Kalev (Caleb) was Meysha. Meysha was the father of Zif, and Zif was the father of Mareshah. Mareshah was the father of Hevron. 43 Hevron's sons were Korah, Tapuah, Rekem, and Shema. 44 Shema was the father of Raham. Raham was the father of Yarekeam. Rekem was the father of Shamay. 45 Shamay's son was Maeon, and Maeon was the father of Beyt-Tsur. 46 Kalev had a slave-wife named Eyfah who gave birth to Haran, Motsa, and Gazez. Haran had a son who he also named Gazez. 47 Yehday's sons were: Regem, Yotam (Jotham), Geyshan, Pelet, Eyfah, and Sha'af.
48 Kalev had another slave-wife named Ma'akah who gave birth to Shever and Tirhanah. 49 She also gave birth to Sha'af (the father of Madmanah), Sheva (father of Makbena and Givea), and Kalev's daughter Aksah.
50 These people were also descendants of Kalev: His other wife Efratah had a son Hur. Hur's sons were Shoval (founder of Kiryat-Yearim city), 51 Salma (founder of Beyt-Lehem (Bethlehem)), and Haref (founder of Beyt-Gader). 52 The descendants of Shoval (founder of Kiryat-Yearim) were Haroeh, half of the Manahatim, 53 and the clans from Kiryat-Yearim: the Yitrim, the Putim, the Shumatim, and the Mishraim. From those came the Tsor'atim and Eshtaolim. 54 Salma's descendants were the people of Beyt-Lehem, the Netofatim, the clan of Atrot-Beyt-Yo'av, and half of the Manahatim, who were also Tsor'im. 55 The clans of the scribes lived at Yaebets: the Tiratim, the Shimeatim, and the Sukatim. These are the Keynim who descended from Hamat, the ancestor of Rekav's family.

King David's children

3:1 These were David's sons who were born to him in Hevron: the first was Amnon by Ahinoam the Yizre'eli, the second Daniyel by Avigayil the Karmeli, 2 the third Avshalom (Absalom), the son of Ma'akah (daughter of King Talmay of Geshur), the fourth Adoniyah, the son of Hagit, 3 the fifth Shefatyah by Avital, the sixth Yitream by his wife Eglah.
4 Six were born to David in Hevron where he reigned for seven and a half years.[10]
Then he reigned in Yerushalem (Jerusalem) for thirty-three years 5 and these were born to him there: Bat-Shua (also known as Bat-Sheva (Bathsheba), daughter of Amiyel)[11] gave birth to four sons: Shimea, Shovav, Natan (Nathan), and Shelomoh (Solomon). 6 Other sons were Yavehar, Elishama, Elifelet, 7 Nogah, Nefeg, Yafia, 8 El-

8 **RV 2:7 · Cross-ref.** Josh 7:1.
9 **RV 2:9 · Note** In the Hebrew, 'Keluvay' is called 'Kalev' (Caleb) below.
10 **RV 3:4 · Cross-ref.** 2Sam 5:4-5; 1Ki 2:11; 1Ch 29:27.
11 **RV 3:5 · Cross-ref.** 2Sam 11:3.

Readers' Version

ishama, Elyada, and Elifelet. (Nine in all.) 9 David also had sons from his slave-wives. Their sister was Tamar.

Descendants of King Shelomoh (Solomon)

10 Shelomoh (Solomon) had a son Rehav'am (Rehoboam), he had a son Aviyah, he had a son Asa, he had a son Yehoshafat (Jehoshaphat), 11 he had a son Yoram (Joram), he had a son Ahazyah, he had a son Yoash, 12 he had a son Amatsyah, he had a son Azaryah, he had a son Yotam (Jotham), 13 he had a son Ahaz, he had a son Hizkiyah (Hezekiah), he had a son Menasheh (Manasseh), 14 he had a son Amon, and he had a son Yoshiyah (Josiah).
15 Yoshiyah had four sons: The oldest was Yohanan, second was Yehoyakim, third was Tsidkiyah (Zedekiah), and the fourth was Shalum. 16 Yehoyakim had a son Yekaneyah, and he had a son Tsidkiyah.

Descendants of King Yekaneyah

17 Yekaneyah was captured and taken to Bavel (Babylon). His sons were Shealtiyel, 18 Malkiram, Pedayah, Shenatsar, Yekamyah, Hoshama, and Nedavyah. 19 Pedayah's sons were Zerubavel and Shimei. Two of Zerubavel's sons were Meshulam and Hananyah, and their sister was Shelomot. 20 Zerubavel's five other sons were Hashuvah, Ohel, Berekyah, Hasadyah, and Yushav-Hesed. 21 Hananyah's descendants were Pelatyah, Yeshayah (Isaiah), and the sons of Refayah, of Arnan, of Ovadyah (Obadiah), and of Shekanyah. 22 Shekanyah's six descendants were Shemayah and Shemayah's sons Hatush, Yigal, Bariah, Nearyah, and Shafat. 23 Nearyah's three sons were Elyehoeynay, Hizkiyah, and Azrikam. 24 Elyehoeynay's seven sons were Hodavyah, Elyashiv, Pelayah, Akuv, Yohanan, Delayah, and Anani.

The other descendants of Yehudah (Judah)

4:1 Yehudah's (Judah's) sons were Perets, Hetsron, Karmi, Hur, and Shoval. 2 Shoval had a son Reayah, Reayah had a son Yahat, and Yahat had Ahumay and Lahad. Those were the ancestors of the Tsor'atim. 3 Yizre'el (Jezreel), Yishma, and Yidbas started the clans that lived in Eytam city, and they had a sister named Hatslelponi. 4 Hur was the first son born to his mother Efratah, and he founded Beyt-Lehem (Bethlehem) city. Hur had these descendants: Penuel and Ezer. Penuel started the clans that lived in Gedor city, and Ezer started the clans that lived in Hushah city. 5 Hetsron's son Ashur (Assyria), the father of Tekoa, had two wives, Helah and Na'arah, 6 and Na'arah bore him Ahuzam, Hefer, Teymeni, and Ha'ahashtari.
7 Ashur and his wife Helah's sons were Tseret, Yitshar, Etnan, 8 and Kots. Kots was the father of Anuv and Tsovevah, and the ancestor of the clans descended from Harum's son Aharhel.

9 Yaebets was more respected than his brothers. His mother had named him Yaebets (which sounds like the word meaning 'pain'), saying, "It's because I bore him in pain." 10 Yaebets called out to Yisrael's (Israel's) god, saying, "Oh, please give me a real blessing, and help me and enlarge my territory, and don't do anything to harm me, so that I won't be in pain." And God did what Yaebets requested.

11 Another of Yehudah's (Judah's) descendants was Shuhah. His brother Keluv was the father of Mehir. Mehir was the father of Eshton. 12 Eshton was the father of Beyt-Rafa, Paseah, and Tehinah. Tehinah founded Nahash city, but lived in Rekah.

13 Kenaz's sons were Otniel and Serayah. And Otniel's sons were Hatat and Me'onotay.[12] 14 Me'onotay had a son Ofrah, and Serayah fathered Yoav (Joab), the founder of Craftsmen's Valley, because they were craftsmen.

15 The sons of Kalev (Caleb) (Yefuneh's son) were Iru, Elah, and Na'am, and Elah's son was Kenaz.

16 Yehalel'el's sons were Zif, Zifah, Tirya, and Asarel.

17 Ezra's sons were Yeter, Mered, Efer, and Yalon. And Mered's wife Bityah conceived Miryam (Miriam), Shamay, and Yishbah, the father of Eshtemoa. 18 She was one of Par'oh's (Pharaoh's) daughters. Mered's wife, who was a descendant of Yehudah (Judah), gave birth to Yered (Jared) the father of Gedor, Hever the father of Sokoh, and Yekutiel the father of Zanoah. 19 The sons of Hodiyah's wife (Naham's sister) were the father of Ke'ilah the Garmi and the father of Eshtemoa the Ma'akati.

20 Shim'on's sons were Amnon, Rinah, Ben-Hanan, and Tulon.

Yishei's sons were Zohet and Ben-Zohet.

Shelah's descendants

21 The sons of Shela (one of Yehudah's (Judah's) sons) were Er (father of Lekah), Laedah (father of Mareshah and the clans who worked with linen at Beyt-Eshbea), 22 Yokim and the men of Kozava, and Yoash and Saraf, who ruled in Moav (Moab) and Yashuvi-Lehem. (All this is from ancient records.)
23 They were the potters who lived in Netaeim and Gederah—they lived there and worked for the king.

The descendants of Shim'on (Simeon)

24 Shim'on's (Simeon's) sons were Nemuel, Yamin, Yariv, Zerah, and Shaul. 25 Shaul's son was Shalum. Shalum's son was Mivsam. Mivsam's son was Mishma. 26 The following were Mishma's descendants: Mishma's son was Hamuel. Hamuel's son was Zakur. Zakur's son was Shimei. 27 Shimei had sixteen sons and six daughters, but none of his brothers had many children, so Shim'on's descendants were never as numerous as those of his younger brother Yehudah (Judah).

28 Shim'on's descendants lived in these cities and towns: Be'er-Sheva (Beersheba), Moladah, Hatsar-Shual,[13] 29 Bilhah, Etsem, Tolad, 30 Betuel, Hormah, Tsiklag,
31 Beyt-Hamarkavot, Hatsar-Susim, Beyt-Biri, and Sha'arayim. They lived in those places until David became king. 32 They also lived in five villages: Eytam, Ayin, Rimon, Token, and Ashan, 33 and all the villages around these towns as far as Ba'al. Those were their settlements, and they kept their genealogical records.

12 **RV 4:13 · Note** Not in the Hebrew, but 'sons' was plural, so it seems that it may have been accidentally dropped out of the text.
13 **RV 4:28-33 · Cross-ref.** Josh 19:2-8.

Readers' Version

34 Their clan leaders were Meshovav, Yamlek, Yoshah the
son of Amatsyah, 35 Yoel (Joel), Yehu (Jehu) the son of
Yoshivyah, the son of Serayah, the son of Asiyel, 36 as well
as Elyehoeynay, Ya'akovah, Yeshohayah, Asayah, Adiel,
Yeshimael, Benayah, 37 and Ziza the son of Shifei, the son
of Alon, the son of Yedayah, the son of Shimri, the son of
Shemayah. 38 Those who are named above were the lead-
ers of their clans, and their extended families increased
greatly in number, 39 and they went to the entrance of
Gedor (to the east of the valley) in search of pasture for
their flocks. 40 They found good, fertile pasture, and the
land was wide, and quiet and peaceful, because Ham's de-
scendants had lived there previously.

41 Those listed by name went there in the days of Yehu-
dah's (Judah's) King Hizkiyah (Hezekiah) and struck down
the tents of the Meunim who were found there. They com-
pletely annihilated them (to this day), and they lived there
in their place because there was pasture for their flocks
there. 42 Then five hundred of their men who were descen-
dants of Shim'on (Simeon) went to Mt. Se'ir, led by Yishei's
sons Pelatyah, Nearyah, Refayah, and Uziel. 43 They also
struck down the rest of the Amalekim who escaped, and
they've lived there to this day.

Re'uven's descendants

5:1 Re'uven was the first child born
to Yisrael (Israel) (also known as
Ya'akov (Jacob)), but when he had sex with one of his fa-
ther's slave-wives, his birthright was given to the sons of
Yosef (Joseph), another one of Yisrael's sons. So Re'uven
wasn't recorded as inheriting the birthright, 2 and al-
though Yehudah (Judah) was stronger than his other
brothers and would be the son to produce a ruler, the
birthright went to Yosef.[14] 3 The sons of Yisrael's eldest
son Re'uven were Hanok, Palu, Hetsron, and Karmi.

4 Another of Re'uven's descendants was Yoel (Joel), and
his son was Shemayah. Shemayah's son was Gog. Gog's son
was Shimei. 5 Shimei's son was Mikah. Mikah's son was
Reayah. Reayah's son was Ba'al. 6 Ba'al's son was Be'erah,
who became a leader of the Re'uvenim, but the Assyrian
King Tiglat-Pileser captured him and took him back to
Ashur (Assyria).[15] 7 His brothers by their clans, as listed in
their genealogical records: Yeiel the leader, Zekaryah
(Zechariah), 8 Bela son of Azaz, son of Shema, son of Yoel.
Re'uven's clan lived near the city of Aroer as far north as
the cities of Nevo and Ba'al-Me'on. 9 Some of them lived
further east, as far as the edge of the desert that extends to
the Perat (Euphrates) River, because their livestock had
multiplied back in the Gilead region. 10 (In the days of King
Sha'ul (Saul), they'd battled with the Hagrim and defeated
them, so then they'd lived in their tents all over eastern
Gilead.)

Gad's descendants

11 Gad's descendants lived opposite
them in the Bashan region as far as Salkah: 12 Yoel (Joel)
was their leader, Shafam was second-in-command, others
were Ya'anay and Shafat in Bashan. 13 Their cousins who
were leaders of seven clans were Mika'el (Michael), Meshu-
lam, Sheva, Yoray, Ya'akan, Ziea, and Ever. 14 Those were
descendants of Avihayil, the son of Huri, the son of Yaroah,
the son of Gilead, the son of Mika'el, the son of Yeshishay,
the son of Yahdo, the son of Buz. 15 Ahi was the son of
Avdiel, the son of Guni, head of their clans. 16 Those de-
scendants of Gad lived in towns in the Gilead and Bashan
regions, and on all the pastureland throughout the Sharon
Plain. 17 All of them were listed in the genealogies in the
days of Yehudah's (Judah's) King Yotam (Jotham) and Yis-
rael's (Israel's) King Yarov'am (Jeroboam).

The eastern warriors

18 There were 44,760 warriors de-
scended from strong men in the
tribes of Re'uven and Gad and the eastern half of the tribe
of Menasheh (Manasseh). They all carried shields and
swords, and bows and arrows, and were all trained to fight
in battles. 19 They went to war against the Hagrim, Yetur,
Nafish, and Nodav, 20 and were helped because they called
out to God in the battle. So with God answering their
prayers because of their trust in him, they were able to de-
feat the Hagrim and their allies. 21 They captured their
livestock, including 50,000 camels, 250,000 sheep, and 2,000
donkeys, as well as 100,000 people, 22 because many were
killed as a result of God's assistance. Then they lived in
that area until the exile.

Menasheh's descendants

23 The descendants of the half tribe
of Menasheh (Manasseh) lived in the
Bashan region as far as Ba'al-Hermon and Senir, and Mt.
Hermon, and they increased in number. 24 Their clan lead-
ers were Efer, Yishei, Eliel, Azriel, Yirmiyah (Jeremiah), Ho-
davyah, and Yahdiyel. They were all powerful and famous
warriors, and leaders of their clans.

The exile of the eastern tribes

25 But they disobeyed their ances-
tors' god, and they prostituted
themselves to the gods of the peoples that God had de-
stroyed ahead of them in that region. 26 So Yisrael's (Is-
rael's) god stirred up the spirit of the Assyrian King Pul[16]
(also known as Tiglat-Pileser).[17] He took them into ex-
ile—that is, the Re'uvenim, the Gadim, and the half tribe of
Menasheh (Manasseh). Then he took them to Halah, Havor,
Hara, and the river of Gozan (where they still are to this
day).[18]

Levi's descendants

6:1 Levi's sons were Gereshon, Ko-
hat, and Merari.

2 Kohat's sons were Amram, Yitshar, Hevron, and Uziel.

3 Amram's children were Miryam (Miriam), Aharon
(Aaron), and Mosheh (Moses).

14 **RV 5:1-2 · Cross-ref.** Gen 35:22; 49:3-4; Gen 49:8-10.

15 **RV 5:6 · Cross-ref.** 2Ki 15:29.

16 **RV 5:26 · Cross-ref.** 2Ki 15:19.

17 **RV 5:26 · Cross-ref.** 2Ki 15:29.

18 **RV 5:26 · Cross-ref.** 2Ki 17:6.

Readers' Version

Aharon's sons were Nadav, Avihu, Eleazar, and Itamar.
4 Eleazar was the father of Pinhas, and Pinhas was the father of Avishua. 5 Avishua was the father of Buki, and Buki was the father of Uzi. 6 Uzi was the father of Zerahyah, and Zerahyah was the father of Merayot. 7 Merayot fathered Amaryah, and Amaryah fathered Ahituv. 8 Ahituv was the father of Tsadok, and Tsadok was the father of Ahima'ats. 9 Ahima'ats was the father of Azaryah, and Azaryah was the father of Yohanan. 10 Yohanan was the father of Azaryah. Azaryah was a priest in the temple that Shelomoh (Solomon) built in Yerushalem (Jerusalem). 11 Azaryah was the father of Amaryah, and Amaryah was the father of Ahituv. 12 Ahituv was the father of Tsadok, and Tsadok was the father of Shalum. 13 Shalum was the father of Hilkiyah, and Hilkiyah was the father of Azaryah. 14 Azaryah was the father of Serayah, and Serayah was the father of Yehotsadak.
15 Yehotsadak was included when Yahweh sent Nevukadnetsar (Nebuchadnezzar) to take Yehudah (Judah) (which includes Yerushalem) into exile.

Levi's other descendants

16 Levi's sons were Gereshon, Kohat, and Merari.[19] 17 The names of Gereshon's sons were Livni and Shimei. 18 Kohat's sons were Amram, Yitshar, Hevron, and Uziel. 19 Merari's sons were Mahli and Mushi.
Here's a list of Levi's descendants who became leaders of their clans:
20 Gereshon's oldest son was Livni, Livni's son was Yahat, and Yahat's son was Zimah. 21 Zimah's son was Yoah, Yoah's son was Ido, Ido's son was Zerah, and Zerah's son was Ye'eteray.
22 Another line of Kohat's descendants started with his son Aminadav. Aminadav's son was Korah. Korah's son was Asir. 23 Asir's son was Elkanah. Elkanah's son was Evyasaf. Evyasaf's son was Asir. 24 Asir's son was Tahat. Tahat's son was Uriel. Uriel's son was Uziyah. Uziyah's son was Shaul.
25 Elkanah's sons were Amasay, Ahimot, 26 and a son also named Elkanah. Elkanah's son was Tsuf. Tsuf's son was Nahat. 27 Nahat's son was Eliav. Eliav's son was Yeroham. Yeroham's son was Elkanah.
28 Shmuel (Samuel) had sons: his oldest son Yoel (Joel) and his other son Aviyah.
29 Merari's descendants started with Mahli. Mahli's son was Livni. Livni's son was Shimei. Shimei's son was Uza. 30 Uza's son was Shimea. Shimea's son was Hagiyah. Hagiyah's son was Asayah.

The temple musicians · Full kingdom

31 These are the men that David put in charge of music in Yahweh's residence, after the sacred box was placed there. 32 They were the ones who'd ministered in the sacred tent (also called 'the meeting tent') with music until Shelomoh (Solomon) built the temple in Yerushalem (Jerusalem). They performed their duties according to their instructions.
33 Here's a list of the musicians and their sons:
From Kohat's descendants there was Heyman, the leader of the singers.
Heyman was Yoel's (Joel's) son.
Yoel was Shmuel's (Samuel's) son.
34 Shmuel was Elkanah's son.
Elkanah was Yeroham's son.
Yeroham was Eliel's son.
Eliel was Toah's son.
35 Toah was Tsuf's son.
Tsuf was Elkanah's son.
Elkanah was Mahat's son.
Mahat was Amasay's son.
36 Amasay was Elkanah's son.
Elkanah was Yoel's (Joel's) son.
Yoel was Azaryah's son.
Azaryah was Tsefanyah's (Zephaniah's) son.
37 Tsefanyah was Tahat's son.
Tahat was Asir's son.
Asir was Evyasaf's son.
Evyasaf was Korah's son.
38 Korah was Yitshar's son.
Yitshar was Kohat's son.
Kohat was Levi's son.
Levi was the son of Ya'akov (Jacob) (or Ya'akov, who was later named Yisrael (Israel)/Yisrael).
39 Heyman's cousin Asaf's group stood to the right. Asaf was Berekyah's son. Berekyah was Shimea's son. 40 Shimea was Mika'el's (Michael's) son. Mika'el was Ba'aseyah's son. Ba'aseyah was Malkiyah's son. 41 Malkiyah was Etni's son. Etni was Zerah's son. Zerah was Adayah's son. 42 Adayah was Eytan's son. Eytan was Zimah's son. Zimah was Shimei's son. 43 Shimei was Yahat's son. Yahat was Gereshon's son. Gereshon was Levi's son.
44 Heyman's cousin Merari's group stood to the left. Eytan was Kishi's son. Kishi was Avdi's son. Avdi was Maluk's son. 45 Maluk was Hashavyah's son. Hashavyah was Uziyah's son. Uziyah was Hilkiyah's son. 46 Hilkiyah was Amtsi's son. Amtsi was Bani's son. Bani was Shemer's son. 47 Shemer was Mahli's son. Mahli was Mushi's son. Mushi was Merari's son. Merari was Levi's son.
48 Their other Levite cousins were assigned to various ministries serving in God's residence in the sacred tent. 49 It was Aharon (Aaron) and his sons who were responsible for offering the sacrifices on the altar for burnt offerings and on the altar for incense, for all the work of the holiest place, and for making atonement for Yisrael (Israel), according to everything that God's servant Mosheh (Moses) had instructed. 50 These were Aharon's descendants: Aharon's son was Eleazar. Eleazar's son was Pinhas. Pinhas's son was Avishua. 51 Avishua's son was Buki. Buki's son was Uzi. Uzi's son was Zerahyah. 52 Zerahyah's son was Merayot. Merayot's son was Amaryah. Amaryah's son was Ahituv. 53 Ahituv's son was Tsadok, and Tsadok's son was Ahima'ats.
54 Here's a list of places where Aharon's (Aaron's) descendants

The Levites' settlements

19 **RV 6:16-19 · Cross-ref.** Exo 6:16-19.

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lived. Kohat's descendants were the first to be allotted property. 55 They were given the city of Hevron in Yehudah (Judah) and the surrounding pastureland, 56 except that Kalev (Caleb) received the fields farther from the city and the villages around the city. (Kalev was Yefuneh's son.) 57 Those descendants of Aharon were given Hevron (a refuge city), as well as these towns and their nearby pastureland: Livnah, Yatir, Eshtemoa, 58 Hilen, Devir, 59 Ashan, and Beyt-Shemesh (Heliopolis). 60 From the Benyamin tribe, they received the cities of Geva, Alemet, and Anatot and their pasturelands. Altogether those Kohatite clans received thirteen cities, 61 and the remaining Kohatite clans received ten cities from the clans of the Menasheh (Manasseh) tribe.

62 The clans of Gereshon's descendants received thirteen cities from the tribes of Yisakar (Issachar), Asher, Naftali (Naphtali), and the part of the Menasheh tribe that lived in the Bashan region across the Yarden (Jordan) River. 63 The clans of Merari's descendants received twelve cities from the tribes of Re'uven, Gad, and Zevulun. 64 The Israeli leaders allotted those towns and the nearby pasturelands to the Levites. 65 They also allotted them the cities from the tribes of Yehudah (Judah), Shim'on (Simeon), and Benyamin that were listed above. 66 Some of Kohat's descendants received cities from the Efrayim (Ephraim) tribe. 67 They also gave them these cities with the surrounding pasturelands: Shekem (a refuge city), Gezer, 68 Yakemeam, Beyt-Horon, 69 Ayalon, and Gat-Rimon. 70 Kohat's other descendants received the cities of Aner and Bil'am (Balaam) and the nearby pastureland from the half-tribe of Menasheh (that lives west of the Yarden River).

71 Gereshon's descendants also received, from the part of the Menasheh tribe that lived across the Yarden River, two cities and pastureland near them: Golan in the Bashan region, and Ashtarot.

72 From the Yisakar (Issachar) tribe they received these cities and their nearby pastureland: Kedesh, Davrat, 73 Ramot, and Anem. 74 From the Asher tribe they received these cities and their nearby pastureland: Mashal, Avdon, 75 Hukok, and Rehov.

76 From the Naftali (Naphtali) tribe they received these cities and their nearby pastureland: Kedesh (in the Galil region), Hamon, and Kiryatayim.

77 Merari's descendants received these cities and their nearby pasturelands from the Zevulun tribe: Rimon and Tavor.

78 From the Re'uven tribe across the Yarden (Jordan) River (opposite Yeriho (Jericho)), they were allotted these cities and towns and their nearby pastureland: Betser in the wilderness, Yahats, 79 Kedemot, and Mofa'at.

80 From the Gad tribe, they received these cities and their nearby pastureland: Ramot in the Gilead region, Mahanayim, 81 Heshbon, and Yazer.

The descendants of Yisakar (Issachar)

7:1 Yisakar's (Issachar's) four sons were Tola, Puah, Yashuv, and Shimron. 2 Tola's sons were Uzi, Refayah, Yeriel, Yahmay, Yivsam, and Shmuel (Samuel), who all became leaders of their clans. There were strong warriors in the record of Tola's descendants in each generation. (During the time when David was Yisrael's (Israel's) king, there were 22,600 such men.)

3 Uzi's son was Yizrahyah. Yizrahyah's five sons were Mika'el (Michael), Ovadyah (Obadiah), Yoel (Joel), and Yishiyah. They were all leaders of their clans. 4 Along with them, according to their family records, were 36,000 troops in the army, because they had numerous wives and sons. 5 Altogether, Yisakar's clans had 87,000 strong warriors listed in their genealogy.

Benyamin's descendants

6 Benyamin's three sons were Bela, Beker, and Yedieael. 7 Bela's five sons were Etsbon, Uzi, Uziel, Yerimot, and Iri, who were leaders of their clans. According to their family records, they had 22,034 strong warriors.

8 Beker's sons were Zemirah, Yoash, Eliezer, Elyehoeynay, Omri, Yerimot, Aviyah, Anatot, and Alemet. 9 Altogether, their clans had 20,200 strong warriors listed in their genealogy.

10 Yedieael's son was Bilhan. Bilhan's sons were Ye'ush, Benyamin, Ehud, Kena'anah, Zeytan, Tarshish, and Ahishahar. 11 All those descendants of Yedieael were clan leaders and strong warriors, having 17,200 men ready to go to war.

12 The Shupim and Hupim were descendants of Ir, and the Hushim were descendants of Aher.

The descendants of Naftali (Naphtali)

13 Naftali's (Naphtali's) sons were Yahtsiel, Guni, Yetser, and Shalum. (They were descendants of Ya'akov's (Jacob's) slave-wife Bilhah.)

Menasheh's descendants

14 Menasheh (Manasseh) had sons by his Arami (Syrian) (Heb. Aramean) slave-wife. She gave birth to Asriel and Makir (who fathered Gilead). 15 Makir married a wife from the Hupim and Shupim. (His sister's name was Ma'akah.) Another descendant was Tselofehad, and he had daughters. 16 Makir's wife (also called Ma'akah) bore a son and named him Peresh (and named his brother Sheresh) and his sons were Ulam and Rekem. 17 Ulam's son was Bedan. Those were the descendants of Gilead (Makir's son and Menasheh's grandson).

18 Gilead's sister was Hamoleket. She was the mother of Ishehod, Aviezer, and Mahlah.

19 Another of Gilead's sons was Shemida, whose sons were Ahyan, Shekem, Likhi, and Anieam.

Efrayim's descendants

20 These are Efrayim's (Ephraim's) descendants:

One of Efrayim's sons was Shutelah. Shutelah's son was Bered. Bered's son was Tahat. Tahat's son was Eleadah. Eleadah's son was also named Tahat. 21 Tahat's son was Zavad. Zavad's son was Shutelah. Efrayim's other sons, Ezer and Elead, went to Gat city to steal some cattle but were killed by some of the natives of that area. 22 Their father Efrayim mourned for quite some time, and his relatives came to comfort him. 23 Then he slept with his wife and she got pregnant and gave birth to a son. Efrayim named him Beriah (which sounds like the Hebrew word for

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'trouble'), because of the recent tragedy in their family.
24 Efrayim's daughter was She'erah and she founded
three towns: Lower Beyt-Horon, Upper Beyt-Horon, and
Uzen-She'erah.
25 Another of Efrayim's sons was Refah. Refah's son was
Reshef. Reshef's son was Telah. Telah's son was Tahan.
26 Tahan's son was Laedan. Laedan's son was Amihud. Ami-
hud's son was Elishama. 27 Elishama's son was Nun. Nun's
son was Yehoshua (Joshua) (or Yehoshua, who led Yisrael's
(Israel's) descendants after Mosheh (Moses) died).
28 This is a list of the cities and areas where Efrayim's de-
scendants lived: Beyt-El (Bethel) and the nearby villages,
Na'aran to the east, Gezer to the west and the nearby vil-
lages, and Shekem and the nearby villages extending north
as far as Ayah and its villages.
29 Along the border of the area where Menasheh's (Man-
asseh's) descendants lived were these towns: Beyt-Shean,
Ta'anak, Megidon, Dor, and all the nearby villages. The
people who lived in all those places were descendants of
Ya'akov's (Jacob's) son Yosef (Joseph).

Asher's descendants

30 Asher's sons were Yimnah, Yish-
vah, Yishvi, and Beriah. Their sister was Serah.
31 Beriah's sons were Hever and Malkiel. Malkiel was the
father of Birzot.
32 Hever was the father of Yaflet, Shomer, Hotam, and
their sister Shua. 33 Yaflet's sons were Pasak, Bimhal, and
Ashvat.
34 Shomer's sons were Ahi, Rohagah, Yehubah, and Aram.
35 Shomer's younger brother was Helem. Helem's sons
were Tsofah, Yimna, Shelesh, and Amal.
36 Tsofah's sons were Suah, Harnefer, Shual, Beri, Yim-
rah, 37 Betser, Hod, Shama, Shilshah, Yitran (whose other
name was Yeter), and Be'era.
38 Yeter's sons were Yefuneh, Pispah, and Ara. 39 Another
of Asher's descendants was Ula, whose sons were Arah,
Haniyel, and Ritsya.
40 All those were Asher's descendants, clan leaders, cho-
sen, very strong, leaders of leaders. And there were 26,000
men listed in their genealogy in the army.

Benyamin's descendants

8:1 Benyamin had sons: Bela, Ash-
bel, Ahrah, 2 Nohah, and the fifth,
Rafa.
3 Bela's sons were Adar, Gera, Avihud, 4 Avishua,
Na'aman, Ahoah, 5 Gera, Shefufan, and Huram.
6 One of Gera's sons was Ehud. His descendants were
leaders of their clans who lived in Geva city, but were
taken into exile to Manahat. 7 Ehud's sons were Na'aman,
Ahiyah, and Gera. Gera was the one who led them when
they moved to Manahat. He was the father of Uza and Ahi-
hud.
8 Another of Benyamin's descendants was Shaharayim,
who lived in the Moav (Moab) countryside. He divorced his
wives Hushim and Ba'ara, 9 and fathered sons with his wife
Hodesh: Yovav, Tsivya, Meysha, Malkam, 10 Ye'uts,
Shaveyah, and Mirmah. They all became leaders of their
clans. 11 (He'd fathered Avituv and Elpa'al by Hushim.)
12 Elpa'al's sons were Ever, Misham, Shemer (who built
Ono city, plus Lod and its towns),

Benyamin's descendants in Gat and Ayalon

13 plus Beriah and Shema, who
were leaders of their clans, who
lived in Ayalon city. They forced the
people who lived in Gat city to flee. 14–16 Beriah's sons
were Ahyo, Shashak, Yerimot, Zevadyah, Arad, Eder,
Mika'el (Michael), Yishpah, and Yoha.

Benyamin's descendants in Yerushalem

17–18 Elpa'al's other descendants
included Zevadyah, Meshulam,
Hizki, Hever, Yishmeray, Yizliah, and
Yovav.
19–21 Another of Benyamin's descendants was Shimei.
Shimei's descendants included Yakim, Zikri, Zavdi, Eli'ey-
nay, Tsiletay, Eliel, Adayah, Berayah, and Shimrat.
22–25 Shashak's sons were Yishpan, Ever, Eliel, Avdon,
Zikri, Hanan, Hananyah, Eylam, Antotiyah, Yifdeyah, and
Penuel.
26–27 Another of Benyamin's descendants was Yeroham,
whose sons were Shamsheray, Sheharyah, Atalyah
(Athaliah), Ya'areshyah, Eliyah (Elijah), and Zikri.
28 All those descendants of Elpa'al (Shaharayim's son)
were leaders of their clans according to their genealogies.
They all lived in Yerushalem (Jerusalem).

Benyamin's descendants in Giveon

29 Another of Benyamin's descen-
dants was Yeiel—he was a founder of
Giveon city. His wife was Ma'akah.
30 His sons, starting with the eldest, were Avdon, Tsur,
Kish, Ba'al, Nadav, 31 Gedor, Ahyo, and Zeker. 32 Miklot (an-
other of Yeiel's sons) was Shimeah's father. All those de-
scendants of Yeiel also lived in Yerushalem (Jerusalem)
near their relatives.

The descendants of King Sha'ul (Saul)

33 Ner was the father of Kish. Kish
was the father of King Sha'ul (Saul).
Sha'ul was the father of Yonatan (Jonathan), Malkishua,
Avinadav, and Eshba'al. 34 Yonatan's son was Meriv-Ba'al.
Meriv-Ba'al was the father of Mikah.
35 Mikah's sons were Piton, Melek, Ta'area, and Ahaz.
36 Ahaz was the father of Yeho'adah. Yeho'adah was the fa-
ther of Alemet, Azmavet, and Zimri. Zimri was the father
of Motsa. 37 Motsa was the father of Binea. Rafa was
Binea's son. Eleasah was Rafa's son. Atsel was Eleasah's
son.
38 Atsel had a total of six sons, named Azrikam, Bokru,
Yishmael (Ishmael), Shearyah, Ovadyah (Obadiah), and
Hanan. 39 Atsel had a brother, Eshek. Eshek's oldest son
was Ulam. His other sons were Ye'ush and Elifelet.
40 Ulam's sons were powerful warriors who were also
archers. Altogether they had 150 sons and grandsons.
All those were Benyamin's descendants.

Those who returned from captivity

9:1 So the genealogy of all Israelis
was listed—yes, written on the scroll
of Yisrael's (Israel's) kings.
Then Yehudah (Judah) was taken into exile to Bavel
(Babylon) because of their unfaithfulness. 2 The first to re-
turn and resettle their land and their cities were some

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priests, Levites, temple servants, and other Israelis.[20]
3 Some from the tribes of Yehudah, Benyamin, Efrayim
(Ephraim), and Menasheh (Manasseh) also returned and
lived in Yerushalem (Jerusalem), including the following:
4 Utay son of Amihud (Amihud was Omri's son, Omri was
Imri's son, Imri was Bani's son, Bani was a descendant of
Perets, Perets was Yehudah's son), 5 Asayah and his sons
(descendants of Shilon—Asayah was the oldest), 6 and
Ye'uel and 690 other relatives from Zerah's clan.
7 From Benyamin's descendants, Salu (who was Meshu-
lam's son, Meshulam was Hodavyah's son, Hodavyah was
Senuah's son), 8 Yivneyah (Yeroham's son), Elah (who was
Uzi's son, Uzi was Mikri's son), and Meshulam (who was
Shefatyah's son, Shefatyah was Re'uel's son, Re'uel was
Yivniyah's son).
9 In all, there were 956 of Benyamin's descendants living
in Yerushalem. All those above were leaders of their clans.
10 Some of the priests who returned to Yehudah (Judah)
were: Yedayah, Yehoyariv, Yakin, 11 Azaryah, the leading
official at the temple (Azaryah was Hilkiyah's son, Hilkiyah
was Meshulam's son, Meshulam was Tsadok's son, Tsadok
was Merayot's son, Merayot was Ahituv's son), 12 Adayah
(who was Yeroham's son, Yeroham was Pashhur's son,
Pashhur was Malkiyah's son), and Ma'asay (who was
Adiel's son, Adiel was Yahzerah's son, Yahzerah was
Meshulam's son, Meshulam was Meshilemit's son,
Meshilemit was Imer's son).
13 Altogether there were 1,760 priests who returned to
Yehudah. They were leaders of their clans, and they were
all capable and responsible to work in God's residence.

Levites who returned

14 From Levi's descendants who returned to Yehudah (Judah) there
were: Shemayah (who was Hashuv's son, Hashuv was
Azrikam's son, Azrikam was Hashavyah's son, Hashavyah
was a descendant of Levi's youngest son Merari), 15 Bak-
bakar, Heresh, Galal, Matanyah (who was Mika's son, Mika
was Zikri's son, Zikri was Asaf's son), 16 Ovadyah (Obadiah)
(who was Shemayah's son, Shemayah was Galal's son, Galal
was Yedutun's son), and Berekyah who lived in one of the
villages where the Netofat people lived (Berekyah was
Asa's son, Asa was Elkanah's son).
17 From Levi's descendants who returned to Yehudah and
who guarded the temple gates there were Shalum, Akuv,
Talmon, Ahiman, and some of their relatives. Shalum was
their leader. 18 Those descendents of Levi were gatekeep-
ers at the King's Gate on the east, and their descendants
still are, even to this day.
19 Shalum was Kore's son, Kore was Evyasaf's son, and
Evyasaf was Korah's son. Shalum and his relatives from his
clan (Korah's descendants) had the duty of being gatekeep-
ers, responsible for guarding the entrances to Yahweh's
temple, as their ancestors had done. 20 Previously Pinhas
(Eleazar's son) had supervised the gatekeepers. Yahweh
was with Pinhas.
21 Zekaryah (Zechariah) (Meshelemyah's son) was gate-
keeper of the entrance to the assembly tent. 22 Altogether,
there were 212 men chosen to guard the gates. The records
of the clans in their villages listed their names. King David
and the prophet Shmuel (Samuel) appointed them because
they were dependable. 23 They and their sons watched
over the gates of Yahweh's house, that is, the sacred tent,
as guards. 24 There were gatekeepers on each of the tem-
ple's four sides: east, west, north, and south. 25 Their rela-
tives in their villages would come in from time to time to
relieve them for seven days, 26 because the four leaders of
the gatekeepers were Levites, and they were also trusted to
supervise the rooms and the treasuries in God's residence.
27 They would spend the night around the temple while
they were in charge, and would open it with the key each
morning.
28 Some of them monitored the utensils used in the activ-
ities—counting them as they brought them out and when
they put them away again. 29 Others took care of the con-
tainers and utensils used in the sanctuary, along with the
fine flour, the wine and oil, and the frankincense and
spices. 30 Some of the priests mixed the fragrances and
spices.
31 There was a Levite named Matityah (Shalum's oldest
son, who was a descendant of Korah) whose official duty
was supervising the baking of the flat breads. 32 Some of
Kohat's descendants prepared the rows of bread to be laid
out on the sacred table every rest day.
33 Some of Levi's descendants were temple musicians and
singers. The leaders of those families stayed in the temple
accommodations. They didn't have other duties, because
they were expected to serve day and night. 34 Those were
the heads of the Levite families according to their genera-
tions, and they lived in Yerushalem (Jerusalem).

King Sha'ul's ancestors and descendants[21]

35 Another of Benyamin's descen-
dants was Yeiel. He was a founder of
Giveon city and lived there. His wife
was Ma'akah. 36 His oldest son was Avdon, and his other
sons were Tsur, Kish, Ba'al, Ner, Nadav, 37 Gedor, Ahyo,
Zekaryah (Zechariah), and Miklot. 38 Miklot was Shim'am's
father. They also lived near their relatives in Yerushalem
(Jerusalem).
39 Ner was the father of Kish. Kish was the father of King
Sha'ul (Saul). Sha'ul was the father of Yonatan (Jonathan),
Malkishua, Avinadav, and Eshba'al. 40 Yonatan's son was
Meriv-Ba'al. Meriv-Ba'al was the father of Mikah.
41 Mikah's sons were Piton, Melek, and Tahrea. 42 Ahaz was
the father of Yaerah. Yaerah was the father of Alemet, Az-
mavet, and Zimri. Zimri was the father of Motsa. 43 Motsa
was the father of Binea. Refayah was Binea's son. Eleasah
was Refayah's son. Atsel was Eleasah's son.
44 Atsel had six sons, named Azrikam, Bokru, Yishmael
(Ishmael), Shearyah, Ovadyah (Obadiah), and Hanan.

20 **RV 9:2-3 · Cross-ref.** Ezr 2:70; Neh 7:73.

21 **RV 9:35 · Parallel** 1 Chr. 8:29-38

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The death of King Sha'ul and his sons · Full kingdom[22]

10:1 Now the Pelishtim fought against Yisrael (Israel), and the Israeli men fled away from the Pelishtim, and many were killed on Mt. Gilboa. **2** Then the Pelishtim pursued Sha'ul (Saul) and his sons, and they killed his sons Yonatan (Jonathan), Avinadav, and Malkishua. **3** The battle against Sha'ul was very fierce, and then the archers spotted him and wounded him. **4** Then Sha'ul said to his equipment carrier, "Draw your sword and pierce me with it, so those uncircumcised Pelishtim can't come here and torture me." But his equipment carrier was very scared and wasn't willing to do it, so Sha'ul took his sword and fell onto it. **5** Then his equipment carrier, seeing that King Sha'ul had died, also fell on his sword and died. **6** So Sha'ul and his three sons died, thus ending his family's rule. **7** When all the Israelis living in the valley saw that the army had fled, and that Sha'ul and his sons were dead, they abandoned their cities and fled. Then the Pelishtim came, and they lived there instead.

8 The next day, when the Pelishtim came to strip the dead, they found Sha'ul and his sons' bodies on Mt. Gilboa. **9** They stripped him and carried away his head and his armour. Then they sent messengers all around the Pelishti regions to take the news to their idols and the people. **10** They put his armour in the temple of their gods, and they hung his head in their god Dagon's temple. **11** When everyone who lived back in Yavesh in the Gilead region heard about everything the Pelishtim had done to Sha'ul, **12** all the strong men took action and retrieved the corpses of Sha'ul and his sons, and brought them back to Yavesh. Then they buried them under the large tree in Yavesh, and they fasted for seven days. **13** So Sha'ul died because of his disobedience—when he was unfaithful to Yahweh by not following Yahweh's instructions,[23] and also because he consulted a medium for guidance[24] **14** instead of requesting Yahweh's advice. So Yahweh killed him and handed the kingdom over to Yishay's (Jesse's) son David.

David becomes king · Full kingdom[25]

11:1 Then all of Yisrael (Israel) assembled around David at Hevron, saying, "Look, we're your flesh and blood relatives. **2** In the recent past, even when Sha'ul (Saul) was king, *you* were the one who took Yisrael out and the one who brought us back in. Plus your god Yahweh told you, 'You yourself will shepherd my people, Yisrael, and you yourself will become the leader of my Israeli people.' " **3** So all the Israeli elders went to the king at Hevron, and David made a solemn agreement with them at Hevron in front of Yahweh. Then they anointed David as king over Yisrael in accordance with Yahweh's message that was given through the prophet Shmuel (Samuel).

4 Then David and all of Yisrael went to Yerushalem (Jerusalem) (Yerushalem, which was also known as Yevus because the Yevusim were living there).[26] **5** The inhabitants inside Yevus said to David, "You won't be entering this place." But David captured what became known as the Tsiyon (Zion) fortress, that is, the city of David. **6** He'd said, "The one who strikes down the Yevusim first will become my army commander." Tseruyah's son Yoav (Joab) went up over the wall first, and he became head of the army. **7** David started living in that fortress, so then they called it the city of David. **8** He built the city up all around, from the terrace to the surrounding walls, and Yoav restored the rest of the city. **9** So David became more powerful because Commander-in-chief Yahweh helped him.

David's powerful warriors · Full kingdom

10 The following were the leaders of David's powerful warriors who, together with all of Yisrael (Israel), strengthened his kingdom and established him as king, just as Yahweh had said. **11** So these are David's powerful warriors: Yashaveam (a Hakmoni and the leader of the thirty), who once used his spear against three hundred men in a single battle and killed them all. **12** Next was Eleazar (an Ahohi, son of Dodo) who was one of the top three powerful warriors. **13** He was with David at Pas-Damim when the Pelishtim had assembled there for battle near a part of the countryside where barley was growing. At first, the Israelis fled from the Pelishtim, **14** but then they took their stand in the middle of the barley and proceeded to defeat the Pelishtim as Yahweh saved them through a stunning victory.

15 Then three of that top thirty went down to David, near the rock at Adulam's cave. Meanwhile, Pelishtim had encamped in the Refaim Valley. **16** David was in that fortress then, and the Pelishti garrison was in Beyt-Lehem (Bethlehem), **17** and David was thirsty and asked, "Who'll get me water to drink from the well by the Beyt-Lehem gate?" **18** So those three broke through the Pelishti camp, and they drew water from the well at the Beyt-Lehem gate, and they brought it back to David. But David wasn't willing to drink it, and he poured it out on the ground as an offering to Yahweh. **19** "Far be it from me to drink this water in front of my god," he said. "Could I drink the blood of these men who risked their lives to bring it?" So he wasn't prepared to drink it. Those were some of the things those three powerful warriors did.

20 Yoav's (Joab's) brother Avishay was the head of a group of three. He'd killed three hundred people with his spear and had a reputation among the three.[27] **21** He was honoured more than the other two and became the leader of that second group of three, but didn't enter the first

22 RV 10:1 · Parallel 1 Sam. 31:1-13

23 RV 10:13 · Cross-ref. 1Sam 13:8-14; 15:1-24.

24 RV 10:13 · Cross-ref. Lev 19:31; 20:6; 1Sam 28:7-8.

25 RV 11:1 · Parallel 2 Sam. 5:1-10

26 RV 11:4 · Cross-ref. Josh 15:63; Jdg 1:21.

27 RV 11:20 · Note This seems unexpectedly similar to verse 11 and might possibly indicate some confusion in the early records.

Readers' Version

Three.

22 Yehoyada's son Benayah from Kavtse'el was a powerful
warrior who did amazing things. He struck down Ariel's
two sons from Moav (Moab). Another time, he climbed
down into a pit on a snowy day and killed the lion that was
trapped in the pit. 23 He also killed a huge Mitsri (Egyp-
tian) man—well over two metres tall. The Mitsri was carry-
ing a spear like a weaver's beam, but Benayah went down
to take him on with a staff. He forced the spear from the
Mitsri's grasp, and then killed him with it. 24 So that was
what Benayah (Yehoyada's son) did that gave him a repu-
tation among the three powerful warriors. 25 Actually, he
was honoured more than the Thirty, yet he didn't make it
to the first Three, but David appointed him to have author-
ity over his bodyguards.

26 These are the names of the powerful warriors: Asahel
(Yoav's brother), Elhanan (Dodo's son from Beyt-Lehem
(Bethlehem)), 27 Shamot (from Haror), Helets (from Pelon),
28 Ira (Ikesh's son from Tekoa), Aviezer (from Anatot),
29 Sibkay (from Hushah), Ilay (from Ahoh), 30 Maharay
(from Netofah), Heled (Ba'anah's son from Netofah), 31 Itay
(Rivay's son from Giveah, which belonged to Benyamin's
descendants), Benayah (from Pireaton), 32 Huray (from the
valleys near Mt. Ga'ash), Aviel (from Aravah), 33 Azmavet
(from Baharum), Elyahba (from Shaalvon), 34 Hashem's
sons (from Gizon), Yonatan (Jonathan) (Shageh's son from
Harar), 35 Ahiam (Sakar's son from Harar), Elifal (Ur's son),
36 Hefer (from Mekerat), Ahiyah (from Pelon), 37 Hetsro
(from Karmel), Na'aray (Ezbay's son), 38 Yoel (Joel) (Natan's
(Nathan's) brother), Mivhar (Hagri's son), 39 Tselek (the
Amoni), Naharay (from Be'erot, armour bearer for
Tseruyah's son Yoav (Joab)), 40 Ira (the Yitri), Garev (the
Yitri), 41 Uriyah (Bat-Sheva's (Bathsheba's) husband the
Hiti), Zavad (Ahlay's son), 42 Adina (Shiza's son from the
tribe of Re'uven, a leader from that tribe who had thirty
soldiers with him), 43 Hanan (Ma'akah's son), Yoshafat
(from Mithna), 44 Uziya (from Ashterat), Shama and Yeiel
(Hotam's sons from Aroer), 45 Yedieael (Shimri's son) and
his brother Yoha (from Tiz), 46 Eliel (from Mahavah),
Yerivay and Yoshavyah (Elna'am's sons), Yitmah (from
Moav (Moab)), 47 Eliel and Oved, and Ya'asiyel (from Tso-
vah).

The heroes accompanied to David · Full kingdom

12:1 These were the men who
joined David in Tsiklag, when he was
banished from Kish's son Sha'ul's
(Saul's) presence. (They were among the warriors who as-
sisted David in battle 2 armed with bows. Some used slings
right-handed and some left-handed, as well as shooting ar-
rows with a bow. They were from the Benyamin tribe,
Sha'ul's relatives.) 3 Their leader was Ahiezer, then next
was Yoash, both Shema'ah's sons from Giveah city. Others
were: Yeziel and Pelet (Azmavet's sons), Berakah, Yehu
(Jehu) (from Anatot city), 4 Yishmaeyah (from Giveon city,
who was the leader of the thirty greatest warriors), Yir-
miyah (Jeremiah), Yahaziel, Yohanan, Yozavad (from Ged-
erah city), 5 Eleuzay, Yerimot, Be'alyah, Shemaryah, She-
fatyah (from Haruf city), 6 Elkanah, Yishiyah, Azarel,
Yoezer, and Yashaveam (all Korah's descendants), 7 and
Yoelah and Zevadyah (Yeroham's sons, from Gedor city).

8 Some Gadim joined David at the wilderness fortress.
They were very strong army warriors, ready for battle with
shields and spears. Their faces were fierce like lions, but
they could run across the hills like gazelles. 9 Their leader
was Ezer, then Ovadyah (Obadiah), then Eliav. 10 Next was
Mishmanah, then Yirmiyah, 11 Atay, Eliel, 12 Yohanan,
Elzavad, 13 another Yirmiyah, then the eleventh was Mak-
banay.

14 Those men from the Gad tribe were army lead-
ers—each leading somewhere between a hundred and a
thousand men. 15 They crossed to the west side of the
Yarden (Jordan) River during the spring, at the time of the
year when the river floods. They drove out all the people
who lived in the valleys on both sides of the river.

16 Some other men from the tribes of Benyamin and
Yehudah (Judah) also went to David in his fortress. 17 David
went out of the cave to meet them, and he told them: "If
you've come to me in peace, to help me, then I'll be happy
to cooperate with you men. But if you men plan to betray
me to my enemies even though I've done you no harm,
may the god of our ancestors see your motives and judge."

18 Then the spirit empowered Amasay, the head of the
thirty, and he said: "To you, David, and with you, son of
Yishay (Jesse): peace. Peace to you and peace to the one
who helps you, because your god has helped you." And
David received them and appointed them as the heads of
the troop.

19 Some men from Menasheh (Manasseh) joined David
when he accompanied the Pelishtim to battle against King
Sha'ul (Saul). (But David and his men didn't help the Pel-
ishtim, because the Pelishtim' governors were advised to
send them away, as there was a worry that David would
feel loyal to his former master, and hence turn on them.)
20 As David was going to Tsiklag, the following men from
Menasheh joined him: Adnah, Yozavad, Yedieael, Mika'el
(Michael), another Yozavad, Elihu, and Tsiletay—the cap-
tains of units of thousands from Menasheh. 21 They helped
David stand against bands of raiders, because they were all
powerful warriors and military leaders. 22 Every day more
men joined David to help him, until his army became very
large, like the Israeli people group itself.

23 The following are the numbers of the leaders of those
equipped for war. They came to David at Hevron to help
him obtain Sha'ul's kingdom as Yahweh had promised.

24 From Yehudah (Judah): 6,800 warriors ready for battle
with shields and spears.

25 From Shim'on (Simeon): 7,100 powerful warriors ready
for battle.

26 From Levi: 4,600.

27 Yehoyada (a leader descended from Aharon (Aaron))
brought 3,700 with him.

28 Tsadok, a strong young man, brought twenty-two lead-
ers from his clan.

29 From Benyamin (Sha'ul's (Saul's) tribe): 3,000 (most of
whom had previously served King Sha'ul).

Readers' Version

30 From Efrayim (Ephraim): 20,800 powerful warriors
who were admired within their own clans.
31 From the half-tribe of Menasheh (Manasseh): 18,000
who were known by name came to make David king.
32 From Yisakar (Issachar): 200 leaders (with a good understanding of the times and the right thing to do) along
with their relatives that they commanded.
33 From Zevulun: 50,000 experienced warriors with each
kind of weapon, and stoic in attitude, yet loyal.
34 From Naftali (Naphtali): 1,000 officers, along with
37,000 men carrying shields and spears.
35 From Dan: 28,600 men prepared for battle.
36 From Asher: 40,000 warriors prepared for battle.
37 From Re'uven, Gad, and the Menasheh (Manasseh)
half-tribe across the Yarden (Jordan) river: 120,000 men
armed with all kinds of weapons.
38 All those enthusiastic and capable warriors came to
Hevron to make David king over all of Yisrael (Israel). The
rest of Yisrael was also united in wanting to make David
king. 39 They were there with David three days, eating and
drinking, because their families had sent provisions with
them. 40 Also, people who lived near that area (even as far
as the tribal areas belonging to Yisakar (Issachar), Zevulun,
and Naftali (Naphtali)) were bringing bread on donkeys
and camels, and on mules and on oxen: plentiful supplies
of flour, fig cakes, raisin cakes, wine, and oil, as well as
oxen and sheep, because Yisrael was celebrating.

Moving the box containing the agreement · Full kingdom[28]

13:1 One day David consulted with
all his leaders—the commanders of
thousands and of hundreds. 2 David
said to the whole Israeli assembly, "If
it sounds good to you, and to our god Yahweh, let's spread
out to all our different regions to recruit our relatives,
along with the priests and the Levites in the cities among
their pasturelands, so they can join us. 3 And let's return
our god's box back here, because we didn't use it to ask
God for guidance in Sha'ul's (Saul's) time." 4 All the assembled people agreed because everyone could see that it was
the right thing to do.
5 So David assembled all of Yisrael (Israel), from everywhere from the Shihor river down in Mitsrayim (Egypt) to
as far north as Levo-Hamat, to bring in God's box from
Kiryat-Yearim.[29] 6 Then David and all of Yisrael went to
Kiryat-Yearim (also known as Ba'alah, in Yehudah (Judah)),
to bring up from there the box of God Yahweh who sits
over the winged creatures.[30] The box is used when calling
his name to request help. 7 They transported God's box on
a new cart from Avinadav's house, and Uza and Ahyo were
leading the cart, 8 and David and all of Yisrael were celebrating in front of God with all their energy, with songs,
and with lyres, harps, tambourines, cymbals, and trumpets.
9 However, just as they were passing Kidon's threshing
floor, the oxen stumbled and Uza reached out to steady the
box. 10 That made Yahweh very angry with Uza, and he
struck him down because he'd reached out to touch the
box, and he died right there in front of God. 11 That in turn
made David angry because Yahweh had burst out against
Uza, and he named that place Perets-Uza (which means
'outburst against Uza'), which it's still called, to this day.
12 David was afraid of God that day and asked himself,
"How can I possibly bring God's box to where I am in
Yerushalem (Jerusalem)?" 13 So David gave up on bringing
the box to where he was in the city of David, and instead
he took it into the nearby house belonging to Oved-Edom
the Giti. 14 So God's box stayed at Oved-Edom's house for
three months, and Yahweh blessed Oved-Edom's home and
everything that belonged to him.[31]

David 'expansion' in Yerushalem · Full kingdom[32]

14:1 One day King Huram from Tsor
(Tyre) sent messengers to David,
along with cedar timber and stone
masons and carpenters to build a house for him. 2 By then
David had realised that Yahweh had established him as
king over Yisrael (Israel)—that his kingdom was being
made more prominent for the sake of Yahweh's people Yisrael.
3 Then David took more wives in Yerushalem (Jerusalem)
and he fathered more sons and daughters. 4 These are his
children who were born there in Yerushalem: Shamua,
Shovav, Natan (Nathan), Shelomoh (Solomon), 5 Yavehar,
Elishua, Elifelet, 6 Nogah, Nefeg, Yafia, 7 Elishama,
Be'elyada, and Elifelet.

The defeat of the Pelishtim · Full kingdom[33]

8 When the Pelishtim heard that
David had been anointed as king
over all of Yisrael (Israel), the entire
Pelishti army went up into the hill country to eliminate
him. David got this news and took his army out to meet
them. 9 Meanwhile, the Pelishtim went and raided the Refaim valley, 10 and David asked God, "Should I take on the
Pelishtim, and will you give me victory over them?"
"Go ahead," Yahweh answered, "and I'll enable you to defeat them."
11 Then they[34] went up to what's now called Ba'al-Peratsim, and David defeated them down there. David said, "God
has used me to break through my enemies like a flooded
river breaking a dam." Therefore they named that place
Ba'al-Peratsim (which means 'the master bursts through').
12 The Pelishtim abandoned their idols as they fled, and

28 **RV 13:1 · Parallel** 2 Sam. 6:1-11
29 **RV 13:5 · Cross-ref.** 1Sam 7:1-2.
30 **RV 13:6 · Cross-ref.** Exo 25:22.
31 **RV 13:14 · Cross-ref.** 1Ch 26:4-5.
32 **RV 14:1 · Parallel** 2 Sam. 2:11-16
33 **RV 14:8 · Parallel** 2 Sam. 5:17-25
34 **RV 14:11 · Note** It's not clear who's being referred to here.

Readers' Version

David ordered them to be burnt.

13 But soon the Pelishtim raided the valley again, 14 and David asked God's advice again. "Don't go uphill after them," God said, "but circle around them and confront them in front of the balsam trees. 15 When you hear the sound of the marching in the tops of the balsam trees, that's when you should attack, because God will have gone out ahead of you to strike down the Pelishti army." 16 So David did just as God had told him, and he attacked the Pelishtim from Giveon all the way to Gezer. 17 So David's reputation spread everywhere, and Yahweh caused the other nations to be afraid of him.

Moving the box containing the agreement · Full kingdom

15:1 David constructed houses for his wives in the city of David. He also prepared a place for God's sacred box and erected a tent for it. 2 Then David ordered, "Only the Levites are allowed to carry God's box, because Yahweh chose them to carry the box and to minister for him forever."[35] 3 David assembled all of Yisrael (Israel) in Yerushalem (Jerusalem) to bring Yahweh's box uphill there to the place that he'd prepared for it. 4 Then he summoned Aharon's (Aaron's) descendants and these Levites:

5 From Kohat's descendants (Levi's second son): Uriel the leader and 120 of his relatives.

6 From Merari's descendants (Levi's third son): Asayah the leader and 220 of his relatives.

7 From Gereshon's descendants (Levi's eldest son): Yoel (Joel) the leader and 130 of his relatives.

8 From Elitsafan's descendants: Shemayah the leader and 200 of his relatives.

9 From Hevron's descendants: Eliel the leader and eighty of his relatives.

10 From Uziel's descendants: Aminadav the leader and 112 of his relatives.

11 David summoned the priests Tsadok and Evyatar and these Levites: Uriel, Asayah, Yoel, Shemayah, Eliel, and Aminadav. 12 He told them, "You are the heads of the Levite clans. Consecrate yourselves, you and your relatives, and bring Yisrael's god Yahweh's box up to where I've prepared a place for it. 13 The first time we tried, it wasn't you Levites, so our god Yahweh burst out against us because we hadn't requested his instruction."

14 So the priests and the Levites consecrated themselves to bring up Yisrael's (Israel's) god Yahweh's sacred box. 15 Then, following Yahweh's instructions as given to Mosheh (Moses), Levi's descendants carried God's sacred box with its poles on their shoulders.[36]

16 Meanwhile, David instructed the Levite leaders to assign their brothers as the singers, with accompanying instruments—harps, lyres, and cymbals—playing to raise a sound of celebration. 17 The Levites assigned Yoel's son Heyman and his relative Asaf (son of Berekyah) and Eytan (Kushayah's son, a descendant of Merari), 18 along with their Levite cousins: Zekaryah (Zechariah), Ben, Ya'aziel, Shemiramot, Yehiel, Uni, Eliav, Benayah, Ma'aseyah, Matityah, Elifelehu, Mikneyah, and two of the temple gatekeepers, Oved-Edom and Yeiel. 19 Heyman, Asaf, and Eytan sang and also played bronze cymbals. 20 Zekaryah, Aziel, Shemiramot, Yehiel, Uni, Eliav, Ma'aseyah, and Benayah played harps in a certain musical style. 21 Matityah, Elifelehu, Mikneyah, Oved-Edom, Yeiel, and Azazyah played lyres in a different musical style.

22 Kenanyah, the leader of the musical Levites, directed the singing because he was very capable. 23 Berekyah and Elkanah were two of the men who guarded the sacred box. 24 The priests Shevanyah, Yoshafat, Netanel, Amasay, Zekaryah, Benayah, and Eliezer were the ones who blew trumpets in front of God's sacred box. Oved-Edom and Yehiyah also guarded the sacred box.

25 So David, the Israeli elders, and the top army commanders went to get the box containing Yahweh's agreement from Oved-Edom's house with much celebration. 26 Indeed, God helped the Levites carrying the box containing Yahweh's agreement, and they slaughtered seven bulls and seven rams. 27 David was wearing a fine-linen robe, and so were all the Levites carrying the box, and the singers, and the choir director Kenanyah. In addition, David wore a linen chestpiece. 28 So all of Yisrael (Israel) brought the box containing Yahweh's agreement up the hill with happy shouting, and with a sound of a ram's horn, and with trumpets and cymbals, along with the sound of harps and lyres.

29 As the box containing Yahweh's agreement was being brought inside the city of David, Mikal (Sha'ul's (Saul's) daughter) looked out the window and saw her husband, King David, dancing and celebrating, and she secretly despised him.

The sacred box is placed in the tent · Full kingdom

16:1 Then they brought in God's box and put it in the middle of the tent that David had erected for it, and they offered burnt offerings and peace offerings in front of God. 2 When David finished presenting the burnt offering and the peace offerings, he blessed the people in Yahweh's name. 3 Then he distributed a loaf of bread, a date cake, and a raisin cake to each man and woman in Yisrael (Israel).

4 Then David appointed some Levites to minister in front of Yahweh's box and to commemorate and to thank and to praise Yisrael's god Yahweh. 5 Asaf was their leader, with Zekaryah (Zechariah) as his assistant. The other Levites who helped were Yeiel, Shemiramot, Yehiel, Matityah, Eliav, Benayah, Oved-Edom, and Yeiel. They played harps and lyres, and Asaf played cymbals. 6 Benayah and Yahaziel the priests regularly blew trumpets in front of the box containing God's agreement.

35 **RV 15:2 · Cross-ref.** Deu 10:8.

36 **RV 15:15 · Cross-ref.** Exo 25:14.

Readers' Version

A praise song · Full kingdom[37]

7 On that day David first gave Asaf
and his helpers this song to praise
Yahweh:
8 Give thanks to Yahweh and use his name when calling
out for help.
→Tell all the other nations about what he's done for you
Israelis.
9 Sing to him and make music to him.
→Tell everyone about all the wonderful things that he's
done.
10 Boast about his untarnished reputation.
→Those who follow Yahweh should celebrate.
11 Ask Yahweh to help you and give you his strength.
Constantly ask for his direction.
12 Remember the wonderful things that he's done—
his miracles and how he punished those who deserved it.
13 You descendants of his servant Yisrael (Israel),
you descendants of Ya'akov (Jacob), the one who he
chose,
14 he is our god, Yahweh.
He judges the entire world.
15 Remember his agreement forever—
the instructions that he gave to a thousand generations,
16 the agreement that he made with Avraham,[38]
and his promise to Yitshak (Isaac).[39]
17 He established it as a law for Ya'akov (Jacob)[40]—
as an eternal agreement for Yisrael (Israel),
18 saying, "I'll give the Kena'an (Canaan) region to you—
your portion that will then be your inheritance."
19 When your ancestors were still a small group,
insignificant, and strangers in the land,
20 and they wandered back and forth from nation to na-
tion,
and from one kingdom to another,
21 God didn't permit anyone to oppress them,
and he rebuked kings on their behalf:[41]
22 "Don't attack my chosen people,
and don't harm my prophets."
23 Sing to Yahweh everybody.
→Every day tell others that he's saved us.
24 Tell the other nations about his power.
Tell all the people groups about the wonderful things
he's done,
25 because Yahweh is great and deserves a lot of praise,
and he should be revered more than any other god.
26 All those gods of the other people groups are worth-
less,
^but it was Yahweh who created the heavens.
27 His presence emanates splendour and grandeur,
and strength and happiness radiate from his place.
28 You people in nations all over the world, praise Yah-
weh—
praise him for his splendour and his strength.
29 Praise Yahweh for his great reputation.
Bring an offering and come into his presence.
Worship Yahweh in his splendour and purity.
30 Let the entire planet tremble if he comes.
The world is firmly established—it can't be shaken
around.
31 Let the heavens be glad, and let the earth shout in cel-
ebration,
and let people in all the nations say, "Yahweh is king."
32 Let the oceans roar along with all the creatures in
them.
Let the countryside celebrate along with all the creatures
that live there.
33 Then the trees in the forests should shout happily
when Yahweh comes,
because he is coming to judge the world.
34 Give thanks to Yahweh, because he's good,
because his loyal commitment lasts forever.[42]
35 Then say, "Rescue us, God who's our saviour,
and bring us together and save us from attacks by other
nations,
so that we'll thank you for your untarnished reputation,
and boast about your praiseworthy actions."
36 Blessed be Yisrael's (Israel's) god Yahweh,
in eternity past and eternity to come.
And all the people said, "Amen" and praised Yahweh.

Worshipping in Yerushalem · Full kingdom

37 Then David went away from
where Yahweh's box had been
placed. Asaf and his brothers were
left to minister in front of the box continually—in the ap-
propriate way each day depending on the occasion—
38 along with Oved-Edom and sixty-eight relatives.
Oved-Edom (Yedutun's son) and Hosah were gatekeepers.
39 Also, Tsadok the priest and his relatives the priests
were at the front of Yahweh's tabernacle at the high place,
which was in Giveon, 40 to continually present burnt offer-
ings to Yahweh on the altar for burnt offerings, morning
and evening, following all the instructions Yahweh had
given Yisrael (Israel) , which had been written down.
41 With them were Heyman and Yedutun and the rest of
those chosen, who were designated by name to thank Yah-
weh because his loyal commitment lasts forever. 42 Hey-
man and Yedutun had brought trumpets and cymbals to
accompany the songs for God, and Yedutun's sons at the
gate joined in also.
43 Then all the people left and went home, and David also

37 **RV 16:7 · Parallel** Psa. 105:1-15; 96:1-3; 106:1,47-48
38 **RV 16:16 · Cross-ref.** Gen 12:7.
39 **RV 16:16 · Cross-ref.** Gen 26:3.
40 **RV 16:17-18 · Cross-ref.** Gen 28:13.
41 **RV 16:21-22 · Cross-ref.** Gen 20:3-7.
42 **RV 16:34 · Cross-ref.** 2Ch 5:13; 7:3; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; 136:1; Jer 33:11.

Readers' Version

returned home to bless his household.[43]

Natan's message for David · Full kingdom[44]

17:1 After a while, when David was living in his house, he said to the prophet Natan (Nathan), "Look, here I am living in a palace made of cedar, but the box containing Yahweh's agreement is kept in a tent." **2** "Go and do what you're planning," Natan replied, "because God is with you."

3 But that night God spoke to Natan, **4** "Go and tell my servant David that Yahweh says this: You yourself won't be the one to build a residence for me to live in, **5** because I haven't lived in a building from the day that I brought Yisrael (Israel) out of Mitsrayim (Egypt) until today—I've moved from place to place and tent to tent. **6** As I travelled with all the Israelis, did I ever complain to any of Yisrael's leaders who I'd commanded to shepherd my people, and ask them, 'Why haven't you people built a house out of cedar for me?' "

7 "So now you should tell my servant David that Commander-in-chief Yahweh says this: I myself took you from the pasture, from behind the sheep, to be a leader over my people, Yisrael. **8** I've always been with you wherever you've gone, and I've defeated all your enemies who were attacking you, and I'll make you famous like some of the greatest people in the world. **9** I'll choose a place for my people, Yisrael, and I'll plant them, and they'll settle in that place and not need to be fearful again. Violent groups won't continue to trouble them like they did in the past, **10** ever since I first put heroes and leaders over my people, Yisrael. Then I'll humble all your enemies. In addition, I declare to you that Yahweh will build a dynasty for you. **11** When your time on earth is up, and it's time to join your deceased ancestors, then I'll raise up one of your sons and establish his kingdom. **12** He'll be the one to build a temple for me and establish a dynasty that will last forever. **13** I myself will be a father to him, and he'll be a son to me,[45] and I won't cease my loyal commitment to him like I ended it with your predecessor. **14** I'll confirm his rule over my temple and my kingdom forever, and his ruling dynasty will last forever."

15 So Natan (Nathan) passed all of that on to David.

David praises Yahweh · Full kingdom[46]

16 Then king David went in and sat in front of Yahweh, and asked, "Who am I, Yahweh God, and what is my family, that you've brought me to this point? **17** This was such a small thing in your eyes, God, and you've spoken about the future of your servant's family, and you've blessed me more than I deserve, Yahweh God. **18** What more can I, David, say to you about how you've honoured your servant? You certainly know me well. **19** Yahweh, you've done all these great things for the sake of your servant, and done just what you wanted in order to reveal your greatness. **20** Yahweh, there's no one else like you, and no god except you, as we've all heard for ourselves. **21** There's no other country like your people, Yisrael (Israel)—the only nation in the world where you, God, rescued the people in order to make them your own. That made you famous, and also feared, as you drove the people groups out ahead of your people who you ransomed out of Mitsrayim (Egypt). **22** You took your people, Yisrael, to be your people forever, and you, Yahweh, became our god.

23 "And now, Yahweh, may what you said about your servant and his family be confirmed forever, and come to pass just like you've said. **24** May your reputation be established and increase forever, as people say, 'Commander-in-chief Yahweh, Yisrael's god, is god over Yisrael.' And your servant David's family has been established as you've watched, **25** because you, God, have revealed to your servant that you'll give me a dynasty. That's why I'm brave enough to pray to you. **26** Yes, Yahweh, you are God and you've promised these good things to me, your servant. **27** And you've now decided to bless your servant's family to be in front of you forever, because you, Yahweh, have blessed us, and so we'll be blessed forever.

David's victories · Full kingdom[47]

18:1 Sometime afterwards, David attacked and defeated the Pelishtim, subduing them, and he captured the Pelishti city of Gat and its surrounding villages. **2** Then he attacked and defeated Moav (Moab), and the Moavim became servants to David—taking him regular tribute.

3 Next David attacked and defeated King Hadadezer of Tsovah-Hamat, when that king had tried enforce his control at the Perat (Euphrates) River. **4** David captured 1,000 chariots, 7,000 horsemen, and 20,000 foot-soldiers from him. And David hamstrung all but one hundred of the chariot horses.

5 When the Arameans (or, Aramim (Syrians)) came from Damesek (Damascus) to help King Hadadezer, David killed 22,000 of them. **6** Then David established forces in the Aramean town of Damesek, and the Arameans became servants to David, taking him regular tribute. So Yahweh helped David wherever he went. **7** David took the gold shields that were used by Hadadezer's servants and brought them to Yerushalem (Jerusalem). **8** He also took a lot of bronze from Hadadezer's cities of Tivhat and Kun. (Later, Shelomoh (Solomon) used it to make the huge bronze basin called 'the sea', along with its pillars and other bronze items.)[48]

9 When King Toeu from Hamat heard that David had defeated King Hadadezer's entire army from Tsovah, **10** he

43 RV 16:43 · Cross-ref. 2Sam 6:19-20.

44 RV 17:1 · Parallel 2 Sam. 7:1-17

45 RV 17:13 · Cross-ref. 2Cor 6:18; Heb 1:5.

46 RV 17:16 · Parallel 2 Sam. 7:18-29

47 RV 18:1 · Parallel 2 Sam. 8:1-18

48 RV 18:8 · Cross-ref. 1Ki 7:40-47; 2Ch 4:11-18.

Readers' Version

sent his son Hadoram to King David carrying various items of gold, silver, and bronze. Hadoram went to ask David for peace and to bless him because he'd fought against Hadadezer and struck him down, because Toeu had also been at war with Hadadezer. **11** King David set that apart as holy to Yahweh, along with the gold and silver that he'd brought back from other nations: from Edom, from Moav (Moab), from the Amonim, from the Pelishtim, and from the Amalekim.

12 Avishay (whose mother was Tseruyah) defeated Edom in the Salt Valley, killing eighteen thousand of them.[49] **13** Then David stationed garrisons in Edom, and all of Edom became his servants. And Yahweh saved David wherever he went.

14 So David ruled over all of Yisrael (Israel) and administered justice and did what was right for all his people. **15** Tseruyah's son Yoav (Joab) led the army, and Ahilud's son Yehoshafat (Jehoshaphat) was the record keeper. **16** Ahituv's son Tsadok and Evyatar's son Ahimelek were priests, and Shavsha was the secretary. **17** Yehoyada's son Benayah supervised the Keretim and Peletim who were David's bodyguards, and David's sons were his leading officials.

The defeat of the Amonim and Arameans · Full kingdom[50]

19:1 Some time later, the Amoni King Nahash died and his son Hanun became their king, **2** and David said, "I'll show loyal commitment to Nahash's son Hanun, because his father was good to me." So David sent messengers to comfort him concerning his father's death. However, when David's servants entered Amoni territory to comfort Hanun, **3** the Amoni leaders asked their new king, "Do you think that David's really sending comforters to honour your father? Wouldn't it be more likely that he sent his servants to explore and spy out the land in order to overthrow you?" **4** So King Hanun took David's servants and had their beards shaved off, plus he cut off the bottom half of their robes to expose their buttocks, and then he sent them home. **5** Some people quickly informed David what had happened, so he sent messengers to meet the men (because they were very much humiliated) and to tell them, "Stay there in Yeriho (Jericho) until your beards grow out, then return here."

6 By then, the Amonim realised that they'd greatly insulted King David, so King Hanun and the Amonim sent thirty tonnes of silver to hire chariots and horsemen from Aram-Naharayim, Aram-Ma'akah, and Tsovah. **7** They hired 32,000 chariots, as well as the king of Ma'akah and his army. They all came and set up their camps near Meydeva, plus they were joined by the Amonim themselves coming out of their cities ready for battle.

8 When David heard about that, he sent Yoav (Joab) with the entire army. **9** Then the Amonim marched out and deployed ready for battle at the entrance to their city, while the kings who'd come were over in the countryside with their men.

10 Yoav quickly realised that he'd have to fight on two fronts, so he chose Yisrael's (Israel's) best warriors and sent them out to face the Arameans (Syrians), **11** while he sent the remaining men (under the control of his older brother Avishay) out against the Amonim. **12** Yoav told them, "If the Arameans are too strong for me, then you can come to rescue me. But if the Amonim start to gain on you, then I'll come to rescue you. **13** We must be strong and fight hard to defend our people and our cities that belong to our god. Yahweh will do what he considers to be good."

14 So Yoav advanced his troops to attack the Arameans, but the Arameans fled away from them. **15** When the Amonim saw that the Arameans had fled, they also fled from Avishay and withdrew into the city, so Yoav went back to Yerushalem (Jerusalem).

16 When the Arameans saw that they were defeated by Yisrael, they sent messengers to bring more Arameans from across the Perat (Euphrates) river, led by Shofak, the commander of Hadadezer's army. **17** When that was reported to David, he gathered all of Yisrael and crossed the Yarden (Jordan). They positioned themselves against the Arameans, who then fought against them. **18** But the Arameans fled away from the Israelis, and David killed seven thousand chariot drivers and forty thousand men on foot, as well as killing Shofak, their army commander. **19** When Hadadezer's servants saw that Yisrael had defeated them, they made peace with David and became his subjects, so Aram (Syria) wasn't willing to help the Amonim militarily any more.

David captures Rabah · Full kingdom[51]

20:1 Then, in the spring, when kings often march out to war, Yoav (Joab) led the army out for war, and he devastated the Amonim' land. Then he reached the capital, Rabah, and he besieged it while David stayed in Yerushalem (Jerusalem).[52] Yoav defeated Rabah and demolished the city. **2** Then David took their king's crown off his head—it was gold with a valuable gemstone set in it, and weighed thirty kilograms. He put the crown on his own head, plus he took a very large amount of plunder out of the city. **3** Then they took all the people out of the city and forced them to work with saws, iron picks, and axes. David did that to the people from all the Amoni cities, then he returned to Yerushalem with his army.

Battles against Gitim · Full kingdom[53]

4 Some time later, war broke out with the Pelishtim at Gezer, then Sibkay the Hushati struck down Sipay, from the descendants of the Refaim, and they were

49 RV 18:12 · Cross-ref. Psa 60 header.

50 RV 19:1 · Parallel 2 Sam. 10:1-19

51 RV 20:1 · Parallel 2 Sam. 12:26-31

52 RV 20:1 · Cross-ref. 2Sam 11:1.

53 RV 20:4 · Parallel 2 Sam. 21:15-22

Readers' Version

subdued.

5 Then there was another battle with the Pelishtim, and
Yair's son Elhanan killed Lahmi the brother of Galyat (Go-
liath)[54] the Giti (that is, from Gat), even though his spear
shaft was as thick as the beam of a weaver's loom. 6 There
was also war at Gat, where there was a very tall man with
six fingers on each hand and six toes on each foot, who
was also a descendant of Rafa. 7 When he insulted Yisrael
(Israel), Shimea's son Yonatan (Jonathan) killed him.
(Shimea was one of David's older brothers.)

8 Those were the descendants of Rafa from Gat who were
killed by David and his men.

David orders a census · Full kingdom[55] · Yoav doesn't want to do the census

21:1 Then a trouble-maker worked
against Yisrael (Israel) by encourag-
ing David to take a census of Yisrael,
2 so David ordered Yoav (Joab) and
the other officials, "Go and count
Yisrael from Be'er-Sheva (Beersheba) in the south to all
the way as far north as Dan, then come and tell me, so that
I'll know how many warriors I have."

3 "My master, the king, may Yahweh multiply his people
one hundred times over. Aren't they all your servants?"
Yoav diplomatically queried, "So why does my master
want to do this? Why should he bring judgement on Yis-
rael?" 4 But the king insisted, so Yoav was forced to go and
gather statistics on the entire country. Then he returned
to Yerushalem (Jerusalem) 5 and reported the numbers to
David. Yisrael had 1.1 million sword-wielding men, and
Yehudah (Judah) had 470 thousand. 6 However, Yoav had
intentionally not counted the tribes of Levi and Benyamin,
because he was horrified by the king's command.

Punishment for the census

7 God was displeased by what
David had ordered, and he punished
Yisrael (Israel), 8 and David said to God, "I've disobeyed
you badly by doing that. Please forgive your servant for his
disobedience, because I've been very stupid."

9 Then Yahweh told David's prophet Gad, 10 "Go and tell
David that Yahweh says this: I'll give you three op-
tions—choose one of them and that's what I'll do to you."

11 So Gad went to David and told him, "Yahweh says that
you must choose one of these punishments: 12 either three
years of famine, or three months of being overcome by
your enemies' armies, or three days of Yahweh's 'sword' of
pestilence in the country and Yahweh's messenger bring-
ing destruction across all of Yisrael's territory. So now, tell
me what answer I should take back to the one who sent
me."

13 "Oh, that's very distressing," David replied to Gad, "but
please don't let me fall into my enemies' hands. Yahweh is
very merciful, so please let him be the one to punish me
directly."

14 So Yahweh sent a disease throughout Yisrael, and sev-
enty thousand Israeli men died. 15 Then God sent a mes-
senger to destroy Yerushalem (Jerusalem), and while the
disease was still spreading, Yahweh looked down and re-
lented about the tragedy, and he told the destroying mes-
senger, "Enough! Now stop what you're doing." Now Yah-
weh's messenger happened to be standing at the threshing
floor belonging to Ornan the Yevusi.

16 As David looked up, he saw Yahweh's messenger stand-
ing between the earth and the heavens, holding his sword
stretched out over Yerushalem. Then David and the elders,
who were all dressed in sackcloth, fell to their knees and
bowed their faces to the ground. 17 Then David asked God,
"Wasn't it me myself who said to count the people? It's me
who disobeyed and clearly did what was wrong, but these
sheep, what have they done? Yahweh my god, please direct
your punishment against me and my extended family, but
don't continue this deadly disease on your people."

18 Then Yahweh's messenger told Gad to tell David that
he should build an altar to Yahweh at Ornan the Yevusi's
threshing floor. 19 So David went up to that place when he
heard Gad's message that was delivered in Yahweh's name.
20 Meanwhile, Ornan was threshing wheat, and he turned
and saw Yahweh's messenger, and he and his four sons
who were with him quickly hid behind something.
21 When David arrived there, Ornan saw him and left the
threshing floor and knelt in front of David, bowing his face
to the ground. 22 Then David asked Ornan, "Give me this
place with its threshing floor, and I'll build an altar to Yah-
weh on it. Sell it to me at the full price, so the deadly dis-
ease affecting the people will be stopped."

23 "My master the king, take anything you want," Ornan
replied. "Listen, I'll donate the cattle for the burnt offer-
ings, and the threshing sledges for firewood, and the
wheat for the offering—all at no charge."

24 "No, I'll most definitely pay the full price," King David
responded. "I couldn't offer a burnt offering to Yahweh if
it hadn't cost me anything." 25 So David paid Ornan six
hundred gold pieces for his place, 26 and he built an altar
to Yahweh there and offered burnt offerings and peace of-
ferings on it. He called to Yahweh, and Yahweh answered
him with fire from the heavens on that altar with the
burnt offering.

27 Then Yahweh spoke to his messenger, who then re-
turned his sword to his sheath.

The location for the future temple · Full kingdom

28 When David saw that Yahweh
had answered him at Ornan the Ye-
vusi's threshing floor, he sacrificed
there. 29 At that time, Yahweh's sacred tent that Mosheh
(Moses) had made in the wilderness, and the altar for
burnt sacrifices, were on a hill used for worship near
Giveon city. 30 David wasn't able to go there to ask God's
direction because he was terrified of Yahweh's messenger's
sword.

22:1 Then David said, "This is now the residence of Yah-
weh God, and this is the altar for Yisrael's (Israel's) burnt
offering."

54 **RV 20:5 · Cross-ref.** 1Sam 17:4-7.

55 **RV 21:1 · Parallel** 2 Sam. 24:1-25

Readers' Version

The preparation of standing up of temple · Full kingdom

2 Then David said to gather the foreigners who lived in Yisrael (Israel), and he assigned them the job of hewing out cut stones to build the residence for God. 3 He prepared a large quantity of iron for the door hinges and fittings, so much brass that it couldn't be weighed, 4 and innumerable cedar logs that the Tsidonim (Sidonians) and the Tsorim (Tyrians) brought in for David. 5 David said, "My son Shelomoh (Solomon) is young and not capable, and the house to be built for Yahweh must be impressive for the sake of his reputation and honour everywhere, so I'll prepare for it now." So David did a lot of preparation before he died.

6 Then David called for his son Shelomoh, and ordered him to build a residence for Yisrael's god Yahweh. 7 David told him, "My son, I wanted to build a temple to honour my god Yahweh,[56] 8 but Yahweh gave me this message, 'You've fought a lot of battles and shed a large amount of blood, so you won't be the one who'll build a residence to honour me—you've shed too much blood on the ground in my sight.' 9 He told me, 'Listen, you'll have a son who'll be a man of peace. I'll give him relief from all his enemies from the surrounding regions. That's why he'll be called 'Shelomoh' (which sounds like 'Shalom'—the Hebrew word for peace), and I'll give peace and quietness to Yisrael during his lifetime. 10 He'll be the one to build a residence for me, and he himself will become my son, and I'll become his father, and I'll establish his kingdom's authority over Yisrael forever.'

11 "Now, my son, may Yahweh be with you, and may you be successful and build a residence for Yahweh your god, just as he said you would. 12 I also ask Yahweh to give you insight and understanding, and give you charge over Yisrael so that you can keep your god Yahweh's regulations. 13 Then you'll succeed, if you're careful to follow the instructions and the directions that Yahweh commanded Mosheh (Moses) concerning Yisrael. Be strong and courageous. Don't be afraid or discouraged.[57]

14 Now, see, despite many battles, I've prepared the following for Yahweh's residence: three thousand tonnes of gold and thirty thousand tonnes of silver, along with too much bronze and iron to weigh, and timber and cut stones. Plus you'll be able to add more. 15 You'll have plenty of skilled workers, including those who work with stone and those who work with wood. 16 Then there's so many skilled with gold and silver, and bronze and iron. So get organised and get started, and may Yahweh be with you.

17 Then David ordered all the Israeli officials to assist his son Shelomoh (Solomon), saying, 18 "Isn't Yahweh your god with you officials, and hasn't he given you peace on every side? He's allowed me to take control of this region, and this area has been subdued with the help of Yahweh and his people. 19 Now, dedicate your minds and strength to requesting advice from your god Yahweh, then get organised and build Yahweh God's sanctuary so you can bring the box containing Yahweh's agreement to the residence to be built to honour Yahweh's name, and bring God's sacred items."

23:1 By then David was old and coming to the end of his life, and he made his son Shelomoh king of Yisrael (Israel).[58]

The Levite families and their assignments · Full kingdom

2 Then David gathered all the Israeli officials and the priests and Levites. 3 Counting the Levite males that were thirty years old and older, they found there were thirty-eight thousand men. 4 David assigned twenty-four thousand of them to supervise the work at Yahweh's residence, six thousand to be officials and judges, 5 four thousand to be gatekeepers, and four thousand to praise Yahweh using the musical instruments that he'd provided.

6 So David divided the Levites into divisions according to their ancestry through Levi's sons Gereshon, Kohat, and Merari.

The Gershonim

7 The Gershonim included Laedan and Shimei. 8 Laedan's three sons were: Yehiel (the oldest), Zetam, and Yoel (Joel). 9 Shimei's[59] three sons were: Shelomot, Haziel, and Haran. (They were leaders of Laedan's clans.) 10 Shimei's four sons were: Yahat, Zina,[60] Ye'ush, and Beriah. 11 (Yahat was the head, and Zizah was second. Ye'ush and Beriah were grouped together as one family unit because they didn't have many descendants.)

The Kohatites

12 Kohat's four sons were: Amram, Yitshar, Hevron, and Uziel. 13 Amram's sons were Aharon (Aaron) and Mosheh (Moses). Aharon and his future male descendants were permanently appointed to consecrate the most sacred things, to burn incense, to minister to Yahweh, and to bless his name.[61] 14 Mosheh was known as a man who served God, and his descendants were included with the other Levites. 15 Mosheh's sons were Gereshom and Eliezer. 16 Gereshom's eldest son was Shevuel. 17 Eliezer's only son was Rehavyah, but Rehavyah went on to have many sons.

The Merarim

18 Yitshar's eldest son was Shelomot. 19 Hevron's sons from oldest to youngest were: Yeriyah, Amaryah, Yahaziel, and Yekameam. 20 Uziel's sons were Mikah and Yishiyah.

21 Merari's sons were Mahli and Mushi, and Mahli's sons were Eleazar and Kish. 22 Eleazar died without having any sons, so his brother Kish's sons married his daughters (to continue the family name).

56 **RV 22:7-10 · Cross-ref.** 2Sam 7:1-16; 1Ch 17:1-14.

57 **RV 22:13 · Cross-ref.** Josh 1:6-9.

58 **RV 23:1 · Cross-ref.** 1Ki 1:1-40.

59 **RV 23:9 · Note** Possibly the wrong name got into the Hebrew here, because it disagrees with v10.

60 **RV 23:10 · Note** Some ancient translations have Zizah here, which would seem to fit better with v11.

61 **RV 23:13 · Cross-ref.** Exo 28:1.

Readers' Version

23 Mushi had three sons: Mahli, Eder, and Yerimot.

24 Those were Levi's descendants by their clans and their appointments, who did the work of serving in Yahweh's residence once they reached twenty years old, 25 because David had said, "Yisrael's (Israel's) god Yahweh has given peace to his people, and he'll now live forever in Yerushalem (Jerusalem), 26 so the Levites won't need to carry the sacred tent anymore, along with all its equipment."[62] 27 So one of David's final instructions had been to count the Levite men who were twenty years old and over, 28 because their work was to assist Aharon's (Aaron's) descendants in their work in Yahweh's residence.[63] They were in charge of the courtyards and siderooms, in charge of the purification ceremonies, and did other work at God's residence. 29 They were also in charge of the sacred bread, as well as the fine flour for the offering, the wafers of bread without raising agent, the baking pans, and all the measuring and mixing of ingredients.

30 Every morning and every evening the Levites stood and praised Yahweh. 31 They would also do that on the rest days, and at the new moon celebrations and during the other religious festivals. There were regulations about how many of them must always be on duty serving Yahweh. 32 They were also in charge of the sacred tent and the holy place, and assisting the priests (their relatives, Aharon's descendants) in their service at Yahweh's residence.

The Levites' duties · Full kingdom

24:1 Aharon's (Aaron's) sons were:
Nadav, Avihu, Eleazar, and Itamar,
2 but Nadav and Avihu died before their father and without having any children,[64] so only Eleazar and Itamar became priests. 3 David gave Eleazar's descendant Tsadok, and Itamar's descendant Ahimelek two different sets of duties to perform. 4 There were more leaders among Eleazar's descendants than there were among Itamar's descendants, so they appointed sixteen leaders from Eleazar's descendants and eight from Itamar's descendants. 5 They divided up the duties by a process of choosing randomly, so some of the leaders from each of the two groups served the facility and others served God directly. DOUBLE-CHECK, along with verse 3 as well. 6 Netanel's son Shemayah was the Levite scribe who recorded all this in front of the king and the leaders, Tsadok the priest and Evyatar's son Ahimelek, and the clan leaders of the priests and the Levites. (One family from Eleazar's group was randomly assigned a duty, and then one from Itamar's group, and so on.)

7 The first two allocations of duties went to Yehoyariv and then Yedayah. 8 Next were Harim and Se'orim,
9 Malkiyah and Miyamin, 10 Hakots and Aviyah, 11 Yeshua and Shekanyah, 12 Elyashiv and Yakim, 13 Hupah and Yeshev'av, 14 Bilgah and Imer, 15 Hezir and Hapitsets,
16 Petahyah and Yehezkel, 17 Yakin and Gemul, 18 Delayah and, lastly, Ma'azyah.

19 Those were the priests selected to be leaders of the groups that would serve in Yahweh's temple, following the instructions that Yisrael's (Israel's) god Yahweh had given their ancestor Aharon (Aaron).

Other Levites

20 This is a list of some of Levi's other descendants:
From Amram's sons: Shuvael.
From Shuvael's sons: Yehdiyah.
21 From Rehavyah's sons: Yishiyah, the leader.
22 From the Yitshari: Shelomot.
From Shelomot's sons: Yahat.
23 Hevron's[65] sons (in order): Yeriyah, Amaryah, Yahaziel, Yekameam
24 From Uziel's sons: Mikah.
From Mikah's sons: Shamir.
25 Mikah's younger brother: Yishiyah.
From Yishiyah's sons: Zekaryah (Zechariah).
26 Merari's sons: Mahli and Mushi.
Ya'aziyah's son: Beno.
27 Merari's descendants through Ya'aziyah: Beno, Shoham, Zakur, and Ivri.
28 From Mahli: Eleazar who had no sons.
29 Kish's son: Yerahme'el.
30 Mushi's sons: Mahli, Eder, and Yerimot.
Those were the Levites listed by their ancestors' families. 31 They, too, used a process of choosing randomly, just like Aharon's (Aaron's) descendants (their relatives), to determine their specific duties irrespective of where they came in their families. This was done in front of King David, Tsadok and Ahimelek, the clan leaders, and the other priests and Levites.

The temple singers · Full kingdom

25:1 Then David and the army chiefs allocated the musical service to the sons of Asaf, Heyman, and Yedutun—the ones prophesying with harps, with lyres, and with cymbals. This is a list of the men they chose for that work:

2 From Asaf's sons: Zakur, Yosef (Joseph), Netanyah, and Asarelah. They were supervised by Asaf, who prophesied under the king's direction.

3 Six from Yedutun's family: Gedalyah, Tseri, Yeshayah (Isaiah), Hashavyah, and Matityah. They were supervised by Yedutun, who prophesied with a harp, and thanked and praised Yahweh.

4 From Heyman's sons: Bukiyah, Matanyah, Uziel, Shuvael, Yerimot, Hananyah, Hanani, Eliatah, Gidalti, Romamti-Ezer, Yashebekashah, Maloti, Hotir, and Mahaziot.
5 They were all sons of King David's prophet Heyman, who'd been promised by God that he'd strengthen him, and God gave him fourteen sons and three daughters.

6 All of those served as musicians in Yahweh's temple under their fathers' supervision—they played cymbals, harps, and lyres. Their fathers were supervised by the king.

62 **RV 23:26 · Cross-ref.** Deu 10:8.

63 **RV 23:28-32 · Cross-ref.** Num 3:5-9.

64 **RV 24:2 · Cross-ref.** Lev 10:1-2.

65 **RV 24:33 · Note** Missing here in the Hebrew, but see 1 Chr. 23:19.

Readers' Version

7 There were 288 of those men and their musical relatives
who played to Yahweh. 8 They used a process of choosing
randomly to determine their duties, whether young or old,
and irrespective of their musical abilities.
9 The first allocation went (in order) to:
Asaf and his son Yosef (Joseph),
Gedalyah and his relatives and sons (a total of twelve),
10 Zakur and his sons and relatives (another twelve),
11 Yitsri and his sons and relatives (twelve),
12 Netanyah and his sons and relatives (twelve),
13 Bukiyah and his sons and relatives (twelve),
14 Yesarelah and his sons and relatives (twelve),
15 Yeshayah (Isaiah) and his sons and relatives (twelve),
16 Matanyah and his sons and relatives (twelve),
17 Shimei and his sons and relatives (twelve),
18 Azarel and his sons and relatives (twelve),
19 Hashavyah and his sons and relatives (twelve),
20 Shuvael and his sons and relatives (twelve),
21 Matityah and his sons and relatives (twelve),
22 Yerimot and his sons and relatives (twelve),
23 Hananyah and his sons and relatives (twelve),
24 Yashebekashah and his sons and relatives (twelve),
25 Hanani and his sons and relatives (twelve),
26 Maloti and his sons and relatives (twelve),
27 Eliatah and his sons and relatives (twelve),
28 Hotir and his sons and relatives (twelve),
29 Gidalti and his sons and relatives (twelve),
30 Mahaziot and his sons and relatives (twelve),
31 Romamti-Ezer and his sons and relatives (twelve).

The guards of doorway of temple · Full kingdom

26:1 These were the divisions of the gatekeepers:
From the Korhim: Kore's son Meshelemyah (Kore was one of Asaf's sons),
2 Meshelemyah's seven sons (in order): Zekaryah (Zechariah), Yedieael, Zevadyah, Yatniel, 3 Eylam, Yehohanan, and Elyehoeynay.
4 Oved-Edom's[66] eight sons (in order): Shemayah, Yehozavad, Yoah, Sakar, Netanel, 5 Amiyel, Yisakar (Issachar), and Pe'uletay. (God had blessed him.)
6 Oved-Edom's son Shemayah also had sons. (They were leaders in their father's family because they were capable warriors.) 7 Shemayah's sons were: Otni, Refael, Oved, and Elzavad. His relatives Elihu and Semakyah were also capable men.
8 All those descendants of Oved-Edom and their sons and relatives were capable people and strong workers. Altogether there were 62 of them.
9 Meshelemyah had sons and relatives who were respected (eighteen in total).
10 Merari's descendant Hosah's sons: Shimri (not actually the firstborn, but his father appointed him as the first), 11 Hilkiyah, Tevalyah, and Zekaryah (Zechariah). (Thirteen sons and relatives in total.)
12 Those men were leaders of the groups of men who guarded the temple's gates. They worked in Yahweh's temple like their relatives did. 13 They used a process of choosing randomly to assign each family to a particular gate, irrespective of the family reputation. 14 Shelemyah's group was allocated to the eastern gate, and his son Zekaryah (a wise adviser) was allocated to the northern gate.
15 Oved-Edom's group was allocated to the southern gate, plus his sons were to guard the storehouses. 16 Shupim's and Hosah's groups were allocated the western gate, along with the Shaleket gate on the uphill road, with side-by-side guards. 17 Every day there were six Levites on duty in the east, four in the north, four in the south, and two at the storehouses. 18 There were four on the road by the western courtyard, and two in the courtyard. 19 Those were the groups of men who were Korah's and Merari's descendants who guarded the temple gates.

The guards of things/objects · Full kingdom

20 The Levite Ahiyah was in charge of the temple treasuries, as well as the storehouses for dedicated gifts.
21 Laedan's descendants (also descendants of Gereshon) were leaders among their family groups. Yehiel was a descendant of this Laedan. 22 Yehiel's sons were Zetam and Yoel (Joel), and they were in charge of the storehouses in Yahweh's temple.
23 Others who did that work were descendants of Amram, Yitshar, Hevron, and Uziel.
24 Shuvael, a descendant of Mosheh's (Moses') son Gereshom, was another leader in charge of the treasuries, 25 along with his relatives: Eliezer's son Rehavyah, Rehavyah's son Yeshayah (Isaiah), Yeshayah's son Yoram (Joram), Yoram's son Zikri, and Zikri's son Shelomot. 26 Shelomot and his relatives supervised all the storehouses for the sacred things that were consecrated by King David, the clan leaders, and the army division leaders and other commanders 27 who'd dedicated some of the plunder from their battles to the repair of Yahweh's residence. 28 Shelomot and his relatives were also in charge of everything that the prophet Shmuel (Samuel), King Sha'ul (Saul) (Kish's son), and David's two army commanders Avner (Ner's son) and Yoav (Joab) (Tseruyah's son) had dedicated to Yahweh.

Other Levites' duties · Full kingdom

29 From Yitshar's descendants, Kenanyah and his sons worked outside the temple area as officials and judges over Yisrael (Israel).
30 From Hevron's descendants, Hashavyah and his relatives were responsible for all the work done for Yahweh and for the king in the area west of the Yarden (Jordan) river. There were 1,700 of them who were able to do their work well. 31 According to the records of Hevron's descendants, Yeriyah was their leader. (In the fortieth year of David's reign, they'd searched in those records and discovered that there were powerful men in Yazer in Gilead.)
32 Yeriyah had 2,700 relatives who were strong workers and leaders of their families. King David put them in charge of governing the tribes of Re'uven, Gad, and the

66 **RV 26:4-5 · Cross-ref.** 2Sam 6:11; 1Ch 13:14.

Readers' Version

eastern half of the tribe of Menasheh (Manasseh), to ensure that all the people did what God commanded and what the king told them to do.

King David's officials · Full kingdom

27:1 This is a list of the Israeli men who served the king in the army. Some were leaders of families, some were commanders of divisions of a thousand, some were commanders of divisions of a hundred, and some were other officers. There were twenty-four thousand men in each group, and each group served one month each year.

2 Zavdiyel's son Yashaveam was in charge of the group that served during the first month each year. **3** He was a descendant of Perets, and was the commander of all the army officers during the first month each year.

4 Doday (the Ahohi) was the commander of the group that served during the second month each year. Miklot was also a leader in that group.

5 Benayah, son of Yehoyada the high priest, was the commander of the group that served during the third month each year. **6** He was the strongest of 'the thirty' and was their leader. His son was Amizavad.

7 The fourth leader, for the fourth month, was Yoav's (Joab's) brother Asahel, and then his son Zevadyah succeeded him. His division was twenty-four thousand men.

8 The fifth leader, for the fifth month, was the commander Shamhut the Yizrah. His division was twenty-four thousand men.

9 The sixth leader, for the sixth month, was Ikesh's son Ira the Tekoei. His division was twenty-four thousand men.

10 The seventh leader, for the seventh month, was Helets the Peloni (an Efrati). His division was twenty-four thousand men.

11 The eighth leader, for the eighth month, was Sibkay the Hushati (a Zarhi). His division was twenty-four thousand men.

12 The ninth leader, for the ninth month, was Aviezer the Antoti (a Benyamite). His division was twenty-four thousand men.

13 The tenth leader, for the tenth month, was Maharay the Netofati (a Zarhi). His division was twenty-four thousand men.

14 The eleventh leader, for the eleventh month, was Benayah the Pireatoni (an Efrati). His division was twenty-four thousand men.

15 The twelfth leader, for the twelfth month, was Helday the Otnieli (a Netofati). His division was twenty-four thousand men.

The teachers of Yisrael's descendants · Full kingdom

16 There were certain tribal leaders over each of Yisrael's (Israel's) tribes:

Zikri's son Eliezer was the leader of the tribe of Re'uven.

Ma'akah's son Shefatyah was the leader of the tribe of Shim'on (Simeon).

17 Kemuel's son Hashavyah was the leader of the Levites.

Tsadok was the leader of Aharon's (Aaron's) descendants.

18 David's older brother Elihu was the leader of the tribe of Yehudah (Judah).

Mika'el's (Michael's) son Omri was the leader of the tribe of Yisakar (Issachar).

19 Ovadyah's (Obadiah's) son Yishmaeyah was the leader of the tribe of Zevulun.

Azriel's son Yerimot was the leader of the tribe of Naftali (Naphtali).

20 Azazyah's son Hoshea was the leader of the tribe of Efrayim (Ephraim).

Pedayah's son Yoel (Joel) was the leader of the half-tribe of Menasheh (Manasseh).

21 Zekaryah's (Zechariah's) son Yido was the leader of the half-tribe of Menasheh in Gilead.

Avner's son Ya'asiyel was the leader of the tribe of Benyamin.

22 Yeroham's son Azarel was the leader of the tribe of Dan.

Those were the commanders of Yisrael's (Israel's) tribes.

23 David hadn't included men who were less than twenty years old when he'd ordered a census, because Yahweh had promised that he would multiply the Israelis like stars in the sky.[67] **24** Yoav (Joab) (Tseruyah's son) began the count, but never finished it, because Yahweh's anger had struck Yisrael,[68] so the census result wasn't recorded in the record of King David's reign.

King David's administrators · Full kingdom

25 Adiel's son Azmavet supervised the king's treasuries.

Uziyah's son Yonatan (Jonathan) was in charge of the storehouses in the countryside and in the cities and villages, and in the watchtowers.

26 Keluv's son Ezri supervised the farm workers.

27 Shimei the Ramati supervised the king's vineyards.

Zavdi the Shifmi supervised the wine vats.

28 Ba'al-Hanan the Gederi supervised the olive groves and the sycamore trees in the lowlands.

Yoash supervised the olive oil storage.

29 Shitray from the Plain of Sharon was in charge of the herds of cattle that grazed there.

Adlay's son Shafat was in charge of the cattle in the valleys.

30 Ovil the Yishmaeli (Ishmaelite) was in charge of the camels.

Yehdiyah the Meronoti was in charge of the donkeys.

31 Yaziz the Hagri was in charge of the flocks of sheep and goats.

All of those officials supervised King David's property.

King David's advisers · Full kingdom

32 David's uncle Yonatan (Jonathan) was a wise adviser and a copyist.

Hakmoni's son Yehiel attended to the king's sons.

33 Ahitofel was the king's adviser.

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67 RV 27:23 · Cross-ref. Gen 15:5; 22:17; 26:4.

68 RV 27:24 · Cross-ref. 2Sam 24:15; 1Ch 21:1-14.

Readers' Version

Hushay the Arki was the king's friend.

34 Ahitofel was succeeded by Benayah's son Yehoyada, then by Evyatar.

Yoav (Joab) was the commander of the king's army.

David's temple plans · Full kingdom

28:1 Now David called all of Yisrael's (Israel's) leaders to assemble in Yerushalem (Jerusalem): the tribal leaders, the leaders of the various divisions that served the king, the commanders of army units of thousands and of hundreds, and the supervisors of all the property and cattle belonging to the king and his sons, along with the top officials, and the warriors, including their powerful heroes.

2 Then King David stood up and spoke, "Listen to me, my brothers and my people, I wanted in my heart to put up a building for the box containing Yahweh's agreement to rest in. It's the footstool for our god's feet, and I've made preparations to start building,[69] **3** but God told me that I wouldn't be the one to build a house to honour him, because I've been involved in a lot of war and killings.

4 "Yet Yisrael's god Yahweh chose me from all of my father's family to be king over Yisrael forever, because he chose a leader from the tribe of Yehudah (Judah), my father's tribe, and among my father's sons, he was pleased to make me king over all of Yisrael. **5** Then out of the many sons that he's given me, he chose my son Shelomoh (Solomon) to be the next king to rule his kingdom of Yisrael.

6 "Then he told me, 'Your son Shelomoh is the one who'll build my temple and the courtyards around it, because I've chosen him to be like my son, and I'll be like a father to him. **7** I'll establish his kingdom forever, if he's diligent at following my instructions and obeying my judgements, like he is at present.'

8 "So now, in front of all of Yisrael, Yahweh's assembly, and in the hearing of our god, I challenge you all to discover and obey all of your god Yahweh's commands, so that you'll all possess the good land, and you'll leave your sons after you to inherit it forever.

9 "And you, Shelomoh my son, follow your father's god and serve him with a whole heart and with a willing life, because Yahweh looks into all hearts, and understands all your motives. If you look for him, he'll make sure you find him, but if you abandon him, he'll reject you forever. **10** You can now see that you need to be strong and get busy, because Yahweh has chosen you to erect a building to be his sanctuary."

11 Then David gave the plans for the temple to his son Shelomoh, including plans for its porch, its houses, its treasuries, its upper rooms and its inner rooms, and the room to contain the sacred box. **12** He also handed over the plans he envisioned for the temple courtyards, all the surrounding apartments, all the treasuries, and all the storerooms for sacred things. **13** He included instructions for the divisions of the priests and Levites, for all the services required to operate the temple, and for all the equipment and utensils needed for all that. **14** David had determined the weight of gold and silver that would be needed to make all the necessary items that would be used in the regular temple functions, **15** including the gold lampstands and lamps and the silver lampstands and lamps, **16** and the gold for the display tables, and the silver for the silver tables. **17** Also the pure gold meat forks and the jugs and basins, and the weights of the gold and silver bowls. **18** Then the weight of refined gold for the incense altar, and for making the winged creatures that spread out across the top of the box containing Yahweh's agreement. **19** He said, "I've written down all those plans following Yahweh's direction, as he gave me instructions for what has to be done." **20** Then David told his son Shelomoh, "Be strong and courageous, and get going. Don't be afraid or discouraged, because Yahweh God, my god, is with you. He won't leave you and he won't abandon you before all the work of constructing Yahweh's residence and the necessary equipment is finished. **21** Listen, the divisions of the priests and the Levites for all the work in God's house, and all the skilled workmen, will be backing you in all the work. The officials and all the people are ready to follow your instructions."

Donations for the temple · Full kingdom

29:1 Then King David told the entire assembly, "My son Shelomoh (Solomon) has been chosen by God himself. He's young and tender,[70] and it's a huge job, because the temple isn't being built for people, but for Yahweh God. **2** I've used all my resources to provide a plentiful supply of materials for my god's residence: the gold for the gold things, and the silver for the silver things, the bronze for the bronze things, the iron for the iron things, the wood for the wooden parts, onyx stones for inlays, antimony stones and colourful things, and all the rare stones, and alabaster stones. **3** What's more, because I'm excited to have my god's residence built, I've donated my own personal gold and silver on top of everything else that I've prepared for the sacred temple: **4** 100 tonnes of gold and 2,500 tonnes of refined silver for overlaying the buildings' walls, **5** as well as gold for the gold things, silver for the silver things, and for everything the craftsmen are going to make. So who's willing to commit themselves today to making a contribution towards Yahweh's work?

6 Then the family leaders and the leaders of the tribes, and the various levels of military commanders, and the king's construction overseers, all contributed willingly. **7** They donated a total of 170 tonnes of gold and 100kg of gold coins, 350 tonnes of silver, 600 tonnes of bronze, and 3,400 tonnes of iron for the temple construction, **8** plus anyone who had precious stones donated them to the treasury for the temple. Yehiel (a Gershoni) was in charge of those. **9** The people were excited, because they'd all given willingly to Yahweh, and King David was also very pleased.

69 RV 28:2-7 · Cross-ref. 2Sam 7:1-16; 1Ch 17:1-14.

70 RV 29:1-2 · Cross-ref. 1Ch 22:5.

Readers' Version

The praying for David · Full kingdom

10 Then King David blessed Yahweh in front of the entire assembly, saying, "You are blessed, Yahweh, Yisrael's (Israel's) god, our father, for all time, both past and future. 11 Greatness, power, beauty, splendour, and majesty all belong to you, Yahweh, as indeed does everything in the heavens and on the earth. The kingdom and supreme leadership all belong to you, Yahweh.[71] 12 Wealth and prestige comes from you, and you rule over everything. You have the power and strength and control to make people great and to strengthen everyone, 13 so now, our god, we're thanking you and praising your beautiful name.

14 But who am I, and who are my people, that we should be in a position to be able to donate freely like this? Yes, everything comes from you, and we've simply given back from what you gave to us, 15 because we're just strangers on the earth in your eyes, and foreign guests, like all our ancestors. Our time on the earth is like a shadow without any permanence. 16 Yahweh our god, all this abundance that we've collected in order to build a house for you, for your holy name, originally came from you, and it all belongs to you anyway. 17 Yes I know, my god, that you examine our hearts, and you're pleased when we do what's right. I've freely offered all these gifts as I strive to do what's right, and now I'm also happy to see your people freely offer gifts to you. 18 Yahweh, god of our ancestors Avraham, Yitshak (Isaac), and Yisrael, help your people continue to desire to do things like this forever, and help them remain loyal to you. 19 Also, give my son Shelomoh (Solomon) a sincere desire to follow your instructions, your decrees, and your regulations, and to do everything needed to build the temple following all my preparation work."

20 Then David told all the assembled people, "Bless your god Yahweh," and the entire assembly blessed Yahweh, their ancestors' god. Then they bowed down to honour both Yahweh and the king.

21 Then they offered sacrifices to Yahweh, and sacrificed burnt offerings to Yahweh on the following day: 1,000 bulls, 1,000 rams, 1,000 lambs, plus their drink offerings and sacrifices for all of Yisrael in abundance. 22 They ate and drank in Yahweh's honour that day with great celebration.

Then they rededicated David's son Shelomoh as king, and anointed him as leader on Yahweh's behalf, and Tsadok as priest. 23 Shelomoh sat on Yahweh's throne as king, replacing his father David,[72] and he prospered, and all of Yisrael listened to him. 24 All the leaders and the mighty warriors, as well as all of King David's sons, pledged allegiance to King Shelomoh. 25 Yahweh made Shelomoh exceedingly great in the eyes of all the Israelis, and bestowed a kingdom on him, the majesty of which hadn't previously been on any king over Yisrael.

The story of David's kingdom · Full kingdom

26 Yishay's (Jesse's) son David was the king who ruled all of Yisrael (Israel), 27 and he ruled for forty years: from Hevron city for seven years, and then thirty-three years from Yerushalem (Jerusalem).[73] 28 He lived a long life with riches and splendour, and died at a good old age. Then his son Shelomoh (Solomon) replaced him as king. 29 The records of everything King David did, from the beginning to his end, were written by the prophets Shmuel (Samuel), Natan (Nathan), and Gad. 30 They wrote about his powerful rule, and all the things that happened to him and to the Israeli people, and in the kingdoms of other countries while he was ruling Yisrael.

71 **RV 29:11 · Cross-ref.** Mat 6:13.

72 **RV 29:23 · Cross-ref.** 1Ki 2:12.

73 **RV 29:27 · Cross-ref.** 2Sam 5:4-5; 1Ch 3:4.

The second
Sequential Account

(2 Chronicles)

Introduction

The *Second Chronicles* account is the continuation of *First Chronicles* account (and they're considered as just one account in the book form of the Hebrew Scriptures, the TaNaK). This document includes the account of Shelomoh (Solomon) becoming king, then the rebellion of the northern tribes against his son Rehav'am becoming king. That rebellion was led by Yarov'am (Jeroboam) and resulted in the split between the northern kingdom (called 'Yisrael/Israel' or sometimes 'Efrayim/Ephraim') and the southern kingdom (called 'Yehudah/Judah' and consisting mostly of the tribes of Yehudah and Benyamin). This document then ends with the accounts of the kingdom of Yehudah (Judah) and the defeat of Yerushalem (Jerusalem) in 586 B.C.

Main components of this account

Shelomoh's reign *1:1–9:31*
- a. The first years *1:1-17*
- b. The temple construction *2:1–7:10*
- c. The final years *7:11–9:31*

The rebellion of the southern tribes *10:1-19*
The kings of Yehudah *11:1–36:12*
The defeat of Yerushalem *36:13-23*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The requesting of Shelomoh of wisdom · Full kingdom[1]

1:1 David's son Shelomoh (Solomon) became established over his kingdom, and his god, Yahweh, was with him and made him very powerful.

2 Shelomoh spoke to all of Yisrael (Israel), to the army commanders of thousands and of hundreds, to the judges, to all of Yisrael's leaders, including the clan leaders. **3** So Shelomoh led the whole assembly to the worship place at Giveon, because the sacred tent was there that Yahweh's servant Mosheh (Moses) had made in the wilderness. **4** David had brought God's box uphill from Kiryat-Yearim, and he'd erected a tent for it in Yerushalem (Jerusalem).[2] **5** The bronze altar made by Betsalel (son of Uri, son of Hur) was there in front of Yahweh's tent,[3] and Shelomoh and the assembly requested Yahweh's guidance there. **6** So Shelomoh went up to the bronze altar there at the sacred tent, and in front of Yahweh, he sacrificed a thousand burnt offerings on it.

7 That night, God appeared to Shelomoh and told him, "Ask for what you want me to give you."

8 "You showed outstanding loyal commitment to my father David," Shelomoh replied to God, "and you've made me king in his place. **9** Now, Yahweh God, may your promise to my father David be confirmed, because you yourself have made me king over a people group as numerous as the dust on the ground. **10** Give me wisdom and knowledge now as I come and go in front of these people, because who could make good judgements for this huge people group of yours?"

11 "Because that was in your heart," God replied to Shelomoh "and you didn't ask for wealth, riches, or fame, or the lives of those who hate you, and also you didn't ask for a long life, but you've asked for wisdom and knowledge for yourself to help you lead my people that I've made you king over, **12** then I'll give you that wisdom and knowledge, along with wealth and riches and fame. You'll have more than any king that preceded you or any that follows."

Shelomoh's honour and wealth · Full kingdom[4]

13 Then Shelomoh (Solomon) left the sacred tent at Giveon and returned to Yerushalem (Jerusalem), where he reigned over Yisrael (Israel). **14** Then Shelomoh built up his chariots and horsemen, and soon had 1,400 chariots and 12,000 horsemen,[5] which he stationed in the chariot cities and with him in Yerushalem. **15** The king made silver and gold in Yerushalem as common as stones, and he made imported cedar timber as common as the local sycamore trees that were plentiful in the lowlands.

16 Shelomoh's horses were imported from Mitsrayim (Egypt)[6] and from the traders in Kue (in modern southern Türkiye/Turkey). **17** Mitsri (Egyptian) chariots cost six hundred silver coins and horses cost one hundred and fifty. (The Hiti and Aramean kings were able to get them for the same price.)

Preparations for temple construction · Full kingdom[7]

2:1 Then Shelomoh (Solomon) decided to build a temple to honour Yahweh, as well as a palace for himself, **2** so he conscripted seventy thousand men as porters, eighty thousand as stone-cutters in the hillside quarries, and 3,600 supervisors.

3 Shelomoh contacted King Huram in Tsor (Tyre), saying, "In my father David's time, you sent cedar timber to him so he could build himself a palace to live in. **4** Listen, I'm building a temple to honour my god Yahweh, to consecrate to him. There we'll burn spiced incense for him, plus we'll have the regular bread display, and burnt offerings in the morning and in the evening, on rest days and on the new moons, and at Yahweh our god's other appointed times. Yisrael (Israel) is required to do this forever. **5** We want to build an impressive building, because our god is more powerful than all the other gods. **6** But who could stay strong enough to build a house for him, since the sky and the heavens of the heavens can't contain him?[8] And who am I that I could build a house for him—maybe I'm good enough to burn incense for him? **7** So then, send me a skilled man who can work in gold, and in silver, and in bronze, and in iron, and with purple, red, and blue threads, and who knows how to engrave. He'll work with the skilled craftsmen who my father David appointed and who are with me here in Yerushalem (Jerusalem) and across Yehudah (Judah). **8** Also, send me cedar, cypress, and algum timber from there in Levanon, because I myself know that your servants know how to cut the trees from Levanon's forests. And listen, my servants will help your servants **9** so they can supply me with plenty of timber, because the temple I'm building will be large and beautiful. **10** I'll pay your wood-cutters three thousand tonnes of ground wheat, and the same amount of barley, and four hundred thousand litres of wine, and the same amount of olive oil.

11 King Huram of Tsor wrote back to King Shelomoh, "Yahweh has appointed you as king over his people because he loves them. **12** Blessed be Yisrael's god Yahweh who made the heavens and the earth, who's given King David a wise son with insight and understanding, who'll build a temple for Yahweh and a palace for his kingdom.

13 "I'll send Huram-Avi to you—he's a skilled craftsman.

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1 **RV 1:1 · Parallel** 1 Kgs 3:1-15

2 **RV 1:4 · Cross-ref.** 2Sam 6:1-17; 1Ch 13:5-14; 15:25–16:1.

3 **RV 1:5 · Cross-ref.** Exo 38:1-7.

4 **RV 1:13 · Parallel** 1 Kgs 10:26-29

5 **RV 1:14 · Cross-ref.** 1Ki 4:26.

6 **RV 1:16 · Cross-ref.** Deu 17:16.

7 **RV 2:1 · Parallel** 1 Kgs 5:1-18

8 **RV 2:6 · Cross-ref.** 1Ki 8:27; 2Ch 6:18.

Readers' Version

14 His mother's from the tribe of Dan, and his father's from Tsor. He knows how to work in gold and silver, in bronze and iron, in stone and in timber, with purple and blue threads, with fine white linen and with crimson thread, and do any kind of engraving. He can follow any pattern that's given to him by your designers, and the designers of my master, David, your father. 15 So then go ahead and send the wheat, barley, olive oil, and wine that you promised to send to us, 16 then we'll cut the trees you need from Levanon and raft them to Yafo (Joppa) by sea. The responsibility of getting them up the hills to Yerushalem (Jerusalem) will be yours.

Temple construction begins · Full kingdom[9]

17 Shelomoh (Solomon) had all the foreign men living in Yisrael (Israel) counted (similar to what his father David had done), and it came to 153,600. 18 He conscripted seventy thousand as porters, eighty thousand as stone-cutters, and 3,600 as supervisors to keep the others working.

3:1 Then Shelomoh began to build Yahweh's temple on Mt. Moriyah[10] in Yerushalem (Jerusalem), where Yahweh had appeared to his father David. It was at Ornan the Yevusi's threshing floor where David had planned for it, 2 and they began the construction in early-May of the fourth year of Shelomoh's reign.[11] 3 The temple foundation was twenty-seven metres long and nine metres wide, 4 and the nine metre long front entrance porch was nine metres high.[12] Shelomoh overlaid the inside walls with pure gold. 5 For the main building, he overlaid it first with cypress planking, then with pure gold, then carved palm trees and chains along the walls. 6 The gold they used came from Parvayim.[13] The main building was also overlaid with valuable gemstones. 7 He overlaid the temple beams, thresholds, walls, and doors with gold, and he engraved winged creatures on the walls.

8 Then he made the most sacred room inside the temple.[14] It was nine metres long (the full width of the temple) and the same width. He overlaid it with thirty kilograms of pure gold (beaten into thin sheets). 9 Each gold nail weighed half a kilogram, and he also overlaid the upper rooms with gold.

10 He cast molten metal into two winged creatures in the most sacred room and overlaid them with gold.[15] 11 Each of the creatures had two wings, each 2.3 metres long. One of the wings reached the temple wall, and the other wing was stretched out to touch the other creature's wingtip, 12 and the same for its companion, 13 so the total span of the two winged creatures was nine metres. They were made standing on their feet, and placed with their faces towards the opening into the main hall. 14 The curtain separating the two rooms was made from fine-linen with blue, purple, and red thread, and with winged creatures embroidered onto it.[16]

The two bronze pillars · Full kingdom[17]

15 For the front of the temple he made two sixteen metre tall pillars, which each had a 'capital' topping that was another two metres high. 16 Ornamental chains were made for the inner sanctuary and to go around the tops of the pillars, and there were one hundred pomegranate models hanging on the chains. 17 There was one pillar on each side of the east-facing entrance—the lefthand one was named Yakin and the righthand one was named Boaz.

The temple equipment · Full kingdom[18]

4:1 Then he made a square bronze altar, nine metres on each side and 4.5m high,[19] 2 and he made the large round metal water tank (called 'The Sea'), which was 4.5m in diameter and over two metres high. 3 Below the outer rim were two rows of small ornamental bulls spaced 45cm apart, which were part of the same casting. 4 Supporting 'The Sea' were twelve large cast bulls—facing outwards, with three facing each of the four compass points. 5 The sides of the tank were eight centimeters thick. The tank's brim was fashioned like the brim of a cup, resembling a lily blossom. The tank held sixty-six thousand litres of water. 6 Then he made ten washbasins, placing five on each side for the priests to rinse the burnt offerings in. The priests used 'The Sea' to wash in.[20]

7 He made the ten gold lampstands as per their design, and placed them in the temple with five on each side.[21] 8 He made ten tables and also placed them in the temple with five on each side,[22] plus he made a hundred gold basins.

9 He made the courtyard for the priests, as well as the large courtyard with its doors overlaid with bronze, 10 and

9 **RV 2:17 · Parallel** 1 Kgs 6:1-38

10 **RV 3:1 · Cross-ref.** Gen 22:2.

11 **RV 3:2 · Note** Probably in 966 B.C.

12 **RV 3:4 · Note** Most modern translations assume that the Hebrew 'fifty-five metres high' is an error.

13 **RV 3:6 · Note** Probably somewhere south of Yisrael in the Aravi peninsula, but possibly to the east.

14 **RV 3:8 · Cross-ref.** Exo 26:33-34.

15 **RV 3:10-13 · Cross-ref.** Exo 25:18-20.

16 **RV 3:14 · Cross-ref.** Exo 26:31.

17 **RV 3:15 · Parallel** 1 Kgs 7:15-22

18 **RV 4:1 · Parallel** 1 Kgs 7:23-51

19 **RV 4:1 · Cross-ref.** Exo 27:1-2.

20 **RV 4:6 · Cross-ref.** Exo 30:17-21.

21 **RV 4:7 · Cross-ref.** Exo 25:31-40.

22 **RV 4:8 · Cross-ref.** Exo 25:23-30.

Readers' Version

he placed 'The Sea' in the southeast corner.

11 Meanwhile, Huram made the tubs and shovels (for the ashes from the altar) and other small bowls.

So Huram finished the work for God's temple that King Shelomoh (Solomon) had assigned to him: **12** the two pillars, the bowl-shaped capitals on top of each pillar, the two sets of latticework to cover those two capitals' bowls, **13** and the four hundred pomegranates for the latticework—two rows of pomegranates to cover each of the two bowls of the capitals that decorated the tops of the pillars. **14** He also made the washbasins and their stands, **15** 'The Sea' and the twelve bulls that hold it up, **16** and the tubs and shovels, the forks, and other utensils.

Those were all items made of polished bronze that Huram-Avi made for King Shelomoh for Yahweh's temple.

17 The king had them cast in the clay between Sukot and Tseredah down by the Yarden (Jordan) River. **18** Shelomoh had so many items made that they didn't even try to weigh all the bronze.

19 Shelomoh had all the items for God's temple made, including the gold altar and the tables for displaying the sacred bread, **20** the pure gold lampstands and their lamps for the inner sanctuary according to their designs, **21** the pure gold flower ornaments, lamps, tongs, **22** the pure gold lamp trimmers, the basins and spoons, and the fire pans. Also the temple entrance, its inner doors into the very sacred room, and the outer temple doors were all gold.

5:1 After all the work which Shelomoh did for Yahweh's temple was completed, Shelomoh brought in his father David's sacred things.[23] He put the gold and silver, and all the other items, in the temple treasuries.

Bringing the sacred box into the temple · Full kingdom[24]

2 Then Shelomoh (Solomon) assembled the Israeli elders, and all the heads of the tribes, the Israeli clan leaders, in Yerushalem (Jerusalem), to bring the box containing Yahweh's agreement up the hill from the city of David, that is, Tsiyon (Zion).[25] **3** So in October, all those Israeli leaders gathered to be with the king for a feast, **4** and once everyone was there, the Levites lifted up the sacred box **5** and carried it up towards the temple. The priests (who are also Levites) carried it, along with the sacred tent and everything that had been in it. **6** Then King Shelomoh, and all the assembled Israelis with him, gathered in front of the box, sacrificing sheep and cattle which were too many to count. **7** The priests then took the box containing Yahweh's agreement in to its place in the house's inner room (the holiest place)—to under the winged creatures, **8** whose outstretched wings would now be over the sacred box and even over the top of its carrying poles. **9** Those long poles stuck out and could be seen from the front of that inner room, but couldn't be seen from the main room, and they're still there to this day. **10** There was nothing in the box except the two stone tablets that Mosheh (Moses) had put in at Horev,[26] which represented the agreement that Yahweh had made with the Israelis after they'd left Mitsrayim (Egypt).

Yahweh's splendour · Full kingdom

11 Then the priests left the holy place in the temple. All the priests who were there consecrated themselves to do the priestly duties, irrespective of which division they were part of. **12** All the Levites who were singers (Asaf, Heyman, Yedutun, and their sons and their brothers) stood on the east side of the altar. They were dressed in fine linen, and had cymbals, and harps and lyres, along with 120 priests playing trumpets. **13** The trumpeters and singers performed together to praise and thank Yahweh, with the trumpets and cymbals on the highlights of the song to praise Yahweh:

"Yahweh is good to us,
because his loyal commitment continues forever."[27]

Then Yahweh's temple filled with a cloud, **14** and the priests weren't able to stay on their feet and continue ministering, because Yahweh's brilliance had filled the temple.

Shelomoh's blessing · Full kingdom[28]

6:1 Then Shelomoh (Solomon) prayed, "Yahweh, you said that you would live in a dark cloud, **2** but I've built a beautiful residence for you—a place for you to live in forever."

3 Then, while all the people stood there, Shelomoh turned toward them and spoke a blessing over them, **4** saying, "Yahweh, Yisrael's (Israel's) god, is blessed, who spoke physically to my father David, and then caused it to actually happen, when he said back then,[29] **5** 'When I brought my people out of Mitsrayim (Egypt), I hadn't chosen a city from all of Yisrael's tribes as a place to build a house so my name could be there. Nor had I chosen a man to be leader over my people, Yisrael, **6** but now I've chosen Yerushalem (Jerusalem) to be my place of residence, and I've chosen you, David, to be over my people, Yisrael.'

7 "My father David wanted to build a temple for Yisrael's god Yahweh, **8** but Yahweh told him, 'It's good that you wanted to build a house to honour me, **9** but you won't be the one to build it. It'll be your own biological son who'll build the temple to honour my reputation.'

10 "Now Yahweh has fulfilled what he said, and I'm here sitting on Yisrael's throne instead of my father David, just as Yahweh said, and I've had this temple built to honour Yisrael's god Yahweh. **11** I've placed the sacred box in there—the box that contains the agreement Yahweh made with Yisrael's descendants."

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23 **RV 5:1 · Cross-ref.** 2Sam 8:11; 1Ch 18:11.

24 **RV 5:2 · Parallel** 1 Kgs 8:1-9

25 **RV 5:2 · Cross-ref.** 2Sam 6:12-15; 1Ch 15:25-28.

26 **RV 5:10 · Cross-ref.** Deu 10:5.

27 **RV 5:13 · Cross-ref.** 1Ch 16:34; 2Ch 7:3; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; 136:1; Jer 33:11.

28 **RV 6:1 · Parallel** 1 Kgs 8:12-21

29 **RV 6:4-9 · Cross-ref.** 2Sam 7:1-13; 1Ch 17:1-12.

Readers' Version

Shelomoh's prayer · Full kingdom[30]

12 Then Shelomoh (Solomon) stood in front of the altar to Yahweh in front of all the assembled Israelis, and spread out his hands, 13 because he'd made a bronze platform and had it placed in the centre of the courtyard. The square platform was just over two metres on each side, and stood just over a metre off the ground. Firstly he stood on it, then he knelt down in front of all the assembled Israelis and spread his hands out to the sky 14 and said, "Yahweh, Yisrael's (Israel's) god, there isn't any god like you in the heavens or on the earth—one who keeps his agreement and shows loyal commitment to your servants who are walking with total integrity as you watch them. 15 Everything you verbally told my father David that you'd do, you've used your power to make it all happen, including this today. 16 And now, Yahweh, Yisrael's god, keep another promise you made to your servant David my father, when you told him, 'There'll always be one of your descendants sitting on Yisrael's throne, as long as they obey my instructions just like you have.'[31] 17 So now, Yahweh, Yisrael's god, may what you said to your servant, to David, be confirmed.

18 "But will God really live with humans here on the earth? Wow, the skies and the heavens of the heavens can't contain you—how much less this house that I've built.[32] 19 Nevertheless Yahweh my god, listen to your servant's prayer and request and take notice. 20 Watch over this building where you said you'd be present,[33] and hear my prayers when your servant prays towards this place. 21 Listen to what your servant and your Israeli people are requesting when they pray towards this place. Listen from where you live in the heavens, and hear and forgive.

22 "If someone is accused of wronging their neighbour, and is forced to make a sworn statement in front of your altar in this temple, 23 then listen from the heavens and decide who's telling the truth. Then punish the guilty party as they deserve, and do good to the other side as a reward for their innocence.

24 "And if your Israeli people are defeated by their enemies because they've disobeyed you, but they return to you and confess, and pray, and in this place they request your favour, 25 then listen to them from the heavens and forgive your Israeli people's disobedience, and bring them back to this land that you gave to their ancestors and to them.

26 "When the clouds hold back and give no rain because your Israeli people have disobeyed you, but then they pray towards this place and acknowledge you and turn away from their disobedience because you've punished them, 27 then listen to them from the heavens and forgive the disobedience of your servants and your Israeli people. Teach them the right way to live their lives, and give rain to your land which you gave your people as a permanent inheritance.

28 "If this land suffers from famine, or if there's blight or mildew, or locusts or grasshoppers, deadly diseases or sickness, or if an enemy army surrounds them, 29 then if any person, or all your Israeli people, stretch out their hands towards this temple with their prayers and requests because they each acknowledge their individual pain and suffering, 30 then listen to them from where you live there in the heavens, and forgive them. Reward each person according to their behaviour, because you know people's motives—only you know what's in people's minds. 31 Do that so they'll respect you and live how you want them to, as they live in this country that you gave to our ancestors.

32 "Also, any foreigners who don't belong to your Israeli people, who come to this land because they've heard that you're very great and powerful, if they turn toward this temple and pray, 33 then listen to them as well from where you live there in the heavens. Do whatever that foreigner requests from you, so that all the people groups in the world will learn about your reputation, and honour and obey you like your Israeli people do, and know that this temple that I've built is called by your name.

34 "When you send your people off to battle their enemies, and they pray towards this city that you've chosen and this temple that I've had built to honour your name, 35 then listen from the heavens to their prayer and their requests, and uphold their cause.

36 "When they disobey you (and there's no one who doesn't), and you're angry with them and allow an enemy to get the upper hand, and their captors take them to a distant or nearby land as captives, 37 and then in that land where they're captives, they turn and admit their wickedness and their disobedience, and request your favour, 38 and they turn to you with total sincerity in that other country, and pray towards the land that you gave their ancestors, and the city that you chose, and toward the temple that I've built to honour your name, 39 then listen from where you live in the heavens to their prayer and their requests, and uphold their cause and forgive your people who've disobeyed you.

40 "Now my god, please let your eyes be open and your ears attentive to prayers offered towards this place.

41 "So now Yahweh God, along with the sacred box representing your strength, come and enter your place for resting. Yahweh God, may your priests be dressed in your rescue, and your faithful ones enjoy your goodness.[34] 42 Yahweh God, don't ignore those who you've chosen. Remember your servant David's loyal commitment."

30 **RV 6:12 · Parallel** 1 Kgs 8:22-53

31 **RV 6:16 · Cross-ref.** 1Ki 2:4.

32 **RV 6:18 · Cross-ref.** 2Ch 2:6.

33 **RV 6:20 · Cross-ref.** Deu 12:11.

34 **RV 6:41-42 · Cross-ref.** Psa 132:8-10.

Readers' Version

The temple dedication · Full kingdom[35]

7:1 When Shelomoh (Solomon) finished praying, fire came down from the skies and consumed the burnt offering and the sacrifices, and Yahweh's brilliant light filled the temple.[36] 2 The priests weren't able to go into Yahweh's temple because of Yahweh's brilliant light, 3 and when all the Israelis saw the fire come down and saw the bright light above the temple, they fell to their knees with their faces bowed down low to the stone pavement, and worshipped and thanked Yahweh, saying, "He's certainly good—his loyal commitment really will continue forever."[37]

4 Then the king and all the people offered sacrifices to Yahweh— 5 King Shelomoh sacrificed twenty-two thousand cattle and one hundred and twenty thousand sheep, and so the king and all the people dedicated God's temple. 6 The priests were standing in their positions, as well as the Levites with the instruments King David had made to give thanks to Yahweh. When they assisted David in praising Yahweh, they would sing, "Yes, his loyal commitment continues forever," and the priests would blow their trumpets in front of them as all the Israelis stood there.

7 Then Shelomoh consecrated the middle of the courtyard in front of Yahweh's temple building so he could offer burnt offerings and the fat of the peace offerings there, because the bronze altar that he'd made wasn't able to handle the large number of burnt offerings and grain offerings, and the fats.

8 Then Shelomoh and all of Yisrael (Israel) feasted for the next seven days—the huge gathering spread from Levo-Hamat in the far north, all the way to the Mitsri (Egyptian) riverbed in the far south. 9 On the eighth day, they had a solemn service, because they'd observed seven days of celebration for the altar with seven days of feasting. 10 Finally, after some three weeks, Shelomoh sent the people home—they were cheery and encouraged because of the goodness Yahweh had displayed to David and Shelomoh, and to his Israeli people.

Yahweh appears to Shelomoh again · Full kingdom

11 So Shelomoh (Solomon) finished Yahweh's temple and the king's palace—he'd succeeded in implementing everything he'd envisaged. 12 One night, Yahweh appeared to Shelomoh in a dream and told him, "I've heard your prayer, and I've chosen this temple to be the place where my people will offer sacrifices to me. 13 If I restrain the skies so there's no rain, or if I command locusts to devour the land, or if I send disease among my people, 14 then if my people who are known by my name humble themselves and pray, and request my help and turn away from their evil customs, then I myself will hear them from the heavens, and I'll forgive their sin and heal their land. 15 My eyes will be open and my ears will be attentive to prayers offered towards this place, 16 as I've chosen and consecrated this temple to be associated with my name forever—I'll be permanently present there. 17 Also, if you'll obey me like your father David did, and do everything that I've instructed you, and keep my rules and regulations, 18 then I'll ensure that your descendants rule your kingdom, just as I promised your father David when I said, 'You won't fail to have one of your descendants ruling over Yisrael (Israel).' 19 However, if you collectively turn away, and abandon my rules and instructions that I gave you, and decide to serve other gods and worship them, 20 then I'll remove these people from my land that I gave them. Also this temple that I consecrated for myself, I'll throw it away where I can't see it, and I'll make it an object of scorn and ridicule among all the other nations.

21 Then this temple, which everyone admires as they pass by, will be devastated, and people will ask, 'Why did Yahweh do such terrible things to that temple and to that land?'

22 'It happened because they abandoned Yahweh, their ancestors' god,' others will reply. 'He brought them out from slavery in Mitsrayim (Egypt), but then they obtained other gods and worshipped them and served them—that's why he sent them all this misery.' "

King Shelomoh's achievements · Full kingdom[38]

8:1 After the twenty years that it took Shelomoh (Solomon) to build Yahweh's temple and his palace, 2 he rebuilt the cities that King Huram had given to him, and he got Israelis to live in them.

3 Then Shelomoh attacked Hamat-Tsovah and captured it. 4 He rebuilt Tadmor in the wilderness, and storage cities in the Hamat region. 5 He rebuilt the fortified cities of Upper Beyt-Horon and Lower Beyt-Horon with walls and barred gates, 6 as well as Ba'alat and all the storage cities, and all the cities for Shelomoh's chariots and horsemen that he wanted to build in Yerushalem (Jerusalem) and Levanon, and throughout his kingdom. 7 All the people who lived in Yisrael (Israel) but who were actually remnants of the Hitim, Amorim, Perizim, Hivim, and Yevusim, 8 who were descendants of groups that the Israelis hadn't completely destroyed, were forced to become Shelomoh's labourers, and they still continue in that role. 9 However, Shelomoh didn't make the Israelis become labourers, because they became his soldiers, officers, chariot commanders, and horsemen. 10 Some 250 Israelis were also King Shelomoh's chief officials who had authority over the people.

11 Shelomoh brought his wife, Par'oh's (Pharaoh's) daughter, up from the city of David to the house he'd built for her, because he said, "My wife mustn't live in the palace of Yisrael's King David, because the places where Yahweh's box has been are sacred."

35 **RV 7:1 · Parallel** 1 Kgs 8:62-66

36 **RV 7:1 · Cross-ref.** Lev 9:23-24.

37 **RV 7:3 · Cross-ref.** 1Ch 16:34; 2Ch 5:13; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; 136:1; Jer 33:11.

38 **RV 8:1 · Parallel** 1 Kgs 9:10-28

Readers' Version

12 Then Shelomoh sacrificed burnt offerings to Yahweh
on the altar that had been built in front of the temple's
porch. 13 He followed Mosheh's (Moses') instructions about
the daily sacrifices for the rest days[39] and the new
moons,[40] and for the three appointed occasions each year:
the Festival of Flat Bread, the Harvest Festival, and the Cel-
ebration Living in Shelters.[41] 14 Then, as his father David
had instructed, he assigned the priests to divisions for
their various tasks, and the Levites who would praise and
minister in front of the priests and help in their daily
tasks, and gatekeepers in their divisions at the various
gates. All that was what David, the man of God, had com-
manded. 15 The priests and Levites followed the king's in-
structions concerning all their duties, as well as their su-
pervision of the treasuries.

16 So now, all of Shelomoh's work on Yahweh's temple
was completed—from the foundation through to its com-
pletion and operation.

17 Then Shelomoh went to Etsyon-Gever and to Eylot on
the edge of the ocean, in the Edom region. 18 King Huram
(from Tsor (Tyre)) sent ships to him, as his servants knew
the sea well. Then Shelomoh's men boarded the ships and
sailed with them to Ofir, where they obtained fifteen
tonnes of gold and brought it back to King Shelomoh.

The queen from Sheva visits · Full kingdom[42]

9:1 The queen from the Sheva re-
gion had heard all about Shelomoh
(Solomon), and she came to
Yerushalem (Jerusalem) with some hard questions.[43] Her
party included a large number of camels carrying lots of
spices and gold and valuable gemstones. She came to Sh-
elomoh and discussed with him everything that was on her
mind. 2 Shelomoh responded to all her queries, and there
wasn't any subject that he wasn't able to speak about.
3 When the queen from Sheva saw Shelomoh's wisdom,
and saw the palace that he'd built 4 and the food at his ta-
ble, as well as his servants' stations, his well-dressed minis-
ters standing by, his cup-bearers in their uniforms, and the
burnt offerings that he sacrificed at Yahweh's temple, it
took her breath away 5 and she told the king, "Everything I
heard in my own country about you and your wisdom was
true. 6 I didn't believe what they reported to me until I saw
it with my own eyes, and wow, the reports I heard didn't
even cover *half* the extent of your wisdom! 7 Your men are
blessed, and even your servants are blessed to be able to
continually stand in front of you and listen to your wis-
dom. 8 Your god Yahweh ought to be blessed—the one who
delighted in you and placed you on his throne as his king.
Your god loved Yisrael (Israel) and wanted to establish
them forever, so he's placed you over them as king—to give
justice and do what's right."

9 Then she gave the king four tonnes of gold, a very large
quantity of spices, and valuable gemstones. Nobody before
had ever seen such a large amount of spices as what the
queen from Sheva gave to King Shelomoh.

10 (Also, King Huram's servants working together with
Shelomoh's servants brought gold from Ofir, as well as al-
gum wood and valuable gemstones. 11 The king made the
algum wood into staircases for Yahweh's temple and for
the king's palace, and into lyres and harps for the singers.
Nothing like that had been seen before in Yehudah (Ju-
dah).)

12 King Shelomoh gave the queen from Sheva everything
she wanted—more than what she'd brought to the king.
Then she departed with her servants and went back to her
country.

Shelomoh's wealth · Full kingdom[44]

13 In one year, Shelomoh
(Solomon) received about twenty
tonnes of gold, 14 as well as what the merchants and
traders brought in. All the Aravi kings and all the local
governors brought gold and silver to Shelomoh. 15 King
Shelomoh made two hundred large shields of beaten
gold—six hundred gold coins' worth of beaten gold went
into each shield. 16 Also, three hundred smaller
shields—three hundred gold coins' worth of beaten gold
went into each shield.

17 Then the king made a large ivory throne and overlaid
it with pure gold. 18 There were six steps leading up to the
throne, and a gold footstool was attached to it. It had an
armrest on each side, with a lion statue beside each arm-
rest. 19 There were twelve statues of lions standing on the
six steps—one at each end of each step. No throne like that
existed in any other kingdom.

20 All of King Shelomoh's cups were made of gold, and all
the various dishes in 'The House of the Levanon Forest'
were refined gold. Nothing was made of silver, because
during Shelomoh's reign, silver wasn't considered valu-
able, 21 because the king's ships went to Tarshish with Hu-
ram's servants. Every three years the fleet would bring
back gold, silver, ivory, and apes and baboons, 22 so King
Shelomoh became greater than all the other kings in the
world, both in wealth and in wisdom.

23 Kings from all over the world wanted to come and lis-
ten to the wisdom that God had given Shelomoh. 24 Each of
them would bring gifts: gold and silver items, clothes,
myrrh and spices, horses and mules. (This continued year
after year.)

25 Shelomoh had four thousand stalls for horses and
chariots, and twelve thousand horsemen, and he kept
some in the chariot cities and some close by in Yerushalem

39 **RV 8:13 · Cross-ref.** Num 28:9-10.

40 **RV 8:13 · Cross-ref.** Num 28:11-15.

41 **RV 8:13 · Cross-ref.** Exo 23:14-17; 34:22-23; Num 28:16–29:39; Deu 16:16.

42 **RV 9:1 · Parallel** 1 Kgs 10:1-13

43 **RV 9:1-9 · Cross-ref.** Mat 12:42; Luk 11:31.

44 **RV 9:13 · Parallel** 1 Kgs 10:14-25

Readers' Version

(Jerusalem).[45] 26 He ended up ruling over all the kings in the region, from the Perat (Euphrates) River in the northeast, west to the area of the Pelishtim, and south down to the Mitsri (Egyptian) border.[46] 27 The king made silver as common as stones, and cedar timber as common as the sycamore fig trees in the lowlands. 28 Horses were brought in from Mitsrayim (Egypt)[47] for Shelomoh, and from other countries as well.

Summary of Shelomoh's reign · Full kingdom[48]

29 Everything else that Shelomoh (Solomon) did, from the beginning to the end, was written down by the prophet Natan (Nathan), and in the prophecy by Ahiyah (from Shiloh), and the prophet Ido's visions about Nevat's son Yarov'am (Jeroboam) were also written down. 30 Shelomoh reigned from Yerushalem (Jerusalem) over all of Yisrael (Israel) for forty years, 31 then he died and was buried with his father in 'The City of David', and his son Rehav'am (Rehoboam) replaced him as king.

Yisrael splits in two · Full kingdom[49]

10:1 Then Rehav'am (Rehoboam) went to Shekem, where all of Yisrael (Israel) had gathered for his coronation. 2 Meanwhile, Nevat's son Yarov'am (Jeroboam) had fled from King Shelomoh (Solomon) and was down in Mitsrayim (Egypt), but when he heard about the coming coronation, he returned from Mitsrayim. 3 So the leaders of the northern tribes summoned Yarov'am, and he went with them to speak to Shelomoh's son Rehav'am and all of Yisrael, saying,
4 "Your father made us work very hard, but now, lighten the demands that your father made on us, and we'll serve you."
5 "Come back to me in three days." Rehav'am answered, so the people departed.
6 Then King Rehav'am consulted with the older men who'd advised his father Shelomoh when he was still alive, asking them, "How do you advise me to answer the people?"
7 "If you're good to those people and do things that please them, and speak kindly to them," they answered, "then they'll serve you for a long time to come."
8 However, Rehav'am rejected their advice, and consulted some of the young men there who'd grown up with him.
9 "How would you guys suggest I answer the people who've asked me to lighten the burden on them, compared to my father's time?"
10 "Those people tell you that your father was hard on them and that you should lighten their load," his contemporaries advised him. "But you should tell them that your little finger is thicker than your father's waist, 11 and that whereas he required them to contribute, you'll be even more demanding. Tell them that he might have whipped them with leather whips, but that you'll whip them with scorpions!"
12 So Yarov'am (Jeroboam) and all the people returned to King Rehav'am on the third day as he'd prearranged,
13 and ignoring the advice of the older men, the king answered the people harshly. 14 He passed on the younger men's suggestion, telling the people, "I'll make your burden even heavier. My father rebuked you people with whips, but I'll do it with scorpions." 15 So the king took no notice of the people's request, because it was God turning events around, so that what Yahweh had said to Yarov'am (Nevat's son) through Ahiyah (from Shiloh) would come to pass.
16 When all the Israelis saw that the king hadn't listened to them, the people from the northern tribes answered the king, "What did David have to do with us anyway? We had nothing to gain from Yishay's (Jesse's) son. You might as well all head home, and then they'll see what happened to David's dynasty."[50]
So they all went home, 17 and Rehav'am ended up only ruling over the Israelis living in the Yehudah (Judah) region.
18 King Rehav'am (still in Shekem) sent out Hadoram, his supervisor of the forced labourers, but the Israelis hurled stones at him and killed him. When he heard about that, King Rehav'am forced his way into his chariot and escaped to Yerushalem (Jerusalem), 19 and northern Yisrael (Israel) has rebelled against David's descendants to this day.

The scolding of prophet Simayass to Rehav'am · Southern kingdom[51]

11:1 When Rehav'am (Rehoboam) arrived in Yerushalem (Jerusalem), he assembled Yehudah's (Judah's) and Benyamin's warriors: 180,000 chosen to fight against Yisrael (Israel) to bring the kingdom back to Rehav'am. 2 But Yahweh spoke to the prophet Shemayah, saying, 3 "Go and tell this to Shelomoh's (Solomon's) son King Rehav'am of Yehudah, and to all the Israeli people from the Yehudah and Benyamin tribes:
4 Yahweh says that you mustn't go and fight with your relatives. Everyone should just go home again, because everything that's happened came from me." So they listened to the message from Yahweh, and called off the planned attack against Yarov'am (Jeroboam).

Rehav'am fortifies the cities · Southern kingdom

5 So Rehav'am (Rehoboam) lived in Yerushalem (Jerusalem) and fortified the cities throughout Yehudah (Judah): 6 Beyt-Lehem (Bethlehem), Eytam, Tekoa,
7 Beyt-Tsur, Sokoh, Adulam, 8 Gat, Mareshah, Zif, 9 Adorayim, Lakish, Azekah, 10 Tsor'ah, Ayalon, and Hevron (all

45 **RV 9:25 · Cross-ref.** 1Ki 4:26.
46 **RV 9:26 · Cross-ref.** Gen 15:18; 1Ki 4:21.
47 **RV 9:28 · Cross-ref.** Deu 17:16.
48 **RV 9:29 · Parallel** 1 Kgs 11:41-43
49 **RV 10:1 · Parallel** 1 Kgs 12:1-20
50 **RV 10:16 · Cross-ref.** 2Sam 20:1.
51 **RV 11:1 · Parallel** 1 Kgs 12:21-24

Readers' Version

in Yehudah and Benyamin). 11 He strengthened the fortifications in those cities and towns, appointed an army commander, and stocked their storehouses with food and oil and wine. 12 He also equipped each of them with shields and spears, and made sure they were well-protected. So Yehudah and Benyamin were under his control.

Priests and Levites go down to Yehudah · Southern kingdom

13 The priests and Levites throughout all of Yisrael (Israel) supported Rehav'am (Rehoboam) from every part of the country. 14 The Levites abandoned their property and their pastureland and moved to Yerushalem (Jerusalem) and across the rest of Yehudah (Judah), because Yarov'am (Jeroboam) and his sons stopped them from serving as Yahweh's priests. 15 Instead Yarov'am established his own priests for his hilltop shrines and for the goat and calf idols that he'd made.[52] 16 As well as the priests and Levites, people from all the Israeli tribes who wanted to serve Yisrael's god Yahweh came to Yerushalem to sacrifice to Yahweh, their ancestors' god. 17 So they strengthened the kingdom of Yehudah, and as the people followed David's and Shelomoh's (Solomon's) examples, they strengthened Rehav'am's rule for three years.

Rehav'am's family · Southern kingdom

18 Rehav'am (Rehoboam) married Mahalat. She was the daughter of David's son Yerimot, and her mother was Avihayil, the daughter of Eliav and granddaughter of Yishay (Jesse). 19 They had three sons: Ye'ush, Shemaryah, and Zaham. 20 After her, he married Avshalom's (Absalom's) daughter Ma'akah, and they had four sons: Aviyah, Atay, Ziza, and Shelomit. 21 Rehav'am loved Ma'akah the most out of his eighteen wives and sixty slave-wives. He fathered twenty-eight sons and sixty daughters, 22 but he appointed Ma'akah's son Aviyah to be the leader of his older and younger brothers, because that would mark him as the future king. 23 He wisely sent his other sons to fortified cities across all the regions in Yehudah (Judah) and Benyamin, where he set them up generously and asked the local people to give them wives.

Mitsrayim attacks Yehudah · Southern kingdom[53]

12:1 However, after Rehav'am (Rehoboam) had become established and in firm control of his kingdom, he and all the people abandoned Yahweh's instructions. 2 Because they were unfaithful to Yahweh, King Shishak from Mitsrayim (Egypt) came to attack Yerushalem (Jerusalem) in the fifth year of Rehav'am's reign, 3 with 1,200 chariots and sixty thousand horsemen, along with a huge number of troops, including Mitsrim (Egyptians), Luvim (Libyans), Sukim, and Kushim. 4 He captured Yehudah's (Judah's) fortified cities, then moved towards Yerushalem.

5 Then the prophet Shemayah and the leaders of Yehudah who'd fled to Yerushalem because of Shishak's attacks came to Rehav'am. Shemayah told them, "Yahweh says that it was you people who abandoned me, so now I've also abandoned you to be defeated by Shishak."

6 Then the king and the Israeli leaders humbled themselves and said, "Yahweh always does what's right and fair."

7 When Yahweh saw that they'd humbled themselves, he gave this message to Shemayah, "They've humbled themselves, so I won't destroy them—my rage won't pour out on Yerushalem through Shishak's attack, and I'll give them a way to recover in the future. 8 Nevertheless, they'll become his servants, and they'll learn the difference between serving me versus serving other nations' kings.

9 When Mitsrayim's (Egypt's) King Shishak invaded Yerushalem, he took the treasures from Yahweh's temple and the king's palace. He took everything valuable, including the gold shields that Shelomoh (Solomon) had made.[54] 10 King Rehav'am replaced them with bronze shields, and distributed them to the leaders of the people who guarded the entrance to the king's palace. 11 After that, whenever the king went to Yahweh's temple, the guards went with him carrying those bronze shields. Then when the king left again, they'd return them to the guardroom. 12 Because Rehav'am humbled himself, Yahweh stopped being angry with him and didn't eliminate him, so things were reasonably good in Yehudah (Judah).

13 King Rehav'am consolidated his rule in Yerushalem. He reigned for a total of forty-one years—seventeen of which were from Yerushalem city, which Yahweh had chosen from all the tribes in Yisrael (Israel) as the place to establish his reputation. (Rehav'am's mother was the Amonit, Na'amah.) 14 Rehav'am did evil things because he didn't make it his priority to get direction from Yahweh.

15 The account of everything Rehav'am did while he was king, including genealogical records, was recorded in the scrolls written by the prophets Shemayah and Ido. Rehav'am and Yarov'am (Jeroboam) were at war with each other for his entire reign. 16 Then Rehav'am died, he was buried with his ancestors in 'The City of David', and his son Aviyah replaced him as king.

Aviyah defeats Yarov'am · Both kingdoms[55]

13:1 In the eighteenth year of King Yarov'am's (Jeroboam's) reign, Aviyah started his reign over Yehudah (Judah). 2 He ruled from Yerushalem (Jerusalem) for three years. (His mother was Uriel's daughter Mikayah from Giveah.)

However, war started between Aviyah and Yarov'am.

3 Aviyah launched the attack with four-hundred thousand strong warriors, and Yarov'am drew up in formation against him with eight-hundred thousand strong warriors in his army.

4 Aviyah stood on the top of Mt. Tsemarayim in the

52 **RV 11:15 · Cross-ref.** 1Ki 12:31.

53 **RV 12:1 · Parallel** 1 Kgs 14:25-28

54 **RV 12:9 · Cross-ref.** 1Ki 10:16-17; 2Ch 9:15-16.

55 **RV 13:1 · Parallel** 1 Kgs 15:1-8

Readers' Version

Efrayim (Ephraim) hill-country and shouted, "Yarov'am and all of Yisrael (Israel), listen to me. 5 Don't you all understand that Yisrael's god Yahweh made a formal agreement that the kingdom of Yisrael was given forever to David and his descendants? 6 But Nevat's son Yarov'am, who was a servant of David's son Shelomoh (Solomon), took action and rebelled against his master, 7 and a bunch of wicked good-for-nothings gathered around Yarov'am and created a force against Shelomoh's son, Rehav'am (Rehoboam), when Rehav'am was still an inexperienced, young man and couldn't stand up to them. 8 So now you Israelis are saying that you'll stand against the kingdom that Yahweh established through David's descendants. There are certainly many of you, and you have the gold calves that Yarov'am made as gods for you. 9 Didn't you people drive out the Levites, as well as Yahweh's priests who were Aharon's (Aaron's) descendants? Then you appointed for yourselves 'priests' like they have in other countries, so that anyone who comes to consecrate himself by bringing a young bull from the herd and seven rams can become a 'priest' of your non-gods.

10 "But as for us, Yahweh is our god and we haven't abandoned him. Our priests who minister to Yahweh are Aharon's descendants, and the Levites assist them. 11 Every morning and every evening, they sacrifice burnt offerings to Yahweh, and spiced incense. There's sacred bread on the display table, and the lamps in the gold lampstand give light every evening because we're following our god Yahweh's instructions, but you people have abandoned him. 12 So listen! God is guiding us, and his priests will blast their trumpets to signal battle against you people. Listen, you Israelis: don't fight against Yahweh, your ancestors' god, because you won't succeed."

13 But meanwhile, Yarov'am had sent some men around to ambush them from behind, so they were both in front of the army from Yehudah (Judah) and in ambush behind them.

14 When the warriors from Yehudah turned, wow, they realised they were being attacked from in front and from behind. They called out to Yahweh for help while the priests blew their trumpets. 15 Then the men from Yehudah shouted a loud battle cry, and God defeated Yarov'am and all of Yisrael in front of Aviyah and Yehudah. 16 Yisrael's soldiers fled away from Yehudah's army, and God enabled Yehudah to defeat them. 17 Aviyah and his men thrashed them badly, and some five-hundred thousand of their chosen warriors were killed. 18 So the Israelis were subdued at that time, and the people from Yehudah were victorious because they trusted in Yahweh, their ancestors' god.

19 Aviyah chased after Yarov'am and they captured from Yisrael (Israel) the cities of Beyt-El (Bethel), Yeshanah, and Efron, and their surrounding villages. 20 Yarov'am never regained military strength during Aviyah's reign, and after a time Yahweh struck him with sickness and he died.

21 Meanwhile, Aviyah became more powerful. He took fourteen wives for himself, and had twenty-two sons and sixteen daughters. 22 The rest of what Aviyah did, including his sayings and his behaviour, was written down by the prophet Ido.

King Asa's rule over Yehudah · Southern kingdom

14:1 Then Aviyah died, and they buried him with his ancestors in 'The city of David', and his son Asa reigned in his place. During his rule, the country was peaceful for ten years. 2 Asa did what was good and right in his god Yahweh's eyes— 3 he removed the pagan altars and the hilltop shrines, smashed the sacred stone pillars, and cut the Asherah poles down. 4 He ordered the people in Yehudah (Judah) to worship Yahweh, their ancestors' god, and to obey his instructions and regulations. 5 He removed all the hilltop shrines from Yehudah's cities, and also the incense altars, and the kingdom was peaceful under his rule. 6 He fortified Yehudah's cities, as the place was quiet without war during those years, because Yahweh had given him peace, 7 and he'd told Yehudah, "Let's build these cities with walls around them, and towers, doors, and bars, while the land's quiet around us, because we've asked our god Yahweh for guidance. We've made our request, and he's given us rest on all our borders." So they built and they prospered. 8 King Asa had an army of three-hundred thousand men from Yehudah who carried large shields and spears, as well as 280,000 men from Benyamin who also carried shields, along with bows and arrows. They were all powerful warriors.

The Kushi invasion repelled · Southern kingdom

9 But then Zerah the Kushi came out against them with an army of a million soldiers and three hundred chariots, and he advanced to Mareshah. 10 Asa went out to oppose them, and they deployed for battle in the Tsefat valley near Mareshah. 11 Then King Asa called out to his god Yahweh, "Yahweh, it makes no difference to you if there's one against you, or one million. Help us, Yahweh our god, because we rely on you, and we've come against this massive force, trusting in your reputation. Yahweh, you're our god—don't let mere humans prevail against you."

12 So Yahweh helped Asa and the army from Yehudah (Judah) to defeat the Kushim, and they fled. 13 Asa and his army chased them southwest as far as Gerar. So many Kushim were killed that the rest couldn't save themselves, because they'd been destroyed in front of Yahweh and his army, and the men of Yehudah carried away a large amount of plunder. 14 They struck all the cities around Gerar, because the Kushim there were terrified of Yahweh. The men from Yehudah plundered all those cities, because they contained a lot of valuable goods. 15 They also attacked the Kushi cattle herdsmen, as well as capturing lots of sheep and camels before returning to Yerushalem (Jerusalem).

Azaryah's prophecy gives courage to Asa · Southern kingdom

15:1 Then God's spirit came down onto Oded's son Azaryah, 2 and he went out to King Asa and told him, "Listen to me, Asa, and all of Yehudah (Judah) and Benyamin: Yahweh is with you southerners when you're

Readers' Version

with him. And if you look for him, you'll find him, but if you abandon him, he'll also abandon you. 3 Yisrael (Israel) has been without the true God for a long time, as there hasn't been a priest teaching, so God's instructions have been forgotten. 4 However, they turned to Yisrael's god Yahweh when they were in distress, and requested his help, and he helped them.

5 "In those times, it wasn't safe to travel away, because there was wide unrest among the inhabitants of the surrounding regions. 6 Nation crushed nation, and city crushed city, because God sent them one trouble after another. 7 But you southerners, be strong and don't give up striving, because your hard work will be rewarded."

8 When King Asa heard those words and the prophecy from the prophet Oded's son, he took courage and removed all the detestable idols from across Yehudah and Benyamin, and from the cities he'd captured from the Efrayim (Ephraim) hill country. Also, he repaired the altar to Yahweh that stood in front of Yahweh's temple.

9 He assembled all the people from Yehudah and Benyamin, as well as the many people who'd joined them from the tribes of Efrayim, Menasheh (Manasseh), and Shim'on (Simeon). (Many people had emigrated from Yisrael into Yehudah when they realised that his god Yahweh was helping him.) 10 They gathered together in Yerushalem (Jerusalem) in June of the fifteenth year of King Asa's reign 11 and sacrificed seven hundred bulls to Yahweh and seven thousand sheep—all of which had come from the recent plunder. 12 They solemnly agreed to sincerely and diligently devote themselves to Yahweh, their ancestors' god. 13 They decided that anyone who didn't worship Yisrael's god Yahweh must be killed, man or woman, regardless of whether or not they had an important position. 14 Together they loudly promised that to Yahweh, then shouted and blew trumpets and horns, 15 and all of Yehudah celebrated that promise because they were totally sincere and committed. They asked Yahweh to give them guidance, which he did, and he enabled them to have peace throughout their country.

16 King Asa also removed his mother Ma'akah from her position as queen because she made a disgusting Asherah pole. Asa cut down the pole and crushed it, and burnt it at the Kidron brook, 17 although they didn't remove the hilltop shrines from Yisrael. Nevertheless, Asa maintained his singular devotion to Yahweh for his whole life, 18 and he brought his father's sacred things, and his own, into God's temple—gold and silver items. 19 There was no more war in Yehudah until the thirty-fifth year of Asa's reign.

Yisrael comes to invade Yehudah · Both kingdoms[56]

16:1 In the thirty-sixth year of King Asa's reign, Yisrael's (Israel's) king Baesha invaded Yehudah (Judah) and built Ramah to prevent anyone from leaving or entering the land controlled by Yehudah's King Asa. 2 Asa took gold and silver from the temple treasuries and the king's palace, and he sent it to King Ben-Hadad of Aram (Syria) (modern Aram), who lived in Damesek (Damascus), requesting, 3 "I want a peace treaty between you and me, and between your family and mine. Listen, I've sent gold and silver to you. Go and break your agreement with Yisrael's King Baesha, so he'll give up on his attack against me."

4 Ben-Hadad accepted King Asa's suggestion and sent his army captains to fight against Yisrael's cities. They struck Iyon, Dan, and Avel-Mayim, and all the storehouses in the Naftali (Naphtali) cities. 5 When King Baesha heard about that, he stopped fortifying Ramah and abandoned the project, 6 so King Asa took men there from Yehudah. They carried away all the building stones from Ramah, along with the timber which Baesha had been using, and used it all to build Geva and Mitspah (north of Yerushalem (Jerusalem)).

Hanani's prophecy about coming wars · Southern kingdom

7 At that time, the prophet Hanani went to Yehudah's (Judah's) King Asa and told him, "Because you relied on the king of Aram (Syria) rather than on your god Yahweh, the Aramean king's army has escaped from being defeated by you. 8 Didn't the Kushim and the Luvim (Libyans) have a vast number of chariots and horsemen? Yet because you relied on Yahweh, he helped you defeat them, 9 because Yahweh sees everything that's happening all over the world, and he strengthens the people who trust him completely. You've been foolish in what you've just done, so from now on, you'll be facing wars." 10 But King Asa was angry at the prophet, very angry, and had him put in prison, and after that Asa oppressed some of his people.

The end of Asa's reign · Southern kingdom[57]

11 All of Asa's projects from the beginning of his reign to the end are written in the scroll about the kings of Yehudah (Judah) and Yisrael (Israel). 12 King Asa got a disease that started in his feet in the thirty-ninth year of his reign. Even as it got worse, he didn't try to get Yahweh to help him, only doctors. 13 Then Asa died in the forty-first year of his reign, 14 and he was buried in the tomb that he'd had carved out in 'The City of David'. They laid his corpse on a bed of prepared spices and perfumes that had been mixed ready. Then they lit a large bonfire in his honour.

Yehoshafat becomes king · Southern kingdom

17:1 Then Asa's son Yehoshafat (Jehoshaphat) replaced him as king, and he strengthened their defenses against Yisrael (Israel). 2 He placed troops in all of Yehudah's (Judah's) fortified cities, and posted garrisons across Yehudah and in the cities in Efrayim (Ephraim) that his father Asa had captured. 3 Yahweh helped Yehoshafat because he followed his ancestor David's example at the beginning, and didn't ask the Baals for guidance, 4 because he asked his father's god, and he followed God's instructions rather than doing the evil things that were done in Yisrael.

56 **RV 16:1 · Parallel** 1 Kgs 15:17-22

57 **RV 16:11 · Parallel** 1 Kgs 15:23-24

Readers' Version

5 So Yahweh enabled him to maintain control of his kingdom, and all of Yehudah brought tribute to Yehoshafat, causing him to become very wealthy and highly respected.
6 He was completely devoted to doing what pleased Yahweh, even removing the hilltop shrines and the Asherah poles from Yehudah.

7 In the third year of his reign he sent his officials, Ben-Hayil, Ovadyah (Obadiah), Zekaryah (Zechariah), Netanel, and Mikayah, to teach in Yehudah's cities. 8 They were accompanied by the Levites Shemayah, Netanyah, Zevadyah, Asahel, Shemiramot, Yonatan (Jonathan), Adoniyah, Toviyah, and Tov-Adoniyah, along with two priests, Elishama and Yehoram (Jehoram). 9 They took a scroll with Yahweh's instructions written on it, and went around Yehudah's cities teaching the people.

Yehoshafat's rise · Southern kingdom

10 All the surrounding kingdoms were afraid of Yahweh, so they didn't attack Yehoshafat (Jehoshaphat). 11 Some of the Pelishtim brought tribute to Yehoshafat, including lots of silver. Also, the Aravim brought him flocks totalling 7,700 rams and 7,700 goats. 12 So Yehoshafat continued to become more powerful, and he built palaces in Yehudah (Judah), as well as storehouses in the cities. 13 He accumulated many supplies in Yehudah's cities.

He also had many powerful warriors in Yerushalem (Jerusalem). 14 These are the leaders and numbers from each tribe:

From the tribe of Yehudah, Adnah was the commander, and he had three-hundred thousand warriors,
15 His assistant Yehohanan commanded 280,000,
16 Next was Zikri's son Amasyah, who volunteered for Yahweh and commanded two-hundred thousand warriors.
17 From the tribe of Benyamin, Elyada led two-hundred thousand men equipped with bows and shields,
18 next to him was Yehozavad with 180,000 equipped for war.
19 Those were the ones who served the king, along with the ones the king had placed in Yehudah's (Judah's) fortified cities.

prophet Mikiyas and King Ahav · Both kingdoms[58]

18:1 King Yehoshafat (Jehoshaphat) became very wealthy, and was highly honoured, but then he allied himself by marriage to Yisrael's (Israel's) King Ahav. 2 Some years later, he went up to Ahav in Shomron (Samaria), and Ahav sacrificed lots of sheep and cattle for him and for the people who were with him, and he incited him to attack Ramot-Gilead— 3 Yisrael's King Ahav suggested to Yehudah's (Judah's) King Yehoshafat, "Will you join me to attack Ramot-Gilead?"

"Wherever you'll be, I'll be there," he responded. "Your people are like my own people, and we're with you in battle." 4 Then he added, "But we should get Yahweh's advice first."

5 So Yisrael's king gathered four hundred of his prophets and asked them, "Should we attack Ramot-Gilead or not?"

"Go ahead," they answered, "and God will give victory to the king."

6 But Yehoshafat asked, "Is there no prophet of Yahweh here that we can ask?"

7 Yisrael's king told Yehoshafat, "There's still one man who would ask Yahweh, but personally I hate him because he never prophesies anything good about me—it's always something evil. He's Yimla's son, Mikayah."

"You shouldn't talk like that," said Yehoshafat.

8 So Yisrael's king ordered an official, "Get Yimla's son Mikayah here as quick as possible."

9 Now the kings of Yisrael and Yehudah (Judah) were both clothed in their royal robes and sitting there on their thrones near Shomron's (Samaria's) entrance gate. They were up on a threshing floor, and all the prophets were prophesying in front of them. 10 Kena'anah's son Tsidkiyah (Zedekiah) made himself some iron horns and said, "Yahweh says you'll use these to gore Aram (Syria) and destroy them." 11 All the rest of Ahav's prophets agreed, saying, "Yes, go and attack Ramot-Gilead and you'll succeed—Yahweh will give the king victory."

12 The messenger who went to fetch Mikayah warned him, "Listen, the king is pleased with what the other prophets agreed on. Just say the same as them and give a favourable message."

13 But Mikayah responded, "As sure as Yahweh lives, I'll only say what my god tells me to say."

14 When he got to the king, King Ahav asked him, "Mikah, should we attack Ramot-Gilead for battle, or should I hold back?"

"Go ahead and succeed," he answered. "You'll be given victory over them."

15 But the king said to him, "How many times must I keep making you promise that you'll only say what Yahweh says—not just what I want to hear?" 16 So Mikayah responded, "I saw all of Yisrael (Israel) scattered on the hills like sheep without shepherds,[59] and Yahweh said, 'They don't have any master, so they'll all just go home in peace.' "

17 Ahav remarked to Yehoshafat (Jehoshaphat), "Didn't I tell you that he wouldn't prophesy anything good about me—only disaster?"

18 But Mikayah continued, "Well, listen to what Yahweh says. I saw Yahweh sitting on his throne, and all the heavenly soldiers standing on each side of him, 19 and Yahweh said, 'Who'll entice Yisrael's King Ahav so he'll attack and then die at Ramot-Gilead?' Some suggested one thing, and others suggested something else. 20 Then a spirit went out and stood in front of Yahweh and said, 'I myself will entice him.' 'How would you do it?' Yahweh asked him. 21 The spirit replied, 'I'll go and inspire all of Ahav's prophets to tell lies.' Yahweh said, 'That'll work. Go and do it.'

22 "So now, listen. Yahweh placed a deceiving spirit in the

58 **RV 18:1 · Parallel** 1 Kgs 22:1-28

59 **RV 18:16 · Cross-ref.** Num 27:17; Eze 34:5; Mat 9:36; Mrk 6:34.

Readers' Version

mouths of those prophets of yours, and Yahweh has decreed that you'll face disaster."

23 Then Kena'anah's son Tsidkiyah (Zedekiah) went up to Mikayah and slapped him hard on the cheek, saying, "Yeah? Since when did Yahweh's spirit leave me and start speaking to you?"

24 "Well, you'll find out soon," answered Mikayah, "on the day when you go room by room in some house to try to hide."

25 "Arrest Mikayah," ordered King Ahav, "and return him to Amon the city governor, and to my son Yoash. 26 Tell them that the king's ordered that this man be put in prison, and be given only strictly-rationed bread and water until I return safely."

27 "If you return safely," Mikayah retorted, "then Yahweh mustn't have spoken to me."

The death of Ahav · Both kingdoms[60]

28 So Yisrael's (Israel's) King Ahav and Yehudah's (Judah's) king Yehoshafat (Jehoshaphat) went to Ramot-Gilead. 29 Ahav told Yehoshafat, "I'll get changed, so I'm not recognised, and go into the battle, but you wear your royal robe." So Yisrael's king disguised himself, and they went into the battle.

30 Meanwhile, Aram's (Syria's) king had ordered his chariot commanders, "Only attack Yisrael's king—don't bother fighting anyone else." 31 However, when those chariot commanders saw King Yehoshafat, they mistook him for Yisrael's king, and wheeled around to fight him, but Yehoshafat cried out to Yahweh for help, and he helped him—God drew them away from him, 32 because when the chariot commanders realised that it wasn't Yisrael's king, they turned back from chasing him. 33 However, one Aramean warrior drew his bow without knowing where Ahav was, and struck Yisrael's king at a joint in his armour. Ahav ordered the charioteer, "Turn around and get me out of here, because I've been seriously wounded." 34 The battle continued for the whole day, and Yisrael's king was propped up in his chariot to watch the Arameans, but he died as the sun was setting.

Yehoshafat gets scolded · Southern kingdom

19:1 Yehudah's (Judah's) king Yehoshafat (Jehoshaphat) returned safely to his home in Yerushalem (Jerusalem), 2 but Hanani's son, the prophet Yehu (Jehu), confronted him, "Should you have helped the wicked, and befriended those that Yahweh hates? Yahweh's angry with you because of what you've done. 3 However, you have some good points, because you removed the Asherah poles from the country, and you've been sincere in wanting to follow God."

The neneyimu of Hihusapat

4 Yehoshafat (Jehoshaphat) lived in Yerushalem (Jerusalem), but one time he went out to the people of Be'er-Sheva (Beersheba) in the Efrayim (Ephraim) hill country and encouraged them back to Yahweh, their ancestors' god. 5 He appointed judges in Yehudah's (Judah's) fortified cities to serve across the country, 6 and he told them, "Take care in what you do, because as judges, you're not serving people, but serving Yahweh when you make judicial decisions. 7 So revere Yahweh and judge cases carefully, because our god Yahweh doesn't tolerate injustice, partiality, or bribery."

8 Yehoshafat also appointed some Levites and priests in Yerushalem, as well as leaders from some Israeli families, to be judges on Yahweh's behalf based in Yerushalem, 9 and he instructed them, "You must revere Yahweh and be trustworthy and sincere. 10 When any of your fellow Israelis who live in the cities bring any case to you involving violent crime, or interpreting laws or regulations, and so on, you must caution them so they won't sin against Yahweh and induce his anger to come against you or them, so do that, and you won't be guilty. 11 And listen, the chief priest Amaryah is superior to you judges in any religious matter, and Yishmael's (Ishmael's) son Zevadyah is Yehudah's leader for any civil matter concerning the king. Also, you have the Levite officials to assist you judges. Act with courage, and let Yahweh assist people who are doing what's right."

Yehoshafat handles a massive invasion · Southern kingdom

20:1 Sometime after that, the Moavim and Amonim, along with some of the Meunim,[61] came to battle against King Yehoshafat (Jehoshaphat). 2 Some men came and told Yehoshafat, "A huge army is coming from Aram (Syria) beyond the Dead Sea to attack you, and take note: they're already in Hatsatson-Tamar, also known as Eyn-Gedi." 3 Yehoshafat was alarmed and decided to request advice from Yahweh, and he ordered that all of Yehudah (Judah) should fast. 4 So Yehudah assembled to request Yahweh's help—they came to Yerushalem (Jerusalem) from all of Yehudah's cities to ask Yahweh for help.

5 Yehoshafat stood in front of all the people from Yerushalem and across Yehudah, in front of the new temple courtyard, 6 and prayed, "Yahweh, the god of our ancestors, aren't you the god who lives in the heavens? And you rule in all the kingdoms around the world, and you have full power and control—no one can stand against you. 7 Weren't you our god who drove the previous inhabitants of this land out ahead of your Israeli people? Didn't you give it to the descendants of Avraham—the one you loved forever?[62] 8 Our ancestors lived in this land and built a temple to honour you, saying, 9 'If disaster, like war, judgement, epidemic, or famine comes on us, we'll stand in front of this temple, and in front of you, because your name is honoured here. And we'll cry to you because of our distress, and you'll hear and rescue us.'

10 You didn't allow our Israeli ancestors to enter the countries of Amon, Moav (Moab), or Edom when they were

60 **RV 18:28 · Parallel** 1 Kgs 22:29-35

61 **RV 20:1 · Note** Following the Septuagint for this.

62 **RV 20:7 · Cross-ref.** Isa 41:8; Jam 2:23.

Readers' Version

travelling from Mitsrayim (Egypt) to Kena'an (Canaan). So our ancestors turned away from those areas and didn't destroy them,[63] but now they're coming here to attack us. 11 Look how they're repaying us for not destroying them—they come here to drive us out from the land you gave us as an inheritance. 12 So, our god, please punish them, because we're not strong enough to battle this huge army that's on its way. We simply don't know what to do, so we're looking to you to rescue us."

13 At that time, all of Yehudah (Judah) (men, women, and children) were standing in front of Yahweh, 14 and Yahweh's spirit came on Yahaziel. (Yahaziel was the son of Zekaryah (Zechariah), son of Benayah, son of Yeiel, son of Matanyah the Levite, and a descendant of Asaf.) In the middle of the assembly 15 he said, "Pay attention, all of Yehudah, inhabitants of Yerushalem, and King Yehoshafat. Yahweh has this to say to you all, 'Don't be afraid, and don't be dismayed by this huge force, because it's not your battle, but God's.[64] 16 Tomorrow, go down against them. Listen, they're coming uphill near the Ascent of Tsits, and you'll find them at the end of the valley, facing the Yeruel wilderness. 17 You won't need to fight them—just take your positions, people from Yerushalem and wider Yehudah, and watch Yahweh save you.[65] Don't be afraid or discouraged. Go out there tomorrow and Yahweh will be with you.' "

18 Then King Yehoshafat (Jehoshaphat) bowed with his face to the ground, and all the people from Yerushalem (Jerusalem) and across Yehudah fell to their knees in front of Yahweh to worship him. 19 Then some of the Levites who were descendants of Kohat and Korah stood up to loudly praise Yisrael's (Israel's) god Yahweh.

20 They rose early the next morning and went out to the Tekoa wilderness, and as they were leaving, Yehoshafat stood and called out, "Hear me, inhabitants of Yerushalem and Yehudah. Believe in our god Yahweh, and be confident. Believe his prophets and succeed." 21 Then he consulted with the people, and he appointed some to sing to Yahweh and some to praise him for his splendour and sinlessness as they went out in front of the enemy army, and they were saying, "Give thanks to Yahweh, because his loyal commitment endures forever."

22 As they began to sing and praise Yahweh, he sent ambushers against the Amonim, Moavim, and Edomim who were attacking Yehudah, and they were defeated. 23 Then the Amonim and Moavim turned on the Edomim and completely annihilated them, and after that they slaughtered each other. 24 When Yehudah's men arrived at the place overlooking the wilderness, wow, they saw corpses all over the ground. No one had escaped.

25 Then Yehoshafat and his people went to plunder the spoils, and they found lots of goods among them, as well as clothing,[66] and valuable items. They took that for themselves until there was nothing left to carry away—there was so much plunder that it took three days to collect it all. 26 On the fourth day, they assembled in Berakah Valley and praised Yahweh there. That's why it's called Berakah Valley (which means 'praise/blessing') to this day. 27 Then all the men from Yerushalem and across Yehudah returned to Yerushalem with King Yehoshafat leading them—celebrating because Yahweh had enabled them to defeat their enemies. 28 When they arrived at Yerushalem, they went to the temple, playing harps, lutes, and trumpets. 29 The nearby kingdoms were all very afraid of God when they heard that Yahweh had fought against Yisrael's (Israel's) enemies, 30 so Yehoshafat's kingdom was untroubled, and his god gave him peace from all his neighbours.

The end of Yehoshafat's kingdom · Southern kingdom[67]

31 Yehoshafat (Jehoshaphat) was thirty-five years old when he became king, and he reigned over Yehudah (Judah) from Yerushalem (Jerusalem) for twenty-five years. His mother was Shilhi's daughter, Azuvah. 32 He had similar priorities to his father Asa, doing what pleased Yahweh, and he didn't deviate from that. 33 However, he never removed the hilltop shrines, and the people weren't really serious about obeying their ancestors' god.

34 Everything else that Yehoshafat did, from the beginning to the end of his reign, was written down by Hanani's son Yehu (Jehu) in the scroll about Yisrael's (Israel's) kings.

35 Later on, Yehudah's King Yehoshafat made an alliance with Yisrael's King Ahazyah (which was a wicked thing to do), 36 and they worked together to make ships at Etsyon-Gever to sail to Tarshish. 37 Then Dodavahu's son Eliezer from Mareshah prophesied against Yehoshafat, saying, "When you allied yourself with Ahazyah, Yahweh destroyed what you created." In due course, the ships were damaged and unable to sail to Tarshish.

21:1 Then Yehoshafat died and was buried with his ancestors in 'The City of David', and his son Yehoram (Jehoram) replaced him as king.

Yehudah's King Yehoram · Southern kingdom[68]

2 Yehoram's (Jehoram's) younger brothers were Azaryah, Yehiel, Zekaryah (Zechariah), Azaryah, Mika'el (Michael), and Shefatyah, 3 and their father gave them many gifts of gold and silver and precious things, along with fortified cities in Yehudah (Judah), however he handed the kingdom over to Yehoram because he was the oldest son. 4 After Yehoram established firm control of his father's kingdom, he had all his brothers killed, as well as

63 **RV 20:10 · Cross-ref.** Deu 2:4-19.

64 **RV 20:15-17 · Cross-ref.** Deu 20:1-4.

65 **RV 20:17 · Cross-ref.** Exo 14:13-14.

66 **RV 20:25 · Note** The Hebrew 'bodies/corpses' seems wrong here.

67 **RV 20:31 · Parallel** 1 Kgs 22:41-50

68 **RV 21:2 · Parallel** 2 Kgs 8:17-24

Readers' Version

some of Yisrael's (Israel's) leaders.

5 Yehoram was thirty-two years old when he became the king, and he ruled from Yerushalem (Jerusalem) for eight years. 6 He did many of the evil things that Yisrael's kings had done, because he married one of King Ahav's daughters and did things that Yahweh had said were evil. 7 Despite that, Yahweh wouldn't eliminate David's descendants, because of the promise he'd made with David to 'keep his lamp burning' forever.[69]

8 Meanwhile, Edom had been under Yehudah's control, but during Yehoram's reign they rebelled and appointed their own king.[70] 9 Yehoram took his commanders and all his chariots, and crossed the Yarden (Jordan) River, then at nighttime he attacked the Edomim who'd surrounded him and his chariots.[71] 10 However, Edom successfully rebelled against Yehudah's control, then Livnah also did the same, because Yehoram had abandoned Yahweh, his ancestors' god. 11 He also built hilltop shrines around Yehudah, and he caused Yerushalem's inhabitants to prostitute themselves,[72] and he drove Yehudah away from Yahweh.

12 Then King Yehoram received a written message from the prophet Eliyah (Elijah): "Your father David's god Yahweh says that you decided not to follow your father Yehoshafat's (Jehoshaphat's) example, or good King Asa's, 13 but rather you imitated the behaviour of Yisrael's (Israel's) king, so because of that, you've caused Yerushalem's inhabitants, as well as wider Yehudah, to commit adultery like Ahav's family did. Also, you've killed your own blood brothers—people who were better than you. 14 So listen, now Yahweh is going to severely afflict your people, including your sons and your wives, as well as all your possessions, 15 and you yourself will get an intestinal disease that'll get worse every day until your innards fall out."

16 Then Yahweh stirred the Pelishtim up against Yehoram, as well as the Arabs who lived beside the Kushim, 17 and they attacked Yehudah. They did a lot of damage and took away everything valuable from the king's palace. They also took his wives and sons, other than Yehoahaz, his youngest son.

18 After that, Yahweh caused an intestinal disease in Yehoram that couldn't be cured, 19 and it progressed day after day until, after two years, his intestines fell out, and he died in a lot of pain. His people didn't make a bonfire in his honour like they'd done for his ancestors.

20 Yehoram was thirty-two when he became king, and he ruled from Yerushalem (Jerusalem) for eight years. No one regretted it when he died, and his body was buried in 'The City of David', but not in the royal tombs.

Yehudah's king Ahazyah · Both kingdoms[73]

22:1 The inhabitants of Yerushalem (Jerusalem) made his youngest son Ahazyah[74] king in his place, because all his older brothers had been killed by the Aravi invaders. So Yehoram's (Jehoram's) son Ahazyah reigned as Yehudah's (Judah's) king. 2 He was twenty-two[75] when he became king, and he reigned from Yerushalem for one year. His mother was Atalyah (Athaliah), a granddaughter of Yisrael's (Israel's) King Omri. 3 King Ahazyah behaved just like King Ahav's family had done, because his mother gave him evil advice, 4 so he did what Yahweh had said was evil, just like Ahav's family, because after his father's death, they'd become Ahazyah's advisors, giving destructive suggestions. 5 He followed their advice and joined King Yehoram (son of Yisrael's King Ahav) to fight against Aram's (Syria's) King Hazael at Ramot-Gilead, where Yehoram was wounded by the Arameans. 6 Yehoram returned to Yizre'el (Jezreel) to recover, because he'd been wounded at Ramah in the battle against Aram's King Hazael. So Yehudah's King Ahazyah went up to Yizre'el to see Yehoram.

7 God caused Ahazyah's downfall through his visit to Yoram (Joram). When Ahazyah arrived, he went with Yehoram to meet Nimshi's son Yehu (Jehu), who Yahweh had appointed to kill all of Ahav's descendants. 8 While Yehu was executing judgement on Ahav's descendants, he discovered Yehudah's officials there, including Ahazyah's nephews who'd been serving him, and he killed all of them as well. 9 Then Yehu went searching for Ahazyah and found him hiding in Shomron (Samaria) city. They captured him and took him to Yehu, and killed him. They did bury him, because they said, "He was the grandson of King Yehoshafat (Jehoshaphat) who tried hard to please Yahweh." After that, there were no descendants of Ahazyah who were powerful enough to become Yehudah's king.

Yehudah's queen Atalyah · Southern kingdom[76]

10 When Ahazyah's mother Atalyah (Athaliah) found out that her son had died, she took action and destroyed all his family members who could become king of Yehudah (Judah). 11 However, a princess named Yehoshav'at took Ahazyah's son Yoash, and she sneaked him away from among the king's sons who were about to be killed, and she hid him and his nurse in a bedroom. Yehoshav'at was the daughter of the late King Yehoram (Jehoram) and the wife of Yehoyada the priest (she was

69 RV 21:7 · Cross-ref. 1Ki 11:36.

70 RV 21:8 · Cross-ref. Gen 27:40.

71 RV 21:9 · Note The meaning of the second half of this sentence is confusing, so other translations might differ.

72 RV 21:11 · Note This sentence is about worship, not physical adultery, so the reference to prostitution most likely refers to idol worship. Also see verse 13 below.

73 RV 22:1 · Parallel 2 Kgs 8:25-29; 9:21-28

74 RV 22:1 · Note Called Yehoahaz in 21:17 above. (Replace 'Yeho' at the front with 'Yah' at the end—the meaning 'Yahweh has held' remains the same.)

75 RV 22:2 · Note The Hebrew has forty-two here, but we've corrected it from 2 Kgs 8:26.

76 RV 22:10 · Parallel 2 Kgs 11:1-3

Readers' Version

Ahazyah's sister), and she hid Yoash from Atalyah so she couldn't kill him. 12 He stayed in hiding with them in the temple for six years while Atalyah ruled over Yehudah.

Revolt against queen Atalyah · Southern kingdom[77]

23:1 The following year, the priest Yehoyada took courage and made an agreement with the commanders of units of a hundred soldiers: Azaryah (Yehoram's (Jehoram's) son), Yishmael (Ishmael) (Yehohanan's son), another Azaryah (Oved's son), Ma'aseyah (Adayah's son), and Elishafat (Zikri's son). 2 They went throughout Yehudah (Judah) and gathered all the Levites and the clan leaders from all the cities. When they came to Yerushalem (Jerusalem), 3 the whole assembly made an agreement with the young king in the temple, and Yehoyada told them, "Listen, the late king's son will reign, just as Yahweh said about David's descendants.[78] 4 Now this is what you need to do: one third of you priests and Levites who are on duty on the Rest Day must guard the temple entrances. 5 Another third of you must guard the king's palace, and the final third guard the Foundation Gate and all the people in the temple courtyard. 6 Don't let anyone enter Yahweh's temple other than the priests and the Levites who are on duty, because they're consecrated. Every one else must respect Yahweh's instructions not to enter. 7 You Levites must be armed and surround the young king. You must kill anyone else who tries to enter the temple, but stay close to the king wherever he goes.

8 So the Levites and the other people did everything Yehoyada the priest had instructed. Each leader took his men, both those starting duty on the Rest Day, as well as the others finishing their duties that day, because Yehoyada didn't dismiss any of the groups. 9 Then Yehoyada the priest gave each of those commanders the spears, and the large and small shields which had been put in the temple by King David. 10 He stationed all the people, each one holding their weapon, right across the end of the temple, around the altar and the temple, and all around the king. 11 Then they brought out young Yoash, put a crown on his head, gave him a scroll with the agreement on it, and proclaimed him as king. Then Yehoyada and his sons anointed him with olive oil and shouted, "Long live the king!"

12 When Atalyah (Athaliah) heard the sound of people running, and people praising the king, she went to the temple 13 to look, and wow, the young king was standing where previous kings had stood by the pillar at the temple entrance, with the commanders and trumpeters beside him. The people were all cheering and blowing trumpets, and singers with instruments were leading the praise. Then Atalyah tore her robe and shouted out, "Treason! Treason!"

14 Then Yehoyada the priest instructed the commanders, "Kill her, but not here at Yahweh's temple. March her outside and kill anyone who sticks up for her."

15 They seized her as she reached the Horse Gate in front of the palace and killed her there.

Yehoyada leads back to Yahweh · Southern kingdom[79]

16 Then Yehoyada the priest got the people to formally agree that they and the king would be loyal to Yahweh, 17 so all the people went to Ba'al's temple and tore it down. They smashed its altars and idols, and killed Ba'al's priest Matan in front of the altars. 18 Then Yehoyada created the roster for the temple duties of the priests and Levites that King David had previously assigned, including offering burnt offerings to Yahweh with happiness and singing, following Mosheh's (Moses') written instructions. 19 He also stationed guards at the temple gates so that no one could enter if they were ceremonially 'unclean'.

20 Then Yehoyada took those commanders, and the leading citizens and leaders, and all the people, and they brought the king out of the temple and down into the palace through the Upper Gate, and sat him on the royal throne. 21 Then all of Yehudah's (Judah's) people celebrated, and then the city was peaceful and quiet, as Atalyah (Athaliah) had been put to death with a sword.

Yehudah's king Yoash · Southern kingdom[80]

24:1 Yoash was seven years old when he became Yehudah's (Judah's) king, and he reigned from Yerushalem (Jerusalem) for forty years. His mother was Tsivyah from Be'er-Sheva (Beersheba). 2 Yoash did what pleased Yahweh throughout the lifetime of Yehoyada the priest. 3 Yehoyada procured two wives for him, and they bore him sons and daughters.

4 Sometime later, Yoash decided it would be good to repair Yahweh's residence, 5 and he gathered the priests and Levites, and told them, "Go out to Yehudah's cities and collect enough money across the country to renovate God's house in the next few years. Make this a priority." But the Levites didn't get on to it, 6 so the king summoned Yehoyada and demanded, "Why haven't you followed up on sending the Levites throughout Yerushalem and across Yehudah to collect the annual tax instituted by Yahweh's servant Mosheh (Moses) for the people to contribute to the costs of the sacred tent?"[81]

7 (The wicked Atalyah's (Athaliah's) people had previously broken into Yahweh's residence and taken some of the sacred items from Yahweh's temple to use for Ba'al worship.)

8 The king ordered that a chest be made and placed outside the main temple entrance. 9 They made an announcement in Yerushalem and throughout Yehudah that people were to bring to Yahweh the tax that was instituted by

77 **RV 23:1 · Parallel** 2 Kgs 11:4-16

78 **RV 23:3 · Cross-ref.** 2Sam 7:12.

79 **RV 23:16 · Parallel** 2 Kgs 11:17-20

80 **RV 24:1 · Parallel** 2 Kgs 12:1-16

81 **RV 24:6 · Cross-ref.** Exo 30:11-16.

Readers' Version

God's servant Mosheh when they were still in the wilderness. 10 All the officials and the people agreed with this policy, so they brought their contributions and dropped them into the chest until it filled up. 11 Every day, when the Levites who'd been given oversight over the chest by the king saw that it was full, they'd fetch one of the king's secretaries along with one of the head priest's officials, and they'd empty the box and return it to its place, so they amassed a large sum of money.

12 The king and Yehoyada the priest gave the collected funds to the people who worked on the temple renovations. They used them to hire stone-workers and carpenters to restore the temple building, as well as for iron and bronze craftsmen. 13 So they started on the work, and the temple restoration went ahead. They rebuilt the temple following its original specifications, and strengthened it. 14 Whey they'd finished, they brought the remainder of the funds back to the king and Yehoyada, and they made items for the temple, items used in ministry and for burnt offerings, and dishes and gold and silver items. During Yehoyada's time, they were offering regular burnt sacrifices in Yahweh's temple.

15 By then, Yehoyada was getting old, and he died at the age of 130, 16 and they buried him with the kings in 'The City of David', because he'd done so much good for Yisrael (Israel), and for God and his temple.

17 After Yehoyada's death, Yehudah's (Judah's) leaders went to young King Yoash and declared their loyalty to him, and he listened to them. 18 Then they abandoned the temple of their ancestors' god Yahweh, and they worshipped the Asherah poles and idols, and God was angry at Yerushalem (Jerusalem) and Yehudah because of their disobedience. 19 He sent prophets to tell them to return back to him, and although they warned the people, the people didn't take any notice.

20 Then God's spirit enveloped Zekaryah (Zechariah), the son of Yehoyada the priest,[82] and he stood up and told the people, "God asks why you people are violating his commands. Because you abandoned Yahweh, he's abandoned you people." 21 However, the people conspired against Zekaryah, and the king ordered him to be executed by stoning him in the temple courtyard. 22 King Yoash disregarded the loyal commitment that Yehoyada had shown to his father, and killed his son. As Zekaryah was dying, he said, "Yahweh will see this and find a way to avenge."

23 Around the end of the year, the Aramean army attacked Yehudah and Yerushalem, and killed all the people's leaders. They sent all their plunder back to their king in Damesek (Damascus). 24 Actually, the Arameans only had a smallish army, but Yahweh allowed them to defeat the much larger army from Yehudah and bring punishment to King Yoash, because they'd abandoned Yahweh, their ancestors' god. 25 When they withdrew, they left Yoash with severe wounds, and then his servants conspired against him because he'd killed the son of the priest Yehoyada. So they killed him in his bed, and although they buried him in 'The City of David', he wasn't buried with the other kings. 26 The ones who'd conspired to kill him were: Zavad (a son of the Amoni woman Shim'at) and Yehozavad (a son of the Moavi woman Shimrit).

27 The list of King Yoash's sons, the many prophecies concerning him, and his renovations of the temple, are all written on 'The Scroll of the Kings'. His son Amatsyah replaced him as king.

Yehudah's King Amatsyah · Southern kingdom[83]

25:1 Amatsyah was twenty-five when he became Yehudah's (Judah's) king, and he reigned from Yerushalem (Jerusalem) for twenty-nine years. His mother was Yeho'adin from Yerushalem. 2 He mostly followed Yahweh's instructions, but not whole-heartedly.

3 Once his rule was established, he killed those of his servants who'd assassinated his father Yoash. 4 However, he didn't order their sons to be executed, because he obeyed Yahweh's instructions that had been written down by Mosheh (Moses), "Parents mustn't die because of what their children did, and children mustn't die because of what their parents did, but each individual should be punished for their own disobedience."[84]

5 Then Amatsyah summoned Yehudah's men and appointed some, clan by clan, to be leaders of hundreds and of thousands, for all of Yehudah and Benyamin. They counted three-hundred thousand men who were twenty and over, and suitable for fighting with a spear and shield. 6 He also hired a hundred thousand powerful warriors from Yisrael (Israel) for three tonnes of silver.

7 However, a man of God came and told him, "Your majesty, don't let Yisrael's soldiers go with you, because Yahweh isn't with Yisrael—those people of Yisrael (Israel; Heb. Efrayim).[85] 8 Even if you go and fight courageously in battle, God will cause you to be defeated by the enemy, because God has the power to help and the power to overthrow."

9 "So what should I do about all the silver that I've already paid to the troops from Yisrael?" Amatsyah asked.

"Yahweh can do much more for you than that," God's man replied.

10 So King Amatsyah told the troops from Yisrael to go home again, but they were extremely angry with Yehudah, and they got home still feeling furious.

11 Then Amatsyah took courage and led his army out to the Salt Valley, where they slaughtered ten thousand Edomi soldiers. 12 Yehudah rounded up another ten thou-

82 **RV 24:20-21 · Cross-ref.** Mat 23:35; Luk 11:51.

83 **RV 25:1 · Parallel** 2 Kgs 14:2-6

84 **RV 25:4 · Cross-ref.** Deu 24:16.

85 **RV 25:7 · Note** The northern kingdom of Yisrael also came to be known as 'Efrayim' (similar how the area of the tribes of Yehudah and Benyamin (plus others who moved in—see 11:16) became known as 'Yehudah').

Readers' Version

sand and herded them to the top of a cliff, where they drove them over to kill them.

13 However, during that time, the warriors that Amatsyah had sent back to Yisrael raided Yehudah's cities all the way from Shomron (Samaria) to Beyt-Horon. They'd killed three thousand people and taken back a large amount of plunder.

Amatsyah worships false gods · Southern kingdom

14 After King Amatsyah returned from fighting the Edomim, he brought back their idols and set them up to be his gods—bowing down to them and offering sacrifices. 15 That made Yahweh very angry at Amatsyah, and he sent a prophet to tell him, "Why did you want those gods who weren't even able to save their own people from your army?"

16 While he was still speaking, the king snapped at him, "Who asked you to be my counsellor? Stop right this minute or they'll strike you down!"

So the prophet stopped talking, but then he added, "I know that God has decided to destroy you because you've done that, and because you didn't listen to my advice."

Yehudah brings trouble on itself · Both kingdoms

17 Some time later, Yehudah's (Judah's) King Amatsyah consulted his advisors, then sent a challenge to Yisrael's (Israel's) King Yoash (son of Yehoahaz, son of Yehu (Jehu)), "Let's face each other on the battlefield."

18 But Yisrael's King Yoash replied, "A thistle in Levanon sent a message to a cedar in Levanon, saying, 'Give your daughter to my son for a wife,' but some random animal passed through the Lebanese countryside and trampled the thistle. 19 You defeated Edom and now it's gone to your head. So stay in your chair at home and don't get over-excited, otherwise both you and Yehudah will be toppled."

20 But King Amatsyah took no notice, because God was planning for him to be defeated for worshipping Edom's gods. 21 So Yisrael's King Yoash advanced, and the two armies faced each other at Beyt-Shemesh (Heliopolis) in Yehudah, 22 and Yehudah was badly defeated by Yisrael, and all their warriors fled back home. 23 Yisrael's King Yoash captured King Amatsyah (son of Yoash, son of Yehoahaz) at Beyt-Shemesh and took him to Yerushalem (Jerusalem). Then he tore down Yerushalem's wall from the Efrayim Gate to the Corner Gate—a section about 180m long. 24 He took back to Shomron (Samaria) all the gold and silver and other valuable items that Oved-Edom had been guarding in the temple, as well as the valuables from the palace and some hostages.

25 After the death of Yisrael's King Yoash (son of Yehoahaz), Yehudah's King Amatsyah lived for a further fifteen years. 26 The account of everything else Amatsyah did was written in the scroll of 'The Kings of Yehudah and Yisrael'. 27 From the time that Amatsyah had turned from following Yahweh, there was a conspiracy to assassinate him in Yerushalem, but he fled to Lakish. However, they traced him to Lakish and killed him there. 28 They used horses to carry his body back to Yerushalem, and he was buried with his ancestors in 'The City of David'.[86]

Yehudah's King Uziyah · Southern kingdom[87]

26:1 Then all the people took sixteen-year-old Uziyah and made him king to replace his father Amatsyah. 2 Uziyah restored Eylot City to Yehudah (Judah) and rebuilt it after his father's death.

3 Uziyah was sixteen when he became king, and he reigned from Yerushalem (Jerusalem) for fifty-two years. His mother was Yekaleyah from Yerushalem. 4 He did the things that Yahweh said were good, like his father Amatsyah had done. 5 He strived to follow God during the lifetime of Zekaryah (Zechariah), who instructed him. During the time that he obeyed Yahweh, God made him successful.

6 Uziyah went to attack the Pelishtim, and successfully broke through the walls at Gat, Yavneh, and Ashdod. He rebuilt Ashdod and other cities in the Peleshet region. 7 God helped him against the Pelishtim, against the Aravim who were living in Gur-Ba'al, and against the Meunim. 8 The Amonim paid tribute to Uziyah, and his fame spread as far as the Mitsri (Egyptian) border because he was becoming more powerful.

9 King Uziyah built fortified towers in Yerushalem at the Corner Gate, the Valley Gate, and at the angle in the wall. 10 He also built towers in the wilderness, and dug a lot of wells, because he had a lot of cattle—both in the lowlands and in the plains. He was also interested in horticulture, so he had workers stationed in his vineyards and in his fertile fields.

11 Uziyah's army was trained for fighting battles, and organised into divisions set up by Yeiel the scribe and the commander Ma'aseyah, under the supervision of Hananyah, one of the king's officials. 12 There were 2,600 clan leaders who led the powerful warriors, 13 and the full force of 37,500 was under their authority, to support the king against his enemies. 14 Uziyah supplied shields, spears, helmets, armoured vests, bows, and slingshots for the entire army. 15 Using a local invention, he made war machines in Yerushalem to be placed on the towers and corners of the walls to fire arrows and large stones. His fame now spread widely because he'd received a lot of help that had made him very powerful.

16 However, at the peak of his strength, he became very arrogant, and that led to his destruction. He disobeyed his god Yahweh and went into the temple to burn incense on the incense altar. 17 The high priest Azaryah and eighty other brave priests went in after him. 18 They confronted King Uziyah and challenged him, "It's not permitted for you, Uziyah, to sacrifice to Yahweh, only for Aharon's (Aaron's) descendants the priests—the ones consecrated to sacrifice.[88] Leave the sanctuary, because you've disobeyed

86 RV 25:28 · Note The Hebrew actually has the unusual 'The City of Yehudah' here.

87 RV 26:1 · Parallel 2 Kgs 14:21-22; 15:1-7

88 RV 26:18 · Cross-ref. Exo 30:7-8; Num 3:10.

Readers' Version

Yahweh God, so now he won't honour you."

19 Then Uziyah, who was holding an incense pan, became very angry, but when he started raging at the priests, spots of leprosy suddenly appeared on his forehead while he was still there beside the incense altar in front of the priests. 20 The high priest Azaryah looked more closely, and confirming that it was indeed leprosy on his forehead, hurried him outside. The king was now also in a hurry, because Yahweh had afflicted him.

21 King Uziyah had leprosy until he died, so he had to live in an isolated residence and wasn't allowed to approach the temple. His son Yotam (Jotham) stood in for him—supervising the palace and ruling Yehudah (Judah).

22 The record of all the other things Uziyah did while he was king was written by the prophet Yeshayah (Isaiah) (son of Amots). 23 When Uziyah died,[89] because of his leprosy they buried him with his ancestors in a royal grave in the countryside, and his son Yotam replaced him as king.

Yehudah's King Yotam · Southern kingdom[90]

27:1 Yotam (Jotham) was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for sixteen years. His mother was Yerusha, daughter of the priest Tsadok. 2 He did the things that Yahweh said were good like his father Uziyah had done (except that he didn't trespass in Yahweh's temple). However, the people were still behaving corruptly.

3 He rebuilt the temple's Upper Gate and extended the Ofel wall. 4 He built cities in the Yehudah (Judah) hill country, and built fortresses and towers in the forests. 5 He attacked the Amonim' king and dominated them. Then for the next three years, the Amonim brought him three tonnes of silver, and 2,000 tonnes each of wheat and barley each year. 6 Yotam became more powerful because he'd established a pattern of obeying his god Yahweh. 7 The record of all the other things Yotam did while he was king, including all his battles, was written on the scroll 'The kings of Yisrael (Israel) and Yehudah'. 8 He was twenty-five when he became king, and he reigned from Yerushalem for sixteen years. 9 Then (at forty-one years old), Yotam died and was buried in 'The City of David', and his son Ahaz replaced him as king.

Yehudah's King Ahaz · Southern kingdom[91]

28:1 Ahaz was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for sixteen years, but he didn't do what Yahweh wanted, like his ancestor David had. 2 Instead, he followed the example of Yisrael's (Israel's) kings, including casting metal idols for the Ba'al. 3 He offered incense in the Ben-Hinom valley and he burnt his children with fire,[92] following the detestable customs of the nations that Yahweh had driven away as the Israelis had entered the region, 4 plus he offered sacrifices and burnt incense at the hilltop shrines, and on the hills, and under every large, green tree.

War between Aram and Yisrael · Both kingdoms[93]

5 So his god Yahweh allowed King Ahaz to be defeated by Aram's (Syria's) king—they attacked and took many prisoners back to Damesek (Damascus). In addition, Yahweh allowed Yisrael's (Israel's) king to be victorious, and they slaughtered many fighters.[94] 6 Yisrael's King Pekah (Remalyah's son) killed 120,000 powerful warriors in Yehudah (Judah) in one day, after they'd abandoned their ancestors' god. 7 A warrior from Efrayim (Ephraim) named Zikri killed King Ahaz's son Ma'aseyah, Azrikam the palace supervisor, and Elkanah the king's second-in-command. 8 Yisrael's soldiers captured two-hundred thousand of their relatives, including their wives and children. They also took a lot of plunder back to Shomron (Samaria) with them.

The prophet Oded

9 Now there was a prophet of Yahweh named Oded, and he went out to Yisrael's (Israel's) army as it was returning to Shomron (Samaria), and told them, "Listen, your ancestors' god, Yahweh, was angry with Yehudah (Judah), so he helped you defeat them. However, you people killed them in rage, and God has taken notice. 10 Now you want to keep the people of Yerushalem (Jerusalem) and Yehudah as your own male and female slaves, but that would certainly make you people guilty in your god Yahweh's view. 11 So then, listen to me and return those captives, because they're your own relatives, and Yahweh is extremely angry at you people."

12 Then some of the leaders of Yisrael (Israel; Heb. Efrayim) took action and confronted those returning from battle: Azaryah (Yehohanan's son), Berekyah (Meshilemot's son), Yehizkiyah (Shalum's son), and Amasa (Hadlay's son) 13 told the ones returning, "Don't bring those captives here, because that would be disobedience, and add to the rest of our disobedience and wrongdoing, because Yahweh's already angry at us here in Yisrael." 14 So the returning soldiers released the captives in front of the leaders and all the assembled people, and dropped all the plunder there as well. 15 Then some men from Yisrael were called out by name to come and search the plunder to find clothes and dress the naked captives from Yehudah and give them sandals. Then they gave them food and drink, as well as oil to rub on their wounds. They gave donkeys to those who couldn't easily walk, and took them to Yeriho (Jericho) (Yeriho, the Palm City) which was nearer their relatives, then those men returned to Shomron.

16 Around that time, King Ahaz requested help from the Assyrian kings, 17 because the Edomim had been and at-

89 **RV 26:23 · Cross-ref.** Isa 6:1.

90 **RV 27:1 · Parallel** 2 Kgs 15:32-38

91 **RV 28:1 · Parallel** 2 Kgs 16:1-4

92 **RV 28:3 · Note** Probably, but not definitely, referring to the practice of child sacrifice.

93 **RV 28:5 · Parallel** 2 Kgs 16:5

94 **RV 28:5-6 · Cross-ref.** 2Ki 16:5; Isa 7:1.

Readers' Version

tacked Yehudah and taken captives. 18 Also the Pelishtim had raided the lowland cities and the Negev, and they'd captured Beyt-Shemesh (Heliopolis), Ayalon, and Gederot, as well as Sokoh, Timnah, and Gimzo with their surrounding villages, 19 because Yahweh was humbling Yehudah because King Ahaz had thrown off restraint there and been very unfaithful to Yahweh. 20 So the Assyrian King Tiglat-Pileser came, but he ended up adding to his troubles rather than helping. 21 Ahaz gave the Assyrian king valuables from the temple and the palace and from other leaders, but that didn't help.

Ahaz's disobedience · Southern kingdom

22 While King Ahaz was experiencing those troubles, he disobeyed Yahweh even more 23 and sacrificed to the gods of Damesek (Damascus) (because Aram (Syria) had defeated him). He reasoned, "Since the gods of the Aramean kings helped them, I'll sacrifice to them, and then they'll help me." However, that led to Ahaz's fall, and to the fall of all of Yehudah (Judah).[95] 24 Then Ahaz gathered all the furnishings that were used in the temple, and broke them into pieces and locked the temple doors. Then he set up pagan altars at every Yerushalem (Jerusalem) intersection, 25 and in every Yehudah city he set up hilltop shrines to make sacrifices to other gods, thus angering Yahweh, his ancestors' god.

26 The record of all the other things Ahaz did while he was king was written on the scroll 'The kings of Yehudah and Yisrael' (Israel). 27 Then Ahaz died[96] and was buried in 'The City of David', but not in the tombs of the other kings of Yisrael. Then his son Hizkiyah (Hezekiah) replaced him as king.

Purifying the temple · Southern kingdom[97]

29:1 Hizkiyah (Hezekiah) was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for twenty-nine years. His mother was Zekaryah's (Zechariah's) daughter Aviyah. 2 He did what pleased Yahweh, like his ancestor King David had done.

3 In the very first month of his reign, he unlocked the temple doors and repaired them. 4 Then he summoned the priests and the Levites, assembled them in the eastern temple courtyard, 5 and told them, "Now you Levites, listen to me. You need to consecrate yourselves now, and consecrate the residence of Yahweh, your ancestors' god, and remove any defilement from the sacred place, 6 because our ancestors were unfaithful and disobeyed our god Yahweh. Then they abandoned him, lost interest in this temple, and turned their back on it all. 7 They extinguished the lamps and locked the temple up. After that, they didn't burn any incense or offer any burnt sacrifices in the sacred place of Yisrael's (Israel's) god. 8 That's why Yahweh was angry at Yerushalem and all of Yehudah (Judah), and allowed us to become a place of terror and horror and scorn, as you've all seen with your own eyes. 9 As a result, our fathers died in battle, and our wives and children have been captured and taken to other countries.

10 Now I sincerely want to make an agreement with Yisrael's god Yahweh, so that his fierce anger will turn away from us. 11 So lads, don't mess around, because Yahweh has chosen you to stand in his presence to serve him, and to be ministering and burning incense.

12 Then these Levites took action:
from the Kohatites: Mahat (Amasay's son) and Yoel (Joel) (Azaryah's son),
from the descendants of Merari: Kish (Avdi's son) and Azaryah (Yehalel'el's son),
from the Gershonim: Yoah (Zimah's son) and Eden (Yoah's son),
13 from Elitsafan's descendants: Shimri and Yeiel,
from Asaf's descendants: Zekaryah (Zechariah) and Matanyah,
14 from Heyman's descendants: Yehiel and Shimei, and
from Yedutun's descendants: Shemayah and Uziel.

15 They assembled their relatives and consecrated themselves, then they entered the temple to purify it, as the king had ordered as a result of Yahweh's message. 16 The priests entered the inner part of the temple to purify it, and they took everything they found that shouldn't be in there and brought it out to the temple courtyard, and then the Levites took it all out to be burnt, down in the Kidron valley.

17 They began the purification at the beginning of March and worked outwards, reaching the porch by the eighth, and then it took eight more days for the courtyard, so they finished on the sixteenth.

18 Then they reported to King Hizkiyah (Hezekiah), "We've purified the whole of Yahweh's temple, including the altar for burnt offerings and all its utensils, and the bread display table and all its utensils. 19 We've prepared and consecrated all the items which King Ahaz rejected during his unfaithful reign, and they're back in front of Yahweh's altar."

Temple sacrifices restored

20 Early the next morning, King Hizkiyah (Hezekiah) assembled the city officials and went to Yahweh's residence, 21 taking seven bulls, seven rams, seven male lambs, and seven male goats to be a sin offering for the kingdom, the sanctuary, and Yehudah (Judah). He instructed the priests (Aharon's (Aaron's) descendants) to sacrifice the animals to Yahweh on the altar. 22 So they slaughtered the bulls and took the blood and sprinkled it on the altar. Then they did the same for the rams, and then the lambs. 23 Finally, they brought the goats for the sin offering to the front, and the king and the people placed their hands on them, 24 and then the priests slaughtered them and splashed their blood on the

95 **RV 28:23 · Note** Sometimes in 2 Chronicles, Yehudah is referred to as Yisrael, but as that can be confusing for readers, we've made adjustments.

96 **RV 28:27 · Cross-ref.** Isa 14:28.

97 **RV 29:1 · Parallel** 2 Kgs 18:1-3

Readers' Version

altar so Yahweh would forgive all of Yisrael's (Israel's) disobedience. (The king had ordered the burnt offerings and the sin offering be for all of Yisrael.)

25 Then he told the Levites to stand in the temple with cymbals, harps, and lyres—obeying what David and his prophets Gad and Natan (Nathan) had commanded. (Yahweh had actually given those orders through his prophets.) 26 The Levites stood with David's instruments, and the priests with their trumpets, 27 then Hizkiyah said to offer the burnt offering on the altar. When they started to slaughter the animals, the people sang and praised Yahweh as the trumpets were blown and the other instruments played. 28 The entire assembly were bowing down and worshipping as the singers sang and the trumpeters played, until the burnt offering was completed, 29 then the king and everyone with him bowed down and worshipped. 30 Then King Hizkiyah and his officials ordered the Levites to sing praises to Yahweh using compositions by David and the prophet Asaf, so they cheerfully sang praises and bowed down and worshipped.

31 Then Hizkiyah responded, "You've consecrated yourselves to Yahweh, so come near and bring your sacrifices and thanksgiving gifts into Yahweh's house." So the assembly brought in their sacrifices and thanksgiving gifts, plus those who wanted to brought their sacrifices to be burnt.

32 Altogether they brought seventy bulls, a hundred rams, and two hundred lambs to be completely burnt on the altar, 33 as well as six hundred bulls and three thousand sheep as dedicated offerings. 34 There weren't enough priests to skin all the burnt offerings, so their relatives the Levites helped them until the work was finished and until all the priests had consecrated themselves, because the Levites had worked quicker to consecrate themselves than the priests had. 35 In addition to the burnt offerings, there was the fat from the peace offerings, and there were drink offerings.

So the service in Yahweh's temple was reinstituted, 36 and Hizkiyah and all the people celebrated about what God had prepared for the people, because it had all happened fairly quickly.

Hizkiyah orders a pass-over celebration · Both kingdoms

30:1 Then King Hizkiyah (Hezekiah) sent invitations to all of Yisrael (Israel) and Yehudah (Judah) (including Efrayim (Ephraim) and Menasheh (Manasseh)) to come to Yahweh's temple, 2 because the king had consulted with his officials and the whole assembly in Yerushalem (Jerusalem) and decided to have a late celebration of the Passover in April.[98] 3 (They couldn't have done it at the proper time because the priests hadn't consecrated themselves sufficiently then, and so the people hadn't gathered in Yerushalem.) 4 The plan pleased the king and all the people, 5 so they sent messages across all of Yisrael and Yehudah, from Be'er-Sheva (Beersheba) in the south to Dan in the far north, for the people to come to Yerushalem to celebrate the Passover to honour Yisrael's god Yahweh. (They hadn't previously been observing the written instructions.) 6 Runners took the letters from the king and his officials, going to all of Yisrael and Yehudah with the king's command: "Descendants of Yisrael, return to Yahweh, the god of Avraham, Yitshak (Isaac), and Yisrael, and he'll return to you—the group that escaped from the control of the Assyrian kings. 7 Don't be like your fathers and brothers who weren't faithful to Yahweh, their ancestors' god, provoking him to leave them decimated, as you can see. 8 So don't be stubborn like your ancestors were. Obey Yahweh and come to the sanctuary that he's consecrated forever, and serve your god Yahweh so he'll turn his anger away from you. 9 If you descendants of Yisrael return to Yahweh, your brothers and sons will be shown mercy by their captors and be able to return to this land, because your god Yahweh is gracious and compassionate, and he won't ignore you if you'll turn back to him.

10 The messengers went from city to city in the Efrayim (Ephraim) and Menasheh (Manasseh) regions, as far north as Zevulun, but many people there laughed at them and mocked them. 11 However, some of the people from Asher, Menasheh, and Zevulun humbled themselves and went to Yerushalem. 12 Also in Yehudah, God moved the people to want to obey the king and his officials and Yahweh's instructions.

The pass-over celebration · Both kingdoms

13 The next month, a huge crowd gathered in Yerushalem (Jerusalem) to celebrate the Festival of Flat Bread. 14 They took action and removed the altars to Ba'al in Yerushalem, and all the incense altars, and threw them down into the Kidron valley to be burnt there. 15 In the middle of the month, they slaughtered the Passover lambs. The priests and Levites had been ashamed, so they'd consecrated themselves, then they brought the burnt offerings into the temple. 16 They stood at their stations, following the instructions written by Mosheh (Moses), then the Levites handed the bowls of blood to the priests to sprinkle on the altar. 17 Because many people in the assembly hadn't consecrated themselves, the Levites assisted them by slaughtering the lambs and consecrating them to Yahweh. 18 Although most of the people who'd travelled down from Efrayim (Ephraim), Menasheh (Manasseh), Yisakar (Issachar), and Zevulun hadn't purified themselves, they ate the Passover food anyway despite the written instructions, because Hizkiyah (Hezekiah) had prayed to Yahweh for them, "May Yahweh, who is good, declare as innocent 19 everyone who sincerely wants to honour and obey Yahweh, their ancestors' god, even if they haven't completed the formal purification ceremonies for the temple." 20 Yahweh took notice of Hizkiyah's request, and forgave the people, 21 so the Israelis who'd come to Yerushalem celebrated the Festival of Flat Bread for seven days with great excitement. The Levites and priests enthusiastically praised Yahweh every day using their musical instruments. 22 Hizkiyah sincerely thanked all the Levites

98 **RV 30:2-3 · Cross-ref.** Num 9:9-11.

Readers' Version

who were very insightful about worshipping Yahweh. Then everyone ate for the prescribed seven days—sacrificing peace offerings and confessing to Yahweh, their ancestors' god.

The pass-over celebration gets extended · Southern kingdom

23 Then the whole group decided to celebrate for seven more days, so they enthusiastically celebrated for another whole week, 24 because Yehudah's (Judah's) King Hizkiyah (Hezekiah) had provided a thousand bulls and seven thousand sheep for the people, and the officials had also contributed another thousand bulls and ten thousand sheep. Many more priests also consecrated themselves. 25 All the people from Yehudah celebrated, including the priests and Levites, and everyone who'd come down from Yisrael (Israel) to stay in Yehudah (whether just for the occasion, or to live permanently), plus others living in Yehudah. 26 Everyone in Yerushalem (Jerusalem) was very happy, because nothing like that had happened in Yerushalem since the time when David's son Shelomoh (Solomon) was king. 27 Finally, the priests and Levites stood up and prayed a blessing on the people, and their voice was heard because their prayer reached God's holy residence in the heavens.

Hizkiyah's religious reforms · Southern kingdom

31:1 When that was all over, all those Israelis went out to Yehudah's (Judah's) cities and shattered the pillars and cut down the Asherah poles, and they tore down the hilltop shrines and altars from the entire Yehudah-Benyamin region, and also up in the Efrayim-Menasheh region. Once they'd finished that, they all returned to their own land and cities.

2 King Hizkiyah (Hezekiah) allocated the priests and Levites into divisions for the various different types of duties: for doing burnt offerings and peace offerings, for other services, and for thanksgiving and praise at the temple gates. 3 The king contributed some of his own funds for burnt offerings to be sacrificed each morning and evening, as well as for the Rest Days and the New Moon celebrations, and on the other special days as per the written instructions that had come from Yahweh.[99]

4 He told the people living in Yerushalem (Jerusalem) to give the prescribed portions to the priests and Levites,[100] so that they could focus on serving Yahweh, 5 and as soon as the message reached them, the Israelis started giving the first portions of their harvests of grain, new wine, oil, and honey, and of all the produce from the countryside, so they brought a tenth of the harvests of all their crops. 6 The people from Yisrael (Israel) and Yehudah who were living in Yehudah's cities also brought a tenth of their cattle and sheep, as well as a sacred tenth consecrated to their god Yahweh, and it was all put in big piles. 7 That all began in May and was finished by September, 8 and when King Hizkiyah and his officials came and saw the piles, they praised Yahweh and his Israeli people. 9 When Hizkiyah asked the priests and Levites about the piles, 10 Azaryah the chief priest (a descendant of Tsadok) told him, "Since the people started bringing their contributions to the temple, we've been eating well, and even had left-overs, because Yahweh has blessed his people, and all this is the remainder."

11 So then Hizkiyah ordered them to prepare the temple storerooms, which they did, 12 and they brought in the contributions and the tenths that had been given, and the things faithfully dedicated to Yahweh. A Levite, Konaniyah, was appointed as supervisor, with his brother Shimei as deputy. 13 Those two supervised Yehiel, Azazyah, Nahat, Asahel, Yerimot, Yozavad, Eliel, Yismakyah, Mahat, and Benayah, by the arrangement of King Hizkiyah and Azaryah the temple supervisor.

14 The Levite Yimnah's son, Kore, who guarded the temple's eastern gate, was put in charge of the free-will offering to God—to distribute those offerings that were made to Yahweh, as well as any consecrated items. 15 Eden, Minyamin, Yeshua, Shemayah, Amaryah, and Shekanyah faithfully assisted him in the priests' cities to distribute those things to the different divisions of priests, regardless of their status or size. 16 Every male who was at least three years old, and was listed in the genealogical records, received a portion for their service in the temple, as each division performed their assigned duties. 17 Each priestly clan kept genealogical records and received a portion, and so did the Levites who were at least twenty years old, all according to their divisions, 18 as well as their wives and young children, and sons and daughters whose names were on the genealogies, because they'd also faithfully consecrated themselves for the sacred work. 19 Also, there were people chosen by name to give a portion to each male among Aharon's (Aaron's) descendants, the priests, who had pasture land around their cities, as well as to each Levite included on the genealogical records.

20 So King Hizkiyah did that throughout Yehudah (Judah), and he continued to faithfully follow his god Yahweh's instructions. 21 He tried hard to be diligent and sincere in whatever he did for the temple operation, as he followed God's rules and commands, and he prospered.

The Assyrians threaten Yerushalem · Southern kingdom[101]

32:1 After all those acts of faithfulness by Hizkiyah (Hezekiah), the Assyrian King Sanheriv (Sennacherib) invaded Yehudah (Judah). He besieged the fortified cities and prepared to capture them for himself. 2 When King Hizkiyah saw that Sanheriv had entered the country and clearly intended to attack Yerushalem (Jerusalem), 3 he consulted with his officials and army leaders about blocking up the springs outside the city, and they helped him. 4 Many people gathered and blocked the springs from feeding the stream that flowed

99 **RV 31:3 · Cross-ref.** Num 28:1–29:39.

100 **RV 31:4-5 · Cross-ref.** Num 18:12-13,21.

101 **RV 32:1 · Parallel** 2 Kgs 18:13-37; 19:14-19,35-37; Isa 36:1-22; 37:8-38

Readers' Version

through the area, saying, "Why should the Assyrian kings come and find plenty of water?" 5 Then he strengthened his fortifications, repairing broken sections of the wall, and built towers and an outer wall. He strengthened the supporting wall on the east side of 'The City of David'. He also manufactured many weapons and shields, 6 and he appointed army commanders and assembled them at the plaza by the city gate, and encouraged them with these words, 7 "Be strong and be courageous. Don't be scared or discouraged because of the Assyrian king, or by his massive army, because we have someone on our side who's more powerful than him. 8 They can only rely on human strength, but we have our god Yahweh to help us and fight our battles for us." So the people took strength from King Hizkiyah's encouragement.

9 Later, when the Assyrian King Sanheriv was surrounding Lakish city with his army, he sent some servants to Yerushalem, to Yehudah's (Judah's) King Hizkiyah and all the residents, saying, 10 "I,Sanheriv, the king of Ashur (Assyria), am asking what you're all trusting in as you're staying there in Yerushalem while it's besieged. 11 Hizkiyah tells you, 'Our god Yahweh will rescue us from the Assyrian king,' but he's misleading you, and you'll all die of hunger and thirst! 12 Wasn't it Hizkiyah who removed his hilltop shrines and his altars, and spoke to the people of Yerushalem and all of Yehudah, telling you to bow down at only one altar and offer sacrifices on it? 13 Don't you people know what my ancestors and I have done to the people groups from other countries? Were any of their gods able to save them from me? 14 Which one of those nations' gods which my ancestors destroyed is a precedent showing that your god can rescue anyone from me? 15 So don't let Hizkiyah deceive you or mislead you like this. Don't believe him, because no god of any nation or kingdom has been able to save his people from my ancestors or from me. So your god certainly won't be able to protect you from my army.

16 Then Sanheriv's servants said even more against the god Yahweh, and against his servant Hizkiyah, 17 plus he wrote letters insulting Yisrael's (Israel's) god Yahweh and speaking against him, writing, "Just like the other nations' gods couldn't save their people from me, so too Hizkiyah's god won't be able to protect his people from my strength." 18 Then the Assyrians shouted loud threats in Hebrew to the people of Yerushalem who were on the wall, to try to frighten and terrify them so they could capture the city— 19 telling them Yerushalem's god was just another god made by people, and just as useless as other countries' gods.

20 Then King Hizkiyah and Yeshayah (Isaiah) (son of the prophet Amots) called out to the heavens requesting God's help, 21 and Yahweh sent a messenger who destroyed the powerful warriors, and the leaders and chiefs in the Assyrian army, and then their king had to return home in shame. When he went into the temple of his god, some of his sons ran him through with a sword.

22 So that's how Yahweh saved Hizkiyah and Yerushalem's inhabitants from the Assyrian King Sanheriv, and from the power of other nations, and he gave them peace on all sides. 23 Many people came to Yerushalem to bring offerings for Yahweh and valuable gifts for Yehudah's (Judah's) King Hizkiyah, and after all that, he was highly respected by the other nations.

Hizkiyah's illness · Southern kingdom[102]

24 Some time afterwards, King Hizkiyah (Hezekiah) became very sick and was expected to die, but he prayed to Yahweh, and Yahweh answered him with a miracle. 25 However, Hizkiyah was very proud and didn't thank Yahweh, so his anger fell on Yerushalem (Jerusalem) and Yehudah (Judah). 26 Then Hizkiyah and Yerushalem's inhabitants humbled themselves, and so Yahweh's anger didn't affect them during Hizkiyah's lifetime.

Hizkiyah's wealth · Southern kingdom

27 King Hizkiyah (Hezekiah) had become very wealthy, and he was highly respected. He established treasuries for gold and silver, for gemstones and spices, and for shields and other valuable things, 28 as well as storehouses for grain, wine, and olive oil, and stalls for his flocks and all kinds of livestock. 29 He built cities for himself, and acquired large numbers of sheep and goats, and also cattle, because God had made him very prosperous.

30 Hizkiyah blocked off the upper outlet at the Gihon spring and directed the water down the western side of 'The City of David'. All his projects were successful, 31 and so when the Babylonian leaders sent messengers to ask about the miracle that had been done in the country, God left him alone to test him and see what he really believed.

Hizkiyah's reign ends · Southern kingdom[103]

32 The record of all the other things Hizkiyah (Hezekiah) did while he was king, which includes a record of his loyal commitment, was written on the scroll 'The kings of Yehudah (Judah) and Yisrael' (Israel). 33 Then Hizkiyah died and was buried in the upper tombs with David's other descendants, and everyone in Yerushalem (Jerusalem) and across Yehudah honoured him. Then his son Menasheh (Manasseh) replaced him as king.

Yehudah's king Menasheh · Southern kingdom[104]

33:1 Menasheh (Manasseh) was twelve when he became king, and he reigned from Yerushalem (Jerusalem) for fifty-five years. 2 He did was what Yahweh had said was evil, like the disgusting things of the people groups that Yahweh had driven out ahead of the Israelis.[105] 3 The hilltop shrines that his father Hizkiyah (Hezekiah) had torn down, he turned around and

102 **RV 32:24 · Parallel** 2 Kgs 20:1-3,12-19; Isa. 38:1-3; 39:1-8

103 **RV 32:32 · Parallel** 2 Kgs 20:20-21

104 **RV 33:1 · Parallel** 2 Kgs 21:1-9

105 **RV 33:2 · Cross-ref.** Jer 15:4.

Readers' Version

rebuilt them and erected altars to the Baals, and he made Asherah poles, and he bowed down to all the stars in the sky and served them. **4** He built altars in Yahweh's temple in Yerushalem that Yahweh had previously said that his name would always be associated with.[106] **5** He built altars for all the stars in the sky in both of the temple courtyards, **6** and he made his sons pass through the fire in the Ben-Hinom valley, and he practiced fortune-telling and sorcery and magic, and connected with mediums and spirits. He did so much evil in Yahweh's eyes that it provoked him into getting angry.

7 He made an idol and put it in the temple, yes, where God had told David and his son Shelomoh (Solomon), "My name will be associated with that building forever, there in Yerushalem, which was chosen from among all of Yisrael's (Israel's) tribes.[107] **8** If Yisrael will be careful to do everything that I've instructed them and follow all the regulations and statutes that were given to them through Mosheh (Moses), then I won't force them to leave the land again that I gave to their ancestors." **9** So Menasheh led Yerushalem's inhabitants astray, and all of Yehudah (Judah)—doing more evil than the nations that Yahweh had destroyed ahead of the Israelis.

10 Then Yahweh spoke to King Menasheh and his people, but they paid no attention, **11** so Yahweh brought in the Assyrian king's army leaders and they captured Menasheh. They put a hook in his nose and bronze chains around his feet, and they took him away to Bavel (Babylon). **12** When he was there suffering, he humbled himself in the presence of his ancestors' god Yahweh, and pleaded with him for help. **13** When he prayed, Yahweh listened to him and answered his request and brought him back to Yerushalem to his kingdom. Then Menasheh realised that Yahweh really is God.

14 After that, he rebuilt the outer wall for 'The City of David' on the west of Gihon to the Fish Gate and around the hill—also making it higher. Then he stationed army commanders in all of Yehudah's fortified cities. **15** He removed the foreign gods and idols from the temple, as well as all the altars that he'd built on the temple mount and throughout Yerushalem, and he dumped them all outside the city. **16** Then he rebuilt Yahweh's altar and sacrificed peace offerings and thank offerings on it, and he told Yehudah to serve Yisrael's god Yahweh. **17** However, the people continued to offer sacrifices at the hilltop shrines, but now only to their god Yahweh.

18 The record of all the other things Menasheh did while he was king, including his prayer to his god and the messages spoken to him by the prophets, was written on the scroll 'The kings of Yisrael' (Israel). **19** It's written in 'The Words of Hozay' about his disobedience and unfaithful activities, and how he built the hilltop shrines and Asherah poles and idols before he humbled himself, as well as the response to his pleading in his prayer. **20** Then Menasheh died and was buried at his palace, and his son Amon replaced him as king.

Yehudah's King Amon · Southern kingdom[108]

21 Amon was twenty-two when he became king, and he ruled from Yerushalem (Jerusalem) for two years. **22** He did what Yahweh had said was evil, just like his father Menasheh (Manasseh) had done, and he sacrificed to all the idols his father had made, and served them. **23** He didn't humble himself and turn to Yahweh like his father had, so Amon's guilt was even worse.

24 Then Amon's servants conspired against him, and assassinated him in his palace, **25** but the local people executed everyone who'd conspired against King Amon, and made his son Yoshiyah (Josiah) king in his place.

Yehudah's King Yoshiyah · Southern kingdom[109]

34:1 Yoshiyah (Josiah) was eight when he became king, and he reigned from Yerushalem (Jerusalem) for thirty-one years.[110] **2** He did what Yahweh had said was right, and made similar decisions to his ancestor David—not deviating to the right or the left.

3 In the eighth year of his reign, while he was still a teenager, he began to learn more about the god of his ancestor David, and in the twelfth year, he began to remove the hilltop shrines from Yerushalem and across Yehudah (Judah), as well as the Asherah poles, and the carved and cast metal idols. **4** He watched while they tore down the altars for the Baals and cut down the incense altars that were above them. He shattered the Asherah poles and the idols,[111] then crushed them to powder, which he scattered over the graves of the people who'd sacrificed to them. **5** He burnt the bones of those priests on their altars,[112] and that's how he purified Yerushalem and all of Yehudah, **6** as well as the cities in the tribes of Menasheh (Manasseh), Efrayim (Ephraim), Shim'on (Simeon), and as far north as Naftali (Naphtali), including in the ruins around them. **7** He tore down the altars and the Asherah poles, ground the idols into pieces, and cut down the incense altars in all of Yisrael (Israel), before returning to Yerushalem.

8 In his eighteenth year as king, in order to purify the land and the temple, he sent Atsalyah's son Shafan, Ma'aseyah the city official, and Yo'ahaz's son Yoah the secretary, to repair his god Yahweh's residence. **9** They went to Hilkiyah the high priest and handed over the funds that had been donated for God's house, which had been col-

106 **RV 33:4 · Cross-ref.** 2Ch 6:6.

107 **RV 33:7-8 · Cross-ref.** 1Ki 9:3-5; 2Ch 7:12-18.

108 **RV 33:21 · Parallel** 2 Kgs 21:19-26

109 **RV 34:1 · Parallel** 2 Kgs 22:1-2

110 **RV 34:1 · Cross-ref.** Jer 3:6.

111 **RV 34:4 · Cross-ref.** 2Ki 21:3; 2Ch 33:3.

112 **RV 34:5 · Cross-ref.** 1Ki 13:2.

Readers' Version

lected by the Levites as doorkeepers—the money was from the tribes of Menasheh, Efrayim, and other places in the northern kingdom of Yisrael, as well as from Yerushalem's inhabitants and people across all of Yehudah and Benyamin. **10** The priests then paid the workers who'd been assigned to work in Yahweh's temple to repair and strengthen it. **11** They also paid the carpenters and builders to buy cut stone and timber for the beams and braces which Yehudah's kings had allowed to deteriorate, **12** and the workers did their work faithfully. Their supervisors were Yahat and Ovadyah (Obadiah) (Levites descended from Merari), as well as Zekaryah (Zechariah) and Meshulam (descendants of Levi's son Kohat), and all the Levites who were good on their musical instruments. **13** They also supervised the porters and people working on various other tasks. Some of the Levites were secretaries, officials, and guards.

14 When they were bringing the money out of the temple, Hilkiyah the high priest found a scroll containing Yahweh's instructions that had been given via Mosheh (Moses). **15** Hilkiyah informed the scribe Shafan that he'd found a Torah scroll in the temple, and he gave him the scroll. **16** Shafan took the scroll with him to the king and reported to him, "Your servants are doing everything they were assigned to do. **17** They've taken the cash that was in Yahweh's residence, and passed it on to the supervisors of the workers." **18** Then Shafan told the king, "I've brought a scroll that the priest Hilkiyah gave me," and then he started reading it out to the king.

19 When the king heard the words of God's instructions, he tore his clothes in grief. **20** Then he commanded Hilkiyah, Shafan's son Ahikam, Mikah's son Avdon, Shafan himself, and the king's special advisor Asayah, **21** "Go and ask Yahweh on my behalf, and on behalf of everyone in Yisrael (Israel) and Yehudah (Judah), what he wants us to do with respect to the instructions on the scroll that's just been found, because it seems that Yahweh will be very angry at us because our ancestors haven't followed all of Yahweh's instructions as they're written on that scroll."

22 So Hilkiyah and the others went to Yerushalem's (Jerusalem's) Second District, to the prophetess Huldah (wife of Shalum, son of Tokahat, son of Hasrah who took care of the temple robes). They passed on the king's question, **23** and she replied, "Yisrael's god Yahweh says to tell the king: **24** Yahweh says, 'Listen, I'm going to bring disaster on this place and its inhabitants, as per all the curses written on that scroll that was read to Yehudah's king, **25** because they've abandoned me and offered incense to other gods. That's made me angry, and so my rage will be poured out on this place, and it can't be prevented.' **26** However, Yehudah's king sent you all to ask for Yahweh's direction, so tell him, 'Yisrael's god Yahweh says that after hearing the scroll's words, **27** you were sincere, and you humbled yourself in front of God when you heard his words about this place and its inhabitants. Yes, Yahweh declares you've humbled yourself in front of me and torn your clothes, and wept in front of me, and I've personally heard you. **28** So listen, I'll allow you to die and be buried in peace, and so your eyes won't see the disaster that I'll send to this place and its inhabitants.' "

So they took that response back to the king.

29 Then the king summoned all the elders from Yerushalem (Jerusalem) and from across Yehudah, **30** and they all walked up to the temple, with the inhabitants of Yerushalem and all of Yehudah, and the priests and the Levites, and all the people, irrespective of their standing in the community. Then the king read everything out to them that was on the Torah scroll that had been found in the temple. **31** Then the king stood at his normal place and made an agreement with Yahweh: to obey Yahweh and follow his instructions and his regulations and statutes, sincerely and with all his energy—doing what was in the joint understanding that had been written on the scroll. **32** Then he had everyone from Yerushalem and Benyamin take a stand in agreement to it, and so Yerushalem's inhabitants renewed their agreement with their ancestors' god. **33** So King Yoshiyah (Josiah) removed all the disgusting idols from all the Israeli regions, and he made everyone in Yisrael (Israel) serve their god Yahweh—during his lifetime they never turned away from Yahweh, their ancestors' god.

Celebrating the messenger's 'passing-over' · Southern kingdom[113]

35:1 Then King Yoshiyah (Josiah) prepared a 'pass-over' celebration in Yerushalem (Jerusalem), and they slaughtered the lambs at the end of March. **2** He assigned the priests to the various tasks that needed to be done, and encouraged them to do their work well. **3** He told the Levites (they'd been separated from the other tribes in order to serve Yahweh) who were teaching all of Yisrael (Israel), "Place the sacred box in the house that was built by David's son, Yisrael's King Shelomoh (Solomon)—it won't be a burden any more for your shoulders. Now serve your god Yahweh and his Israeli people, **4** and prepare yourselves in your clan divisions as per the instructions written by Yisrael's King David and his son Shelomoh.[114] **5** Then stand in the temple area, grouped by your clans and ready to help the other tribes. **6** Consecrate yourselves and slaughter the 'pass-over' lambs for the people as per the instructions given through Mosheh (Moses) by Yahweh.

7 King Yoshiyah provided thirty thousand lambs and young goats from his own flocks for the 'pass-over' sacrifices, and three thousand bulls from his own herds. **8** His officials also contributed for the benefit of the people, priests, and Levites. The chief temple officials Hilkiyah, Zekaryah (Zechariah), and Yehiel donated 2,600 lambs and three hundred cattle to the priests. **9** The Levite leaders Konaniyah and his younger brothers Shemayah and Ne-

113 RV 35:1 · Parallel 2 Kgs 23:21-23

114 RV 35:4 · Cross-ref. 2Ch 8:14.

Readers' Version

tanel, along with Hashavyah, Yeiel, and Yozavad, together contributed five thousand lambs and three hundred bulls.
10 So everything was prepared as the king had commanded, and the priests stood at their places, and the Levites were there in their various divisions, 11 and they slaughtered the 'pass-over' lambs, then the priests sprinkled the blood while the Levites skinned the animals.
12 They set aside the animals to be burnt on the altar, in order to give them to the various family groups to offer to Yahweh, following the instructions Mosheh had written down. They did the same thing with the cattle. 13 They roasted the 'pass-over' meal over the fire as per the instructions,[115] and they boiled the meat of the sacred offerings in pots and kettles and pans, and served the meat immediately to all the people who were there. 14 Afterwards, the Levites prepared the meal for themselves and for the priests (Aharon's (Aaron's) descendants), because the priests had been busy sacrificing the burnt offerings and the fat portions right through to the evening. 15 The singers (Asaf's descendants) were at their posts, as they'd been commanded by King David, Asaf, Heyman, and the king's prophet Yedutun.[116] The men guarding the gates didn't have to leave their posts, because their fellow Levites prepared food for them.
16 So on that day, everything that needed to be done for worshipping Yahweh was done. They celebrated the 'pass-over' festival, and they sacrificed burnt offerings as King Yoshiyah (Josiah) had commanded. 17 The Israelis who were there celebrated the 'pass-over' that day, then they celebrated the 'Festival of Flat Bread' for seven days.[117] 18 There hadn't been a 'pass-over' celebration done like that in Yisrael (Israel) since the time of the prophet Shmuel (Samuel), and none of Yisrael's kings had ever done it like Yoshiyah did, along with the priests and Levites and the people from Yerushalem (Jerusalem) and all of Yehudah (Judah) and Yisrael. 19 They celebrated that festival in the eighteenth year of Yoshiyah's reign.

The death of Yehudah's King Yoshiyah · Southern kingdom[118]

20 After all of Yoshiyah's (Josiah's) work on temple restoration, Mitsrayim's (Egypt's) King Nekoh went to attack Karkemish city on the Perat (Euphrates) river, and Yoshiyah went out to confront him. 21 Nekoh sent messengers to tell Yoshiyah, "What's this got to do with you, King of Yehudah (Judah)? We're not attacking you at present, because we're in a different fight, and God told me to hurry. Don't oppose God, who's with me, and don't make him destroy you." 22 However, Yoshiyah wouldn't listen, but disguised himself before going into battle. He didn't listen to Nekoh even though he was speaking for God, so he went to fight on the Megidon plain.
23 King Yoshiyah was hit by the archers, and he told his servants, "Get me away from here, because I'm badly wounded." 24 So his servants lifted him off his chariot and took him on his reserve chariot back to Yerushalem (Jerusalem), where he died. He was buried in a tomb with his ancestors, and all of Yerushalem and Yehudah mourned over him.
25 The prophet Yirmiyah (Jeremiah) wrote a funeral song for him, which the male and female singers still use at funerals to this day. That became a custom in Yisrael (Israel) —the words of that song are written in a scroll of funeral songs.
26 The record of all the other things Yoshiyah did while he was king, and his loyal commitment to following Yahweh's instructions, 27 including his actions from the beginning to the end of his reign, was written on the scroll 'The kings of Yisrael and Yehudah'.

Yehudah's King Yehoahaz · Southern kingdom[119]

36:1 Then the people of Yehudah (Judah) took Yoshiyah's (Josiah's) son Yehoahaz and made him king in Yerushalem (Jerusalem) to replace his father. 2 Yehoahaz was twenty-three when he became king, and he reigned from Yerushalem for only three months. 3 Then Mitsrayim's (Egypt's) king deposed him and forced the country to pay an annual tribute of thirty kilograms of gold and three tonnes of silver. 4 Mitsrayim's King Nekoh took Yehoahaz to Mitsrayim,[120] and then the king made his younger brother Elyakim king over Yehudah and Yerushalem, although he changed Elyakim's name to Yehoyakim.

Yehudah's King Yehoyakim · Southern kingdom[121]

5 Yehoyakim was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for eleven years. He did many things that Yahweh had said were evil.[122] 6 Bavel's (Babylon's) King Nevukadnetsar (Nebuchadnezzar) attacked and captured Yehoyakim and took him to Bavel in bronze chains,[123] 7 along with some items from Yahweh's temple that were taken to Bavel and placed in the king's temple there.
8 The record of all the other things Yehoyakim did while he was king, including the disgusting things he did, was written on the scroll 'The kings of Yisrael (Israel) and

115 **RV 35:13 · Cross-ref.** Exo 12:8-9.
116 **RV 35:15 · Cross-ref.** 1Ch 25:1.
117 **RV 35:17 · Cross-ref.** Exo 12:1-20.
118 **RV 35:20 · Parallel** 2 Kgs 23:28-30
119 **RV 36:1 · Parallel** 2 Kgs 23:30-35
120 **RV 36:4 · Cross-ref.** Jer 22:11-12.
121 **RV 36:5 · Parallel** 2 Kgs 23:36–24:7
122 **RV 36:5 · Cross-ref.** Jer 22:18-19; 26:1-6; 35:1-19.
123 **RV 36:6 · Cross-ref.** Jer 25:1-38; 36:1-32; 45:1-5; Dan 1:1-2.

Readers' Version

Yehudah' (Judah), and his son Yehoyakin replaced him as king.

Yehudah's King Yehoyakin · Southern kingdom[124]

9 Yehoyakin was eighteen[125] when he became king, and he reigned from Yerushalem (Jerusalem) for just ten days. He did many things that Yahweh had said were evil. **10** At the beginning of the next year, King Nevukadnetsar (Nebuchadnezzar) sent soldiers to bring him to Bavel (Babylon), bringing valuable items from the temple,[126] and he made his younger brother Tsidkiyah (Zedekiah) king over Yehudah (Judah) and Yerushalem.[127]

Yehudah's king Tsidkiyah · Southern kingdom[128]

11 Tsidkiyah (Zedekiah) was twenty-one when he became king, and he reigned from Yerushalem (Jerusalem) for eleven years.[129] **12** He did many things that Yahweh had said were evil, in fact, he didn't even humble himself when the prophet Yirmiyah (Jeremiah) brought him a message from Yahweh. **13** He'd become very stubborn and wouldn't return to Yisrael's (Israel's) god Yahweh, and he also rebelled against King Nevukadnetsar (Nebuchadnezzar), who'd made him promise in front of God to be loyal.[130] **14** In addition, all the leaders of the priests and the people of Yehudah (Judah) became more and more unfaithful, doing disgusting things often done in other nations, and then they defiled Yahweh's residence, which he'd consecrated in Yerushalem.

15 So Yahweh, their ancestors' god, sent many messages via his prophets, because he felt compassion for his people and his residence, **16** but they mocked God's messengers and rejected the messages—ridiculing his prophets until Yahweh became so angry that he couldn't be stopped. **17** So Yahweh sent the Chaldean king against them, and the Kasdim (Chaldeans) ran Yehudah's young men through with the sword, even in the temple, and they didn't spare any of the young men or women, or even those who were older or elderly—God allowed Nevukadnetsar to thoroughly defeat them.[131] **18** Then he took everything valuable, big or small, from God's temple, as well as from the king and his officials. **19** They set God's temple on fire,[132] and tore down some of the wall surrounding Yerushalem, burnt all its palaces, and destroyed everything valuable. **20** Anyone else who was still alive was taken to Bavel (Babylon), where they became servants to the king and his children until the time when the Persians came to power. **21** That fulfilled God's message that Yirmiyah (Jeremiah) had previously proclaimed, that the land would become desolate to make up for the Rest Days that had been ignored—that took seventy years.[133]

Koresh sends the exiles back to Yehudah · Southern kingdom[134]

22 During the first year that King Koresh (Cyrus) reigned over Paras (Persia), in order to further fulfil what Yahweh had said via the prophet Yirmiyah (Jeremiah), Yahweh worked on the spirit of King Koresh who then wrote this ruling and sent messengers to announce it throughout his kingdom: **23** "I, Paras's King Koresh, declare that Yahweh, the god of the heavens, has given me all these earthly kingdoms, and he's given me the job of building a house for him in Yerushalem (Jerusalem), which is in Yehudah (Judah).[135] To help with that, anyone who's from there is allowed to return, and may their god Yahweh be with them and help them.

124 RV 36:9 · Parallel 2 Kgs 24:8-17

125 RV 36:9 · Note Using 2 Kings 24:8 to (hopefully) correct the Hebrew here which has 'eight'.

126 RV 36:10 · Cross-ref. Jer 22:24-30; 24:1-10; 29:1-2; Eze 17:12.

127 RV 36:10 · Cross-ref. Jer 37:1; Eze 17:13.

128 RV 36:11 · Parallel 2 Kgs 24:18-20; Jer. 52:1-3a

129 RV 36:11 · Cross-ref. Jer 27:1-22; 28:1-17.

130 RV 36:13 · Cross-ref. Eze 17:15.

131 RV 36:17 · Cross-ref. Jer 21:1-10; 34:1-5.

132 RV 36:19 · Cross-ref. 1Ki 9:8.

133 RV 36:21 · Cross-ref. Jer 25:11; 29:10.

134 RV 36:22 · Parallel Ezra 1:1-4

135 RV 36:23 · Cross-ref. Isa 44:28.

Proverbs

Introduction

This collection of *Proverbs*, is one way of teaching so that godly people have good examples of sensible life principles. Most of these sayings concern a person's lifestyle and internal values. Perhaps the most critical proverb included in here is: "The first step towards being wise is to strive to obey Yahweh" (1:7; 9:10). The sayings illustrate the good results that can come from following wise paths and not that of stupidity, as the path of wicked people is like deep darkness (4:19), and in contrast, the path of those who do what is right, is like a bright light (v18).
These proverbs are a collection of useful sayings that help to impart godly wisdom to the reader.

Main components of this collection

Praising wisdom *1:1–9:18*
Shelomoh's (Solomon's) sayings *10:1–29:27*
Agur's sayings *30:1-33*
Various other proverbs *31:1-31*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The purpose of proverbs

1:1 These are the proverbs collected by King Shelomoh (Solomon) of Yisrael (Israel) (King David's son):
2 These will help you to know wisdom and instruction,
and to comprehend sayings that give understanding.
3 Also to learn insight
and to understand what's right and leads to justice and integrity.
4 They give good advice to those who are naive—
teaching knowledge and discretion to young people.
5 Let wise people also listen to these sayings to keep learning more,
and discerning people can acquire guidance—
6 understanding proverbs and parables—
the words of wise people plus their challenges.

The warning to young people

7 Deciding to obey Yahweh is the beginning of knowledge.[1]
Fools despise wisdom and being told what they should do.
8 My child, listen to your father's instructions.
Don't reject what your mother has told you to do,
9 because their teaching is like a graceful garland to wear on your head,
or like beautiful necklaces to wear around your neck.
10 My child, if evil people tempt you to join them, don't agree to it. 11 If they say,
"Come with us. We'll find someone to kill—
we'll hide and ambush an innocent person just for fun.
12 Let's swallow innocent people just like the grave does,
and healthy people just like those going down to the pit.
13 We'll find lots of valuable loot.
We'll fill our houses with what we take.
14 You need to come and join us—
we share everything equally."
15 My child, don't follow their ways.
Keep your foot away from their path
16 because their feet run towards evil,
and they rush to pour out blood.
17 Surely it would be a waste of time
to spread out a net while the bird is watching,
18 but they lie in wait for their own blood—
they ambush their own lives.
19 That's what happens to anyone who gains wealth illegally—
it takes that person's life.

Accepting or rejecting wisdom

20 Wisdom calls out loudly on the street—
she makes her voice known in the plazas.[2]
21 She calls out from above the busy streets.
She tells her sayings at the meeting place at the city gates.
22 How much longer will naive people love their naivety,
and mockers enjoy their mockery,
and stupid people despise knowledge?
23 Change your ways when I correct you.
Listen, I'll pour my spirit out on you all.
Let me declare my messages to you all
24 because I've called and you've all refused to listen.
I held out my hand but no one paid any attention
25 and you all ignored all my advice
and took no notice when I corrected you.
26 So I'll laugh when calamity hits you all
and I'll ridicule you when you're all terrified
27 when panic strikes you all like a storm
and calamity comes like a whirlwind
and when trouble and anguish reach you all.
28 Then they'll call out to me for help but I won't answer.
They'll search for me but won't be able to find me
29 because they hated wisdom
and didn't choose to respect and obey Yahweh.
30 They didn't listen to my advice.
They didn't want to hear whenever I corrected them,
31 so they'll eat the fruit of their own chosen path
and they'll be filled with their own schemes.
32 Naive people will get killed as a result of their own turning away,
and the fools' own complacency will destroy them.
33 However, those who listen to me will have secure lives
and be able to relax without worrying about troubles coming.

The peace/prosperity from wisdom

2:1 My child, if you accept my sayings
and internalise my commands,
2 so you'll be attentive to wisdom
and your mind will look for understanding,
3 if you'll call out for insight,
raising your voice to ask for understanding,
4 if you go after it as if it's silver
and search for it as if it was hidden treasure,
5 then you'll understand how to respect and obey Yahweh
and you'll learn more about God.
6 That's because Yahweh gives wisdom—
knowledge and understanding come from his mouth
7 and he gives true wisdom to godly people—
a protective shield for those walking with integrity.
8 to guard the paths of justice,
and he will preserve the way of those who are faithful to him.
9 Then you'll understand righteousness and justice and integrity—every good path to walk,
10 because wisdom will enter into your mind
and knowledge will give you pleasure.
11 Discretion will watch over you.
Understanding will guard you
12 to rescue you off the path of wicked people—
from people who speak perversely—
13 the ones who abandon the paths of godliness

1 **RV 1:7 · Cross-ref.** Yob 28:28; Psa 111:10; Prv 9:10.
2 **RV 1:20-21 · Cross-ref.** Prv 8:1-3.

Readers' Version

to walk in the ways of darkness,
14 the ones who are glad to do evil.
They rejoice in perverse things of evil,
15 whose paths are crooked
and going astray in their tracks.
16 Being discreet and insightful will rescue you from a strange woman—
from a foreign woman who makes her sayings smooth,
17 who's left her husband from her younger days,
and has forgotten her promise to her god.
18 Her house sinks down to death,
and her paths to the departed spirits.
19 No one who goes into her place will return,
and they won't find the paths that lead to life.
20 So follow the ways of good people,
and stay on the path of those who want to do what's right,
21 because it's people who do what is right who'll live in this land,
and those who are blameless will remain in it.
22 However, the wicked people will be taken off the land,
and those who are treacherous will be torn away from it.

Advice to the young

3:1 My son, don't forget my instructions,
and keep my commands in your thoughts,
2 →because they'll give you a longer lifetime
and add peace to your life.
3 Don't let loyal commitment and faithfulness leave you:
tie them around your neck,
and inscribe them into your mind.
4 Then you'll find favour and good insight
in the eyes of God and man.[3]
5 Trust in Yahweh with everything in you,
^and don't rely on your own logic.
6 Acknowledge Yahweh's involvement in everything you do,
and he'll make the way easier to follow.
7 Don't pride yourself on your own wisdom,[4]
^but rather obey Yahweh and turn away from evil.
8 It will be healing for your stomach,
and refreshment for your bones.
9 Honour Yahweh from your wealth
and from the first of everything you harvest,
10 →then your barns will be completely filled,
and your vats will overflow with new wine.
11 My son, don't reject correction from Yahweh,
and don't resent his rebuke,[5]
12 because Yahweh disciplines those he loves,[6]
just like a father does to his child that he appreciates.[7]
13 The person who discovers wisdom is blessed,
as is the one who obtains understanding,
14 because it's better than a good income.
Being wise is of more value than gold.
15 Wisdom is more valuable than jewelry.
→There's nothing else you could want that's worth as much as being wise.
16 On one hand, wisdom leads to a longer life.
On the other hand, being wise will enable riches and honour.
17 The ways of wisdom are pleasant,
and all its ways are peaceful.
18 Wisdom is a tree of life for those who embrace it.
People who are consistently wise are blessed.
19 Yahweh founded the world using wisdom.
He established the atmosphere and sky by understanding.
20 As a result of his knowledge, the ocean depths broke open,
and the clouds dripped dew.
21 My son, don't let wisdom, knowledge, or understanding escape from your sight.
Safeguard sound wisdom and discretion
22 and they'll liven your mind,
and then people will notice it about you.
23 Then you'll walk in confidence
without tripping or stumbling.
24 When you go to bed, your mind won't be filled with fear.
You'll lie down and your sleep will be relaxing.
25 Don't worry about something terrible suddenly happening to you,
or about when you see wicked people facing ruin,
26 because your confidence will be in Yahweh,
and he will protect you on your journey.
27 Don't hold back when you're able to do good to someone—
when you have the ability and opportunity to act.
28 Don't tell your neighbour, "Go home now, but come back tomorrow and I'll give it to you then,"
when you had it there the whole time.
29 Don't plot how to take advantage of your neighbour,
when he's living beside you and trusting you.
30 Don't quarrel with others for no reason—
if they haven't done anything wrong to you.
31 Don't envy violent people,
and don't imitate how they behave,
32 because Yahweh detests crooked people
^but is friendly towards those who are godly.
33 Yahweh's curse is on the household of wicked people,
^but he blesses the home of those who do what's right.
34 He mocks those who mock others,

3 **RV 3:4 · Cross-ref.** Luk 2:52.
4 **RV 3:7 · Cross-ref.** Rom 12:16.
5 **RV 3:11 · Cross-ref.** Yob 5:17.
6 **RV 3:12 · Cross-ref.** Rev 3:19.
7 **RV 3:11-12 · Cross-ref.** Heb 12:5-6.

Readers' Version

but he shows favour towards those who are humble.[8]
35 Wise people will inherit honour,
but fools will receive shame.

The teaching of children

4:1 My children, listen to your father's teachings.
Pay attention so you'll learn well,
2 because I'll give you good teaching.
Don't abandon my instructions.
3 When I was a boy in my father's house,
and I was my mother's tender son,
4 then he taught me and told me,
"Remember what I have told you.
Follow my instructions and live.
5 Acquire wisdom and understanding.
Always remember what I've told you and keep doing it.
6 Don't abandon wisdom and it'll preserve you.
Love it, and it will guard you.
7 Wisdom is the priority—get hold of it,
and more than anything, acquire understanding.
8 Esteem wisdom and it will lift you up.
Wisdom will honour you when you embrace it.
9 Wisdom will place a wreath of grace on your head.
It'll present you with a crown of beauty.
10 My child, listen to my words and accept them,
→and that'll increase the years of your life.
11 I taught you how to act wisely,
and I directed you towards the right paths.
12 When you walk, your steps won't be hampered,
and if you run, you won't stumble.
13 Take hold of my discipline—don't let it go.
Guard it, because it's your lifeline.
14 Don't imitate what wicked people do,
and don't go the same way as evil people.
15 Avoid that path—don't even walk across it.
Keep right away from it and go somewhere else,
16 because they can't nap unless they've done some harm,
and they'll be robbed of sleep if they haven't caused trouble.
17 Those evil people eat the bread of wickedness,
and drink the wine of violence.
18 In contrast, the path of those who do what is right, is like a bright light,
→that keeps getting brighter until the brightest time of day.
19 The path of wicked people is like deep darkness,
→so they don't even know what they're stumbling over.
20 My child, pay attention to what I'm saying,
and let my words sink in.
21 Don't let them out of your sight,
and keep them in the centre of your thoughts,
22 because they're life to those who find them,
and healing to their entire bodies.
23 Guard your mind and thoughts more than anything else,
→because the way you live all your life, bubbles out from your values.
24 Remove perverse talk from your mouth,
and keep devious words away from your lips.
25 Keep your eyes looking towards the front,
and let your gaze be straight ahead.
26 Make the path level for your footsteps,
and let everything you do be straight-forward.
27 Don't veer to the left or to the right—
keep your feet away from evil paths.

The warning concerning adultery

5:1 My child, pay attention to my wise words,
and listen carefully to what I've learnt
2 so you won't lose your discretion,
and so your lips might guard knowledge.
3 Although the lips of a forbidden woman drip honey,
and her speech is smoother than oil,
4 in the end, she's as bitter as wormwood,
and sharper than a double-sided sword.
5 Her feet are heading down towards death,
and her steps will take her to her grave.
6 She doesn't consider the path of life.
Her paths wander so she doesn't know where she'll end up.
7 So now my children, listen to me,
and don't deviate from my advice.
8 Stay far away from her,
and don't go near the entrance to her house,
9 in case you end up giving your youthful strength to others,
and your best years to a cruel person.
10 Then strangers might make use of your strength (as a slave)
and you end up working in a foreigner's house.
11 Then you'll groan when you are about to die
when your flesh and your body are worn out
12 and you recall, "How I hated discipline,
and didn't like being told what not to do.
13 I didn't listen to those who were teaching me,
and I didn't take any notice of those who were instructing me.
14 I was so close to utter calamity,
and everyone would have noticed me.
15 Drink water from your own supply[9]
and flowing water from your own well.
16 Should your springs overflow out onto the streets,
with streams of water in the plaza?
17 Let them be for you alone,
and not for any strangers who are with you.
18 May your fountain be blessed,
and may you rejoice in the wife of your youth—
19 a loving doe, yes, a graceful deer.
Let her breasts satisfy you always.

8 **RV 3:34 · Cross-ref.** Jam 4:6; 1Pe 5:5.

9 **RV 5:15 · Note** Many commentators believe that the next several lines are alluding to the marital relationship between a man and his wife.

Readers' Version

Constantly be overwhelmed by her love.
20 My son, why would you stagger along with a strange woman,
or embrace the bosom of a foreign woman
21 because everything a person does is in front of Yahweh's eyes,
and he observes all of your decisions?
22 Wicked people get trapped by their own disobedience,
and they get tangled in their ropes of rebellion.
23 They'll die from a lack of discipline,
and their own stupidity will lead them astray.

The other still warning

6:1 My child, if you offer something as a guarantee for your neighbour's loan,
or you've shaken hands on a deal with a stranger,
2 then you've become trapped by your own lips—
you've been caught by the words out of your own mouth.
3 In that case, my child, go and rescue yourself:
Since you've fallen into your neighbour's control,
go and humbly appeal to your neighbour to release you from that pledge.
4 Don't say that you'll just sleep on it.
Don't think that you'll just have a nap first.
5 Save yourself immediately like a deer when it's snagged,
or a bird fleeing from a trapper.
6 You lazy person, go and watch an ant.
→Think about its behaviour, and be wise.
7 It doesn't even have a commander,
or overseer or ruler.
8 It prepares its food in the summer.
It stores up its supplies in the harvest season.
9 How much longer will you lie there, lazy person?
When will you get up from your sleep?
10 A little sleep, a quick nap,
a little folding of your arms to rest,
11 and poverty will sneak in like a robber,
and need will threaten like an armed man.
12 The wicked and worthless man
walks around with a crooked mouth,
13 winking with his eyes,
shuffling his feet along,
and pointing with his fingers.
14 People like that think perversely—
always devising evil plans
and spreading dissension.
15 Because of that, disaster will come suddenly—
they'll be instantly broken beyond healing.
16 There are six things that Yahweh hates,
actually seven that he finds detestable.
17 1 arrogant eyes,
2 a lying tongue,
3 hands that shed innocent blood,
18 4 a mind that devises wicked plans,
5 feet that rush off to do something evil,
19 6 a dishonest witness that breathes out lies, and
7 a person that stirs up conflict within the family.
20 My child, follow your father's commands,
and don't abandon what your mother taught you.
21 Lock them into your mind.
Tie them around your neck.
22 When you walk around, what you learnt will guide you.
When you lie down, it will preserve you.
When you wake up, it'll speak to your mind,
23 because rules are like a lamp and teaching like a light.
Rebuke and discipline are the pathway to life
24 by keeping your from the evil woman—
from the smooth tongue of a foreign woman.
25 Don't lust in your mind for her beauty,
and don't let her capture you with her eyelashes,
26 because the price of a prostitute might be as cheap as a loaf of bread,
but another man's wife might cost you your precious life.
27 Can anyone carry fire against their chest,
without their clothes catching fire.
28 If a person walks on coals,
won't they get their feet burnt?
29 It's like that for anyone sleeping with his neighbour's wife,
No one will go unpunished for doing that.
30 They might not despite a thief
if they're stealing to satisfy their hunger,
31 yet even the thief has to pay back seven times as much if they're caught—
they might lose everything in their house.
32 Anyone who commits adultery lacks judgement—
they end up destroying their own life.
33 They'll discover pain and dishonour,
and their shame will never be wiped away,
34 because jealousy arouses rage in an offended person
who won't show any compassion when it's time to avenge.
35 You won't just be able to pay them off,
even if you try to increase the amount.

The woman egpanpanlibug

7:1 My child, obey what I've told you,
and store my instructions securely inside you.
2 Follow my instructions and live,
and keep my teaching as the focus of your eyes.
3 Tie them onto your fingers.
Write them onto your mind.
4 Tell wisdom that she's your sister,
and call understanding a close relative,
5 so they'll keep you from the street woman—
from the ungodly woman whose words sound so smooth.
6 Once from the window of my house,
I looked down through the lattice slits,
7 and I saw a simple lad—
a youth lacking much judgement.
8 He was passing through her street near the corner,
then he strode along the path to her house.
9 In the twilight as evening began—
halfway towards night and darkness.

Readers' Version

10 Then look, a woman greets him,
dressed like a prostitute and skilled at seduction.
11 She's boisterous and defiant,
and her feet don't know how to stay home.
12 She's often on the street or in the plazas,
and she lies in wait at every corner.
13 Then she grabbed him and kissed him.
She looks serious and tells him,
14 "I have meat at home from my sacrifice earlier—
today I've done my religious duties.
15 That's why I came out to meet you—
to look all around until I found you.
16 I've put nice covers on my couch—
coloured linen fabric from Mitsrayim (Egypt).
17 I've perfumed my bed
with fragrant myrrh and aloes and cinnamon.
18 Come and let's enjoy making love until morning.
We can delight ourselves in our love
19 because the man of the house is away—
he's gone away on a long journey.
20 He took a bag of money with him.
He won't be back home until the middle of the month."
21 She persuades him with her seductive talk.
She compels him with her smooth lips.
22 He suddenly started following her,
like a cow going to be slaughtered—
like a fool with a noose around his neck,
23 until an arrow pierces his stomach,
like a bird rushing into a trap,
not knowing that it will cost him his life.
24 So listen to me now my children,
and pay attention to what I'm telling you.
25 Do let your desires drive you in her direction.
Don't wander onto her pathways
26 because she's caused many to be pierced and fall—
it would be difficult to count them all.
27 Her house is the pathway to the grave—
descending downwards to deathly rooms.

8:1 Doesn't wisdom call out?
Doesn't understanding raise her voice?[10]

Praising wisdom

2 On the high places by the road,
she stations herself between the paths.
3 By the gates at the main entrance to the city,
she calls out loudly into the doorways.
4 "To you, people, I call—
my voice is calling all humankind.
5 You naive people must learn to be prudent,
and you foolish people must learn to be discerning.
6 Listen because I'll speak uplifting things,
and open my lips about what is right,
7 because my mouth will tell the truth,
and my lips detest wickedness.
8 All the words in my mouth are honest—
there's nothing twisted or crooked among them.
9 All of them are straightforward to anyone who understands,
and right to those looking for knowledge.
10 Choose my instruction over silver,
and knowledge rather than shiny gold,
11 because wisdom is better than jewels,
and there's nothing more desirable than her.
12 I, wisdom, live together with good judgement,
and I'm good at finding knowledge and discretion.
13 Those who strive to obey Yahweh, hate evil,
I, wisdom, hate pride and arrogance,
evil activities, and perverse talk.
14 Good advice and sound wisdom are mine.
I have understanding and strength.
15 I enable kings to reign well,
and rulers to administer justice.
16 By me, princes and the leading citizens rule—
judging with impartiality.
17 I love those who love me,
and those who search for me will find me.
18 Riches and honour accompany me—
enduring wealth and fairness.
19 My fruit is better than purest gold,
and my produce is better than choice silver.
...
20 I walk along the road of doing what's right,
among the pathways that lead to justice,
21 so those who love me can inherit wealth,
as I fill their storerooms.
22 Yahweh created me among his first actions—
at the beginning of his works long ago.[11]
23 I was established from eternity—
before the beginnings of the world.
24 I was revealed before the deep oceans existed,
when there weren't yet any springs gushing water.
25 Before the mountains were set into place,
and before the hills were seen, I was revealed.
26 yes, even before he made the earth and fields,
or the first dust on the ground.
27 I was there:
when Yahweh made the skies,
when he inscribed the horizon circle above the oceans,
28 when he pressed the clouds into shape,
when he established the springs way down in the oceans.
29 when he determined the boundaries of the oceans so that the waters wouldn't go past his line,
when he marked out the earth's foundations.
30 I was beside him as a skilled craftsman—
He enjoyed my company every day,
playing in his presence all the time.
31 I was enjoying playing in his world,
and enjoying humankind's descendants.
32 So now my children, listen to me
because those who follow my ways will find happiness.

10 **RV 8:1-3 · Cross-ref.** Prv 1:20-21.

11 **RV 8:22 · Cross-ref.** Rev 3:14.

Readers' Version

33 Listen when you're corrected
and don't neglect wisdom.
34 People who listen to me will be blessed
keeping watch on my doors every day—guarding my doorway,
35 because anyone who finds me, finds life
and obtains favour from Yahweh.
36 Anyone who misses finding me harms themself,
and those who hate me, love death.

Wisdom versus stupidity

9:1 Wisdom has built her house—
chiselling out its seven pillars.
2 She's butchered her meat and mixed her wine—
her table is already nicely prepared.
3 She's sent out her young women.
She calls out from the heights in the city.
4 "Anyone who's naive, let him turn aside here,"
she says to the one lacking understanding.
5 "Come and eat my bread,
and drink the wine I've mixed.
6 Abandon foolish ways and live,
and walk on the path of understanding.
7 Anyone who tries to correct a mocker just gets insulted,
and anyone who tells off a wicked person is likely to get hurt.
8 Don't try to correct a mocker in case he just hates you.
^Correct a wise person on the other hand, and it'll be appreciated.
9 Give to a wise person and they'll become wiser still.
Inform an honest person and they'll keep learning.
10 The first step towards being wise is to strive to obey Yahweh,
and being aware of the heavenly beings is the beginning of understanding,
11 because it's by me that your days will be extended,
and years will be added to your life.
12 If you're wise, you'll be helping yourself,
^and if you mock, then you alone will suffer the result.
13 A foolish woman is boisterous and naive,
and she doesn't know anything.
14 She sits at the doorway of her house,
or on a seat in the city heights,
15 in order to call out to those who are passing by—
those men who are going straight past on their way.
16 "Anyone who's naive can turn in here,"
she says to those lacking sense.
17 "Stolen drinks are sweet,
and secret food tastes good."
18 But he doesn't realise that the dead are there,
or that her guests are in the depths of the grave.

Shelomoh's proverbs

10:1 The proverbs by Shelomoh (Solomon):
A wise son makes his father happy,
^but a foolish son causes grief for his mother.
2 Ill-gotten treasures profit nothing,
^but doing the right thing rescues you from death.
3 Yahweh doesn't allow those who do the right thing to go hungry,
^but he rejects those who are wicked.
4 Idle hands lead to poverty,
^but those who work hard gain wealth.
5 Anyone who stores their produce in the summer is being sensible,
^but the one who sleeps during the harvest is a disgraceful son.
6 Blessings come to those who do what is right,
^but wicked people lie to conceal their violence.
7 The memory of a godly person is a blessing,
^but the name of the wicked person will rot.
8 The wise person accepts instructions,
^but fools will be ruined by their own words.
9 Anyone who walks with integrity will walk securely,
^but the person with crooked ways will soon get found out.
10 The person who winks at you will cause grief,
and those who speak foolishly will be ruined.
11 The words from a godly person are a fountain of life,
^but the mouth of a wicked person conceals violence.
12 Hatred stirs up quarrels,
^but love covers over all wrongs.[12]
13 Wisdom is found on the lips of a person with discernment,
^but those lacking morals need to be punished.
14 Wise people store up knowledge,
^but the mouth of a fool invites destruction.
15 The wealth of a rich person gives them security,
^but poor people are destroyed by their poverty.
16 The reward of a godly person is life,
^but a wicked person ends up being punished.
17 The person who accepts instruction is on the path to life,
^but the one who rejects rebuke ends up lost.
18 Anyone who conceals hatred, has lying lips,
and anyone who spreads slander is foolish.
19 A lot of talking doesn't mean that a person isn't doing something wrong,
^but anyone who keeps their mouth closed is being sensible.
20 The tongue of a godly person adds value like good silver,
^but the thoughts of the wicked are of little value.
21 The lips of a godly person shepherd many people,
^but foolish people die from the lack of morals.
22 Yahweh's blessing leads to prosperity,
and that's without adding forced labour to it.
23 Doing wicked things is like a sport to foolish people,
^but a wise person enjoys doing sensible things.
24 The wicked person's fears will come to pass,
^but the godly person's desires will be given to them.
25 When a tornado passes over, it destroys wicked people,
^but godly people are like an enduring foundation.

12 **RV 10:12 · Cross-ref.** Jam 5:20; 1Pe 4:8.

Readers' Version

26 Lazy people irritate their supervisors
→like vinegar on their teeth and smoke in their eyes.
27 Striving to obey Yahweh prolongs your life,
^but the years of wicked people will be short.
28 Godly people anticipate future happiness,
^but wicked people will never gain what they expect.
29 Staying on Yahweh's paths is security for the godly,
^but ruin for those who do evil.
30 Godly people will never be shaken,
^but the wicked won't live long in the land.
31 The mouth of a godly person produces wisdom as its fruit,
^but the tongues of perverse people will be cut off.
32 The lips of godly person experience pleasure,
^but the mouth of the wicked experience perversity.
11:1 Yahweh hates dishonest scales,
^but he delights in an accurate weight
2 When presumption comes, shame follows,
^but modesty is followed by wisdom.
3 Godly people will be guarded by their integrity,
^but treacherous people will be destroyed by their deceit.
4 Wealth doesn't help in the day of rage,
^but doing what's right will rescue you from death.
5 When an innocent person does what's right things go straightforwardly,
^but the wicked person will fall due to their own wickedness.
6 The godliness of good people will rescue them,
^but treacherous people will be caught out by their own schemes.
7 When the wicked person dies, all hope is lost,
and the expectation of strength disappears.
8 The godly person is rescued from trouble,
^but the wicked person gets it instead.
9 A godless person destroys his neighbour with his mouth,
^but the godly will be rescued by knowledge.
10 When the godly do well, the city celebrates,
^and when the wicked perish, there's a cheerful shout.
11 A blessing from the upright people helps to elevate a city,
^but it gets torn down by the mouth of the wicked.
12 A person who despises their neighbour lacks good morals,
^but a person with understanding will stay quiet.
13 A gossip goes around revealing secrets,
^but a trustworthy person keeps things private.
14 When there are no directions, a nation falls,
^but there's safety in having lots of advisers.
15 You'll end up getting burnt if you guarantee a stranger's loan,
^but avoiding shaking on deals will lead to security.
16 A woman who displays grace to others will obtain honour,
^but ruthless people seize wealth.
17 People who display loyal commitment benefit themselves,
^but cruel people harm their own selves.
18 A wicked person can make a living from telling lies,
^but someone who sows goodness gets a genuine wage.
19 True goodness leads to life,
^but those who chase after evil, receive death.
20 Yahweh hates those with perverse motives,
^but he appreciates those who choose blameless ways.
21 Most certainly, an evil person won't go unpunished,
^but the descendants of a godly person will be rescued.
22 A beautiful woman without discretion
→is like a gold ring in a pig's nose.
23 Godly people long for good things,
^but wicked people can only expect to receive fury.
24 Someone who helps generously, gains even more,
^but those who without what's due, end up poor.
25 A person who blesses will prosper,
and those who give water, will also be satisfied.
26 People will curse the person who hoards up grain,
^but the one who sells it will be blessed by them.
27 Anyone who strives diligently, strives for favour,
^but if you strive for evil, it'll come to you.
28 Anyone who trusts in their riches will fall,
^but godly people will thrive like green leaves.
29 Those who cause trouble for their households will inherit the wind,
and the fool will become a slave to those with sensible values.
30 The fruit of doing what's right is a tree of life,
and those who win people over are wise.
31 Listen, anyone who does what's right will be rewarded appropriately,
so how more so the wicked and disobedient person!
12:1 Anyone who loves discipline, loves knowledge,
^but those who hate correction are stupid.
2 A good person receives favour from Yahweh,
^but he will condemn the person with wicked plans.
3 No one can become established by means of wickedness,
^but the foundations of righteous people can't be moved.
4 A capable wife is the crown of her husband,
^but a wife who acts shamefully is like rottenness in his bones.
5 The plans of godly people are to do justice,
^but wicked people lean towards deceit.
6 The words of wicked people lie in wait for blood,
^but the speech of godly people rescues them.
7 The wicked get overthrown then disappear,
^but the homes of godly people endure.
8 A person will be praised for their insightful words,
^but anyone with a warped mind will end up despised.
9 It's better to be little known yet have a servant,
than to be self-important but have nothing to eat.
10 A godly person cares for the life of their animal,
^but wicked people display cruelty rather than compassion.
11 The person who tills the ground will have enough

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food,
^but anyone chasing worthless things has the wrong values.
12 The wicked person covets evil gain,
^but godly people produce like a deep-rooted tree.
13 An evil person entices others with their rebellious lips,
^but godly people stay out of trouble.
14 A person will be rewarded with good things from the fruit of their mouth,
and a person's labour will be repaid to them by its results.
15 The fools' paths seem like the right ones in their own eyes,
^but a wise person listens to advice.
16 A fool's anger is made known straightaway,
^but a sensible person overlooks being disrespected.
17 Anyone who breathes out faithfulness, unashamedly says what's right,
^but a biased witness speaks deceitfully.
18 Some people speak recklessly, like a sword thrashing around,
^but wise people bring healing with their words.
19 Lips that produce reliable words will always be trusted,
^but a tongue that spurts out lies will be believed only for a moment.
20 Those who make evil plans, do it from a deceitful mind,
^but those who promote peace, end up contented.
21 Trouble doesn't come towards people who do what's right,
^but wicked people are full of distress.
22 Yahweh hates lying lips,
^but he's pleased by those who are trustworthy.
23 A sensible person doesn't show off everything they know,
^but foolish people like to proclaim their foolishness.
24 Those who work hard will rule,
^but an idle person will become forced labour.
25 A person who's full of anxiety gets weighed down by it,
^but good news cheers them up.
26 A godly person keeps an eye on their neighbour,
^but the ways of wicked people leads them astray.
27 A slack hunter doesn't roast his kill,
^but a diligent person values all their possessions.
28 Life can be found by following the path of doing what's right,
and there's no death if you stay on the pathway.
13:1 A wise son accepts his father's discipline,
^but a scoffer doesn't listen to rebuke.
2 A person can eat well as a result of the fruit of their mouth,
^but the appetite of treacherous people is violence.
3 The person who zips their lips, protects their life,
^but those who open their mouths, destroy themselves.
4 Lazy people want a lot but get nothing,
^but those who are diligent will have plenty.
5 Godly people hate fake news,
^but the wicked person causes a stink and disgrace.
6 doing what's right preserves those who like to display integrity,
^but wickedness overcomes the sinner.
7 Some people pretend to be wealthy, but have very little.
Others act as if they're poor, but are actually very wealthy.
8 The rich man's wealth might be needed to ransom his life,
^but the poor person hears no threat.
9 The person who does what's right has a light that shines brightly,
^but the lamp of the wicked person gets put out.
10 Insolence only causes friction,
^but those who take advice, advance in wisdom.
11 Wealth gained dishonestly gets frittered away,
^but what's earnt through hard work will increase.
12 Hoping for something that never happens causes stress,
^but when a longing is fulfilled, it's like a new lease of life.
13 Anyone who despises instruction will pay for it,
^but a person who respects a command will be rewarded.
14 Instruction from the wise is a fountain of life,
→turning a person away from deadly traps.
15 Good insight gives favour,
^but the path of treacherous people is hard.
16 Every sensible person makes use of knowledge,
^but the fool displays his foolishness.
17 A wicked messenger gets into trouble,
^but reliable messengers help the situation.
18 Poverty and disgrace are for those who ignore discipline,
^but the person who heeds correction will end up being honoured.
19 A desire that gets fulfilled makes a person feel pleased,
^but foolish people hate to turn away from evil.
20 The person who walks with wise people will become wise,
^but anyone associating with fools will get harmed.
21 Calamity chases after sinners,
^but goodness will reward those who do what's right.
22 A good person leaves an inheritance for their children,
^but a sinner's wealth will be saved for those who do what's right.
23 The unused field of a poor person could produce a lot of food,
^but injustice sweeps it away from them.
24 The parent who doesn't spank their children must hate them,
^but the one who loves them, is diligent in disciplining them.
25 The person who does what's right will be able to satisfy their appetite,
^but the stomach of wicked people doesn't get enough.
14:1 The wisest woman builds her house,
^but the foolish one tears it down with her own hands.

Readers' Version

2 A good citizen respects and honours Yahweh,
^but a devious person despises him.
3 What comes out of a fool's mouth is prodded on by pride,
^but the lips of wise people protect them.
4 Where there's no cattle, the feeding trough will be spotless,
^but a good harvest requires the strength of the bull.
5 A trustworthy witness doesn't tell lies,
^but a biased witness just breathes out lies.
6 A mocker searches for wisdom, but finds none,
^but knowledge is simple to find for the one who understands.
7 Go away from where a fool is,
→otherwise you won't find knowledgeable lips.
8 a sensible person has the wisdom to understand their direction,
^but fools are deceived by their own foolishness.
9 Fools mock the idea of feeling guilty,
→so good citizens favour each other.
10 A person holds their own bitterness inside,
and they don't share their happiness with a stranger either.
11 The wicked person's house will be destroyed,
^but the good citizen's tent will do well.
12 There's a nice path right in front of a person,
→but there's death at the end of that road.
13 People who are laughing can still be aching inside,
and the end of happiness might be grief.
14 Someone who turns back on their morals will be satisfied by their ways,
^but a good person will be satisfied by what they do.
15 Naive people believe everything they hear,
^but smart people carefully consider their steps.
16 A wise person fears trouble and turns away from it,
^but a stupid one is careless and overconfident.
17 People who quickly become angry, act foolishly,
and those planning evil schemes are hated.
18 Naive people inherit foolishness,
^but clever people are surrounded by knowledge.
19 Evil people will be forced to bow down in front of those who are good,
and wicked people at the gates of those who do what's right.
20 A poor person is hated even by their neighbour,
^but there are many who love the rich.
21 Anyone who despises their neighbour disobeys God,
^but the person who is kind to the poor will be happy.
22 Don't those who devise evil schemes end up losing their way?
^However, those with loyal commitment and faithfulness devise good things.
23 Hard work results in a profit,
^but words from lips only lead to poverty.
24 The crown of wise people is their wealth.
^The foolishness of fools is really foolish.
25 A truthful witness saves lives,
^but a deceitful one breathes out lies.
26 Respecting and obeying Yahweh leads to confidence of strength,
and that will be a safe place for their children.
27 Respecting and obeying Yahweh is a fountain of life,
→to turn people from deadly traps.
28 The pride of a king is being over lots of people,
^but a shortage of people signals the ruin of a ruler.
29 People who are slow to get angry, have more understanding,
^but a quick-tempered person prioritises foolishness.
30 A peaceful mind gives a healthy body,
^but envy causes the bones to rot.
31 Anyone who oppresses the poor, taunts their maker,
^but showing favour to a needy person honours him.
32 Wicked people destroy themselves by doing evil things,
^but those who do what's right find a safe place in their death.
33 Wisdom resides in an understanding mind,
→and it's made known even among foolish people.
34 Doing what's right makes a nation great,
^but disobeying God brings disgrace to people groups.
35 The king shows favour to a servant who acts with insight,
^but his rage is for those who act shamefully.
15:1 A gentle answer turns fury away,
^but a hurtful reply makes people angrier.
2 A wise person's tongue advances knowledge,
^but the mouth of fools pours out nonsense.
3 Yahweh's eyes are everywhere—
→watching both good and evil people.
4 A soothing tongue is a tree of life,
^but perversity crushes the spirit.
5 Fools reject discipline from their father,
^but sensible people accept correction.
6 There's great wealth in the home of a person who does what's right,
^but the income of a wicked person will just be trouble.
7 The lips of the wise spread knowledge,
^but it's not so for the minds of fools.
8 The sacrifices of wicked people are hated by Yahweh,
^but he delights in the prayer of a godly person.
9 Yahweh detests what wicked people do,
^but he loves those who strive to do what's right.
10 Severe discipline is coming for those who abandon the right path,
and those who hate correction will die.
11 The grave and place of destruction aren't hidden from Yahweh,
→so how much more the thoughts and values of humankind.
12 Mockers never love the one who corrects them,
→and they never approach the wise.
13 Inner happiness makes a face glad,
^but a spirit is crushed by a broken heart.
14 A discerning mind wants knowledge,

Readers' Version

^but the mouth of fools feeds on foolishness.
15 Every day is bad for those who are suffering,
^but cheerful people have a continual feast.
16 It's better to have a little along with respect for Yahweh,
^than having great wealth, and then turmoil with it.
17 It's better to have a meal of vegetables where there's love,
^than to have roast meat where there's hate.
18 Quick-tempered people stir up trouble,
^but a patient person calms a quarrel.
19 The path of a slacker is like a hedge of thorns,
^but the road for godly people is a level highway.
20 A wise child brings happiness to their father,
^but a foolish person despises their mother.
21 Foolishness brings happiness to those who lack morals,
^but an understanding person makes sensible decisions.
22 Plans go wrong where no one gets advice,
^but they get implemented where there's many advisers.
23 A person is always pleased to give the right answer,
and the right thing said at the right time is so good.
24 Life's path is upward for the wise person,
→to prevent them going down to the grave.
25 Yahweh tears down the houses of the proud,
^but he'll protect a widow's boundary.
26 Evil plans are hated by Yahweh,
^but kind messages are pure.
27 The person who makes unjust gains, brings troubles on their own home,
^but the one who hates bribes will live.
28 The person who does what's right, thinks carefully before answering,
^but the mouth of the wicked pours out evil.
29 Yahweh is far from the wicked,
^but he hears the prayer of those who do what's right.
30 A bright look makes others glad.
Good news makes your bones healthy.
31 The ear that listens to correction lives—
→it will remain among the wise people.
32 Someone who ignores discipline, despises themself,
^but anyone who listens to correction strengthens their values.
33 Wise instructions lead to striving to obey Yahweh,
and humility leads to honour.
16:1 People make their own plans,
→then Yahweh decides what will happen.
2 People always tell themselves that they're doing the right thing,
^but Yahweh evaluates their motives.
3 Entrust what you're doing to Yahweh,
→and your plans will be effective.
4 Yahweh makes everything for his purpose,
→even the wicked for the day of disaster.
5 Yahweh detests every person who's arrogant—
→they certainly won't go unpunished.
6 Disobedience can be made up for by faithfulness and loyal commitment,
and those who respect and honour Yahweh avoid doing what's evil.
7 When Yahweh is pleased with a person's behaviour,
→he causes even his enemies to be at peace with them.
8 It's better to have just a little from doing what's right,
than a large income acquired dishonestly.
9 People plan their ways in their minds,
→but Yahweh directs their steps.
10 Inspired judgements come from the king's lips.
When making judgements, his mouth must not betray justice.
11 Honest scales and balances come from Yahweh.
The weights in the bag are his work.
12 Wicked behavior is detestable for kings,
because a throne is established by doing what's right.
13 Kings appreciate lips that say what's right,
and they value people who tell the truth.
14 A king's rage is a messenger of death,
→and wise people will appease it.
15 When a king's face brightens, there's life.
His favour is like a rain cloud in the spring.
16 It's better to acquire wisdom than gold,
and to choose understanding rather than silver.
17 The highway of godly people steers them away from evil.
Anyone who carefully considers their path, protects their life.
18 Pride goes before destruction,
and arrogance before a stumble.
19 It's better to live humbly among poor people,
^than to be dividing up the plunder with the proud.
20 The person who gives attention to a matter will succeed,
and those who put their trust in Yahweh will be blessed.
21 A person with a wise nature will be called 'understanding',
and pleasant lips are more persuasive.
22 Having insight is like a fountain of life,
^but disciplining fools would be foolishness.
23 The wise person's mind gives insight to their mouth,
and adds persuasiveness to their lips.
24 Kind messages are like the honey in a honeycomb,
→sweet for the self-esteem, and healing for the bones.
25 There's a clear path right in front of a person,
→but its end is the ways to death.
26 The workers' appetites work on their behalf,
→because their hunger presses them on.
... 27 A worthless person dredges up scandal,
→and it's like scorching fire on their lips.
28 Perverse people stir up strife,
→then it separates close friends.
29 Violent people deceive their neighbours,
→and lead them on a path that isn't good.
30 Those who shut their eyes are planning perverse things.
People who purse their lips are doing evil.
31 Gray hair is a crown of splendour,

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that's found with a life of doing what's right.
32 It's better to be slow to get angry than to be powerful,
and better to be able to control yourself than to capture a city.
33 The dice are thrown onto the table,
^but Yahweh determines their fall.
17:1 It's better to have a dry piece of bread in quietness,
^than a house full of feasting with strife.
2 A servant who acts wisely will rule over a shameful son,
→and he'll share in the inheritance along with the brothers.
3 There's a crucible and furnace for gold and silver,
^but it's Yahweh who tests hearts.
4 Those who do evil pay attention to wicked lips.
A liar listens to a destructive tongue.
5 Anyone who mocks the poor, taunts their maker.
Someone who's happy about a calamity won't go unpunished.
6 Grandchildren are the crown of the aged,
and children are proud of their parents.
7 Excellent lips wouldn't be suitable for a fool,
and certainly deceptive lips don't suit a ruler.
8 Doing a favour can act like a bribe for the donor.
→It causes everything they do to prosper.
9 The person who conceals an offence is seeking acceptance,
^but the one repeating the matter separates close friends.
10 Rebukes work on a sensible person,
more than a hundred lashes on a fool.
11 Only an evil person seeks rebellion
→and so a cruel opponent will be sent against him.
12 It's better to meet a mother bear robbed of its cubs,
→than to meet a fool displaying their foolishness.
13 Someone who returns evil for good,
→will find that evil never departs from their house.
14 The beginning of a dispute is like a small water leak,
→so stop it before it breaks out into a quarrel.
15 The person who justifies wicked people,
and the one who condemns an innocent person,
→are both detestable to Yahweh.
16 Why would a fool need money in their hand
when they have no intention of acquiring wisdom.
17 A true friend loves at all times,
and relatives are born to help during periods of difficulty.
18 A person lacking integrity is quick to give a handshake—
→guaranteeing a loan in front of their neighbour.
19 The one who loves to disobey, loves contention.
The person who builds a high fence, invites destruction.
20 The person with twisted values won't find goodness,
and the one with a perverse tongue will descend into disaster.
21 It's sad for the parents of a child who makes bad choices,
and the father of a fool won't be a happy person.
22 A cheerful attitude promotes healing,
^but a crushed spirit makes your bones dry up.
23 A wicked person accepts a secret bribe
→to pervert the paths of justice.
24 Wisdom is present with the understanding person,
^but a fool's eyes are unable to concentrate.
25 A foolish child brings grief to his father,
and bitterness to the mother who gave birth to them.
26 It's not good to impose a fine on the innocent.
Beating up an official isn't a good thing to do.
27 A person who's truly knowledgeable, restrains what they say,
and an understanding person stays calm.
28 Even a fool who stays silent is considered to be wise.
The one with closed lips appears to have understanding.
18:1 People who keep themselves separate, seek their own desires,
They reject sound wisdom.
2 Fools don't enjoy learning,
^but always like to make their opinions known.
3 When a wicked person arrives, contempt from others also comes,
and when shame arrives, so does reproach.
4 The utterances from a person's mouth are deep waters.
A fountain of wisdom produces a flowing stream.
5 It's not good to show partiality to the wicked
or to deprive an innocent person of justice.
6 The fool's lips brings strife,
and the fool's mouth invites a beating.
7 The fool's mouth will bring ruin,
and the lips of fools are a trap for their minds.
8 'News' snippets from a gossip are like delicious snacks—
→they get absorbed like food going down into your stomach.
9 The person who is slack in their work,
→is a cousin to the one who destroys.
10 Yahweh's name is a strong tower.
→Godly people run into it to be safe.
11 The rich person's wealth is like a fortified city,
and in their imagination, like a high wall.
12 Before destruction hits, a person is proud,
^but humility precedes honour.
13 Someone who answers before they've even listened
→is being foolish and shameful.
14 A person's spirit can endure through sickness,
^but who can bear a crushed spirit?
15 Understanding people acquire knowledge,
and wise people want information.
16 A person's donation can make space for them,
and it will give them access to important people.
17 The first person to state their case sounds right,
→until their opponent cross-examines them.
18 Tossing a coin ends quarrels,
→and it settles things between powerful people.
19 Someone who's offended is as approachable as a fortified city,
and quarrels are like the bars on a fortress.
20 The fruit of a person's mouth satisfies their stomach,

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and they'll be satisfied with the product of their lips.
21 The tongue has power over life and death,
→and those who love using it will eat its fruit.
22 A man who finds a wife, finds a good thing,
→and receives favour from Yahweh.
23 Poor people make requests,
^but the rich person answers harshly.
24 A person with many companions will come to ruin,
^but there is a companion that sticks closer than a brother.
19:1 It's better to walk with integrity,
^than to be a foolish person with perverse speech.
2 What's more, a person without knowledge isn't good,
and anyone who shifts their feet quickly, misses their way.
3 A person's foolishness subverts their course,
→then their mind rages against Yahweh.
4 Wealth adds many friends,
^but the poor friend ends up being isolated.
5 A false witness won't go unpunished,
and the one who tells lies, won't escape the consequences.
6 Many people make requests to a generous leader,
and everyone is the friend of the person who gives gifts.
7 All the relatives of a poor person hates them,
→so how much more do their friends avoid them.
The poor person sends messages after them, but they're no longer around.
8 Anyone who acquires integrity, loves their own life.
The one who preserves understanding will find success.
9 A lying witness won't go unpunished,
and the one who tells lies will die.
10 Luxury is not suitable for a fool—
even worse for a slave to rule over princes.
11 A person's insight makes them slow to anger,
and it's their privilege to overlook an offense.
12 The king's rage is like a lion's roar,
^but his favour is like dew on the grass.
13 A foolish child leads to their father's destruction,
and an argumentative wife is like something constantly dripping.
14 Houses and wealth are an inheritance from your parents,
→but a sensible wife is from Yahweh.
15 Laziness makes a person fall into a deep sleep,
and a slack person will go hungry.
16 The ones who obey Yahweh's instructions will preserve their lives.
^Anyone who despises his ways, will die.
17 Someone who's kind to a poor person is lending to Yahweh,
→and he will repay for the good deed.
18 Discipline your child because that gives hope,
^but don't think about their death.
19 People who get very angry will end up paying a fine,
→because if you rescue them, you'll have to do it again and again.
20 Listen to advise and accept correction
→so that you'll become wise for your life ahead.
21 People make many plans in their minds,
^but Yahweh's advice will endure time.
22 People desire loyal commitment from others,
and it's better to have a poor friend than one who lies.
23 Respecting and honouring Yahweh leads to life,
→and that person will have peaceful nights without trouble arriving.
24 The lazy person hides their hands in the dish—
→not even troubling to lift it to their mouth.
25 Beat a mocker then that simple one will become sensible,
and correct an intelligent person and they'll know even more.
26 Children who assault their fathers and drive away their mothers
→bring shame and reproach.
27 My child, if you want to stray from knowledge,
→stop listening to correction.
28 A worthless witness makes a mockery of justice,
and the mouth of the wicked person gulps in more wickedness.
29 Judgements are prepared for scoffers,
and beatings for the backs of fools.
20:1 Wine is a mocker and strong drink makes you boisterous,
→and everyone who staggers due to it, isn't wise.
2 A king's rage is like a roaring lion.
→Anyone who provokes him to anger risks their life.
3 It's honourable for a person to step away from strife,
^but every fool would rather break out an argument.
4 A lazy person won't plough when it's still cold,
→then he looks at harvest time and there's nothing.
5 The plans in a person's mind are like deep water,
^but an understanding person will draw them out.
6 Many people talk about their loyalty,
^but who can actually find a faithful person.
7 Godly people act with integrity.
→Their children will be blessed after them.
8 A king sitting on his throne to make a judgement,
→sifts all evil out with his eyes.
9 Who can say, "I've kept my motives pure—
I've been freed from sin"?
10 Differing weights and unequal measures—
→Yahweh hates both of them.
11 Even young people are known by their actions
→if they're honest and obedient.
12 The ear that hears and the eye that sees—
→it was Yahweh that made both of them.
13 Don't love sleep or you might end up in poverty.
Open your eyes then you'll have enough food.
14 "Worthless, worthless," say the buyers,
^but as soon as they've left, they boast about the good deal.
15 There's gold around, and plenty of jewels,
^but lips with knowledge are a rare commodity.

Readers' Version

16 Take the person's coat if they've used it to guarantee
the loan of a stranger,
and hold it in pledge if they did it for a foreign woman.[13]
17 The bread of lies tastes good at first,
^but afterwards it's like a mouthful of gravel.
18 Plans are established with advisers,
→so wise guidance is required for war.
19 The person who gossips reveals a secret,
→so don't get involved with someone with a big mouth.
20 The one who curses their father and mother,
→will have their lamp extinguished in deep darkness.
21 An inheritance that's gained at too young an age,
→won't be a blessing in the end.
22 Don't say, "I'll repay that evil."
→Wait for Yahweh and he'll rescue you.
23 Fiddling with the weights is hated by Yahweh,
and deceitful scales aren't good.
24 It's Yahweh that determines a person's steps,
→so how does a mere human understand their course?
25 It's a trap for a person to rashly declare something as
sacred,
→and then to only reflect later after making vows.
26 A wise king winnows out the wicked to separate them.
He uses the thresher to break them off.
27 The human spirit is Yahweh's lamp,
→searching all the innermost parts.
28 Loyal commitment and faithfulness to king preserves
him,
and his throne is upheld by that loyal commitment.
29 The splendour of young men is their strength,
and the adornment of old people is their grey hair.
30 Lashes and wounds clean out evil,
and beatings clean out the innermost parts.
21:1 The king's thoughts are like streams of water to Yah-
weh—
→he directs them to go wherever he wants.
2 All a person's ways seem right in their own eyes,
^but Yahweh evaluates motives.
3 To do what's right and fair
→is more desirable to Yahweh than sacrificing.
4 Arrogance and pride—the lamp of wicked people,
→is disobeying Yahweh.
5 The plans of diligent people will only lead to abun-
dance,
^but those who just rush around will only get poverty.
6 Wealth that's acquired via a lying tongue,
→will be like a quick breath for those seeking death.
7 The violence of wicked people will drag them away,
because they refuse to apply justice.
8 The paths of a guilty person are crooked,
^but well-behaved people act with decency.
9 It's better to live in the corner of the attic[14]
than inside the main house with the company of an argu-
mentative wife.
10 Wicked people have a strong, inner craving for evil.
→Even their neighbours won't be shown any favour.
11 By punishing a mocker, a naive person becomes wise,
and when wise people are instructed, they acquire
knowledge.
12 People who do what's right pay attention to the
wicked person's house,
→subverting the wicked until they're ruined.
13 Any person who shuts their ears to the cry of the poor
→will also call out for help but won't be answered.
14 A discreet gift subdues anger,
and a bribe quietens down a strong rage.
15 The godly person enjoys promoting justice,
^but brings terror to those doing wicked things.
16 Anyone who wanders away from the path of insight,
→will rest in the assembly of the dead.
17 The lover of pleasure will become poor.
Anyone who loves wine and rich food won't become
wealthy.
18 A wicked person becomes the payment to free some-
one who does what's right,
and a treacherous person to free a godly person.
19 It's better to live in a wilderness region,
than with a wife who's argumentative and negative.
20 Precious treasures and oil will be in the house of a wise
person,
^but a foolish person consumes it all.
21 The person who strives to do what's right and who
shows loyal commitment,
→will find life, forgiveness, and honour.
22 A wise man can climb up into a city of warriors,
→and bring down the strength of its confidence.
23 Any person who guards their mouth and tongue
→will keep trouble away from their life.
24 A proud and arrogant person is called a mocker,
→because they act with arrogant presumption.
25 The craving of slackers will kill them,
because their hands refuse to work.
26 All day long, they fantasise their craving,
^but people who do what's right, give without holding
back.
27 The wicked person's sacrifice is detestable,
because it's brought with evil intent.
28 A lying witness will die,
^but a good listener will speak out success.
29 The wicked person makes their face look stern,
^but godly people carefully consider their ways.
30 There's no wisdom or understanding
or advice that would oppose Yahweh.
31 A horse is prepared for the day of battle,
^but the victory belongs to Yahweh.
22:1 A good reputation is more desirable than great

13 RV 20:16 · Cross-ref. 27:13.

14 RV 21:9 · Note We made an adjustment here for most of our readers in houses with sloping roofs, as distinct from living in an arid climate and having a flat roof.

Readers' Version

wealth,
and good favour more than gold or silver.
2 Rich and poor meet each other at their end.
Yahweh is the creator of all of them.
3 A prudent person notices trouble and avoids it,
whereas naive people just blunder onwards and suffer.
4 The consequence of humility and respecting and honouring Yahweh
→is riches and honour and life.
5 Thorns and traps are on the perverse person's path,
^but those who guard their own self-esteem keep far away from them.
6 Train your children in the way they should go,
→then when they're older they won't turn away from it.
7 A rich person rules over those who are poor,
and the one who borrows is enslaved to the lender.
8 The person who sows evil will harvest trouble,
and the power from his anger will end.
9 Generous people will be blessed,
because they share their food with the poor.
10 Drive away a mocker and then strife will disappear,
→and abuse and disputes will stop.
11 The person who values pure motives, who speaks graciously,
→will have the king for a friend.
12 Yahweh's eyes guard knowledge,
^but he overthrows the plans of those who behave treacherously.
13 The lazy person says, "There's a lion outside—
→I'll be killed if I go outside!"
14 The mouth of a loose woman is a deep pit.
→Those who are cursed by Yahweh will fall into it.
15 Foolish ideas are natural in the mind of a youth.
→but the rod bringing discipline drives it far from them.
16 Those who oppress the poor or give to the rich, in order to make a profit,
→will just end up in poverty themselves.

The thirty sayings

17 Listen carefully to what wise people have said.
Set your mind to apply what I'm teaching you
18 because internalising my instructions will be worthwhile—
→then they'll be easy for you to share with others.
19 I'll instruct you today
→so that you'll put your trust in Yahweh.
20 Actually, I've written thirty proverbs
to advise and teach you—
21 to show you true and reliable principles
so that you can give accurate answers to those sent to you.

-1-

22 Don't rob those in poverty just because they're poor
and don't 'crush' a poor person at the community gate
23 →because Yahweh will take their side.
Yes, he'll plunder the lives of those who plunder them.

-2-

24 Don't associate with angry people,
and don't go along with a hot-headed person,
25 →in case you end up copying their habits,
and get yourself tangled in that trap.

-3-

26 Don't be among those quick to shake hands
to guarantee the loans of others,
27 because if you're unable to make the payment,
→you could have your bed taken out from under you.

-4-

28 Don't move an ancient boundary marker,
which your ancestors had placed there.

-5-

29 You've seen a man who's skilled at his work—
→he'll take his position in front of kings.
^He won't do his work just for anybody.

-6-

23:1 When you sit down to eat with a political leader,
pay attention to what's in front of you,
2 and put a knife to your throat,
if you have an enormous appetite.
3 Don't crave their delicacies,
because it's the food of lies.

-7-

4 Don't just work to get rich.
Your wisdom should tell you to stop.
5 You glance at wealth then it'll be gone,
because it'll make wings for itself and fly away into the sky like an eagle.

-8-

6 Don't eat the food of a stingy person,
and don't crave for their delicacies,
7 because they're always calculating internally—
telling you to eat and drink but it's not really genuine.
8 You'll vomit up the bit that you've eaten
and your pleasant greetings will have been wasted.

-9-

9 Don't bother speaking to a foolish person
because they'll despise the wise things that you say.

-10-

10 Don't move an ancient boundary marker,
or encroach on the fields of those who are disadvantaged,
11 because the one who watches out for them is strong
and he'll take up their case against you.

-11-

12 Make continual learning part of your values,
and use your ears for gaining knowledge.

-12-

13 It's important to discipline your children.
They won't die from getting a spanking.
14 Spank them with a stick
and you'll keep them from the grave.

-13-

15 My child, if you value wisdom
then I'll certainly be very happy.
16 My mind will be celebrating
when your lips speak out what's right.

-14-

17 Don't let yourself start envying sinners—

Readers' Version

instead it should be Yahweh that you respect and strive to obey,
18 because then there'll certainly be a future.
Your hope for the future won't be chopped off.
19 My child, listen and become **-15-**
wise,
and channel your values in the right direction.
20 Don't associate with those drinking too much wine,
or with those who gorge themselves on meat,
21 →because drunkards and gluttons will become impoverished,
and their drowsiness will leave them dressed in rags.
22 Listen to what your father tells **-16-**
you,
and don't despise your mother when she gets old.
23 Acquire truth and don't sell it,
and similarly for wisdom, instruction, understanding.
24 The father of someone who does what's right will be encouraged.
Yes, anyone who fathers a sensible child will be glad.
25 Let your father be happy.
and may your mother celebrate.
26 My child, follow me with sincer- **-17-**
ity,
and let your eyes observe my ways,
27 because a prostitute is a deep pit,
and an adulteress is a narrow well.
28 They lie in wait like a robber would,
and keep adding to the number of men who become unfaithful.
29 Who has dread or sorrow or con- **-18-**
tentions?
Who has complaints, or needless wounds, or bloodshot eyes.
30 It's those who linger over wine,
or try various mixed drinks.
31 Don't look at wine when it's red and sparkling in the cup,
and when it would slide down smoothly.
32 →In the end it bites like a snake,
and stings like a viper.
33 →Then your eyes will see strange things,
and perverse things in your mind will get spoken.
34 →You'll feel like someone sleeping out in the ocean—
just like someone lying down at the top of a mast.
35 You'll say, "They hit me but it didn't hurt.
They beat me but I couldn't feel it.
When will I wake up? I'll have some more—where is it?"
24:1 Don't be envious of evil men, **-19-**
and don't try to associate with them,
2 because they have violent thoughts,
and their lips cause trouble.
3 It's through wisdom that a house **-20-**
is built,
and it's established by understanding.
4 It's through knowledge that its rooms get filled
→with beautiful and valuable treasures.
5 A wise person is strong, **-21-**
and those with knowledge increase their power,
6 →because you need wise guidance to go to war,
and victory requires many advisers.
7 Wisdom is too much for fools. **-22-**
→They don't open their mouths at the city gate.
8 The person who plans to do evil, **-23-**
will be known by others as a master schemer.
9 A foolish plan is sinful, **-24-**
and people hate a mocker.
10 If you display a lack of courage **-24-**
when you have troubles,
→your strength is limited.
11 Rescue those being led away to **-25-**
their death,
and those who will be staggering to their slaughter if you restrain.
12 If you just say that you didn't know anything about it,
→then the one who weighs motives will realise.
→Then the one who guards your life will repay everyone according to what they've done.
13 My child, eat honey because it's **-26-**
good,
and honeycomb tastes sweet.
14 Wisdom is like that for your mind,
and if you find it, there'll be a future for you,
and what you hope for won't be taken away from you.
15 Don't lie in wait like a wicked **-27-**
person does at a good person's home.
Don't devastate the place where a good person lives,
16 because a good person might fall several times then get up again,
^but the wicked stumble when calamity comes.
17 Don't cheer when your enemy **-28-**
falls,
and when they stumble, don't celebrate
18 →because Yahweh will see and disapprove,
→and turn his anger away from them.
19 Don't get yourself worrying be- **-29-**
cause of evil people.
Don't be jealous of the wicked,
20 →because there's no future for an evil person.
The lamp of the wicked will be extinguished.
21 My child, honour Yahweh and **-30-**
the king and strive to obey them,
Don't get involved with those who change sides
22 →because disaster will suddenly hit them
and who knows what ruin they both might bring then?
23 These are more sayings of the **More wise sayings**
wise:
It's not good to show partiality when deciding a case.
24 Anyone who says to the guilty that they're innocent,
→will be cursed by the peoples and hated by the nations.
25 However, those who convict the guilty will be admired,
→and they'll be blessed by good things happening.
26 An honest answer is like a kiss on the lips.
27 Establish your work for outsiders and prepare your

Readers' Version

food gardens
then after that, build your house.
28 Don't be a witness against your neighbour without good reason,
or deceive others with what you say.
29 Don't say, "I'll do to him what he did to me,
I'll pay him back for what he's done."
30 I passed by the field of a lazy person
and by the vineyard of a person with no initiative.
31 Wow, thorns had grown up over all of it,
and it was completely covered with weeds,
and its stone walls were broken down.
32 I looked and made a decision.
I saw it and learnt from it:
33 A little sleep, a quick nap,
a little folding your arms to rest,
34 and poverty will sneak up on you like a robber,
and need will approach like an armed bandit.

More of Shelomoh's sayings

25:1 There are also these other proverbs from Shelomoh (Solomon) that the men working for Yehudah's (Judah's) King Hizkiyah (Hezekiah) copied:
2 It is God's privilege to conceal a matter,
^and the king's privilege to try to discover a matter.
3 The skies are high and the earth goes deep,
→and the motives of kings are unable to be predicted.
4 Remove the dross from silver,
→and then a container comes from the silversmith's hands.
5 Remove the wicked person from the king's presence,
→and then his rule will be established as being honest and fair.
6 Don't promote yourself in front of a king,
and don't claim a place among the well-known people,[15]
7 because it's better if they tell you, "Come up here,"
than to be placed lower right in front of a prince as you look at him.
8 Don't be in a rush to take someone to court.
→What would you do at the end, if your neighbour put you to shame?
9 Sort out your case with your neighbour,
without revealing other people's secrets,
10 in case someone hears you and puts you to shame
and your bad reputation never gets repaired.
11 Good advice given at the right time
is like gold apples set in a silver frame.
12 A wise rebuke to a listening ear
is like a gold earring and a fine-gold ornament.
13 To those who send him, a faithful messenger
is like cool snow when doing a day's hard work,
and it refreshes the soul of his masters.
14 A person who boasts about a gift that never comes
is like clouds and wind without rain.
15 A ruler can be persuaded by being patient,
and a soft tongue can break a bone.
16 When you find honey, eat just what you need,
otherwise you might vomit if you've had too much.
17 Don't set foot in your neighbour's house too often,
in case they get fed up with you and end up hating you.
18 A man who gives a false testimony against his neighbour,
is like a club, or a sword, or a sharp arrow.
19 Having confidence in someone who acts treacherously in a time of trouble,
is like having a broken tooth, or having your foot slip.
20 Taking off your coat on a cold day,
is like pouring vinegar on baking soda
or singing songs to someone who's feeling sad.
21 Give your enemy food to eat if they're hungry,
and water to drink if they're thirsty,
22 because you're heaping burning coals on their head,[16]
and Yahweh will be the one to repay you.
23 The northerly wind brings rain with it,
and a gossipping tongue brings indignant looks.
24 If better to live in the corner of an attic,
than to live inside the house with a contentious wife.
25 Good news from a distant country,
is like cool water for a tired person.
26 A godly person giving in to someone wicked,
is like a spring that gets muddied, or a well that gets ruined.
27 It isn't good to eat too much honey,
and nor is trying to make yourself look good.
28 A person who has no self-control,
is like a city where the walls have been broken down.
26:1 Like snow in the summer, or rain at harvest time,
so too honour isn't fitting for a fool.
2 Like a fluttering bird or a darting swallow,
so too an undeserved curse won't land on you.
3 There's a whip for the horse and a bridle for the donkey,
and a rod to beat the fool's back.
4 Don't answer a fool with a foolish answer,
otherwise you'll just end up like them.
5 Answer a fool according to their foolish thinking,
so they don't think they're cleverer than they are.
6 Sending a fool with your message to pass on
is like cutting off your feet and drinking in violence.
7 The legs of a lame person just dangle down,
like a proverb in the mouth of fools.
8 Giving honour to a fool,
is like tying the stone into the sling.
9 A drunkard getting thorns in his hand,
is like a fool trying to explain a proverb.
10 Hiring a fool or an unknown passer-by,
is like an archer just randomly shooting arrows.
11 A fool who keeps doing the same foolish things,

15 **RV 25:6-7 · Cross-ref.** Luk 14:8-10.
16 **RV 25:21-22 · Cross-ref.** Rom 12:20.

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is like a dog that returns to its vomit.[17]
12 Do you see a person who thinks they're clever?
There's more hope for a fool than for that person.
13 The lazy person says, "There's a young lion on the road.
There's a lion out there on the streets."
14 The door turns on its hinges,
and the slacker turns in their bed.
15 The sluggard keeps their hand in the dish—
they're too lazy to bring it back to their mouth.
16 The slacker is wiser in their own eyes,
than seven people who give good advice.
17 The person who gets angry about a quarrel that's nothing to do with them,
is like someone grabbing the ears of a dog that's passing by.
18–19 A person who deceives their neighbour then says they were just joking
is like a madman shooting flaming arrows.
20 When there's no more firewood, the fire goes out,
and when there's no gossiper, a conflict dies down.
21 Like wood gets the fire burning
and charcoal keeps the embers hot,
→so too a contentious person kindles strife.
22 The words of a gossip are like delicious morsels,
and they go right down into the person's insides.
23 Burning lips and evil motives
are like a silver overlay on a clay pot.
24 A person who hates can disguise it with their lips,
but they're accumulating deceit inside.
25 When they say favourable things, don't trust them,
because there's seven detestable things in within them.
26 Hatred can be covered by deception,
→but it will be uncovered when people gather together.
27 The person who digs a pit will fall into it,
and the one who rolls a stone will have it come back on them.
28 A lying tongue despises those who are crushed by it,
^and a flattering mouth leads to calamity.
27:1 Don't boast about what will happen tomorrow,
because you don't know what the next day will bring.[18]
2 Let some other person praise you, rather than your own mouth—
someone from out of town and not your own lips.
3 Stones are heavy, and sand weighs you down,
→but being provoked by a fool is heavier than either of them.
4 Anger is overwhelming and rage is cruel,
→but who can tolerate jealousy?
5 Open rebuke is better than concealed love.
6 Wounds from a friend are faithful,
^but kisses from an enemy are confusing.
7 Honey isn't so attractive when you're full,
^but even bitter food is sweet when you're hungry.
8 A person who wanders away from their home,
is like a bird that wanders from its nest.
9 Lotions and perfumes make a person cheery,
→but it's so pleasant to be given good advice by a friend.
10 Don't abandon your friends or your father's friends,
and don't go to your brother's house when calamity hits you.
A friend nearby is better than a brother living a long way away.
11 My child, make me happy by becoming wise,
and then I'll be able to answer anyone who taunts me.
12 A sensible person sees evil and stays out of sight
but naive people continue on then get punished.
13 If someone guarantees a stranger's loan, then definitely take their coat,
or if they stand as guarantee for a foreign woman.[19]
14 If someone blesses their neighbour using a loud voice early in the morning,
→it will be considered as a curse.
15 A contentious woman is like a continual dripping on a rainy day,
16 Restraining her is like stopping the wind,
or like catching something oily with one hand.
17 Iron sharpens iron,
and one neighbour sharpens another.
18 The caretaker of a fig tree can eat its fruit,
and someone protecting his master should be honoured.
19 As water reflects your face,
so too, a person's behaviour reflects their values.
20 The grave and destruction are never satisfied,
and people's eyes are never satisfied.
21 There's a smelting pot for silver, and a furnace for gold,
but a person is refined by the praise they receive.
22 Even if you could pound a fool like grain in a mortar,
→their foolishness can't be separated from them.
23 Make sure you know the state of your flock well.
Set your mind on your cattle herds,
24 because wealth doesn't last forever,
and a crown isn't passed down to every generation.
25 The grass dries off and then fresh grass appears,
and then the herbs are gathered from the mountains.
26 The lambs will be for your clothing,
and the male goats will become the price for a field.
27 The female goats will give enough milk for your household,
and nourishment for your servant girls.
28:1 The wicked run away when no one's even chasing them,
^but the godly person is as confident as a lion.
2 A country in rebellion has many rulers,
^but an understanding man who knows what's right will

17 **RV 26:11 · Cross-ref.** 2Pe 2:22.
18 **RV 27:1 · Cross-ref.** Jam 4:13-16.
19 **RV 27:13 · Cross-ref.** 20:16.

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last long.
3 Someone who's poor but oppresses other poor people,
is like driving rain when you have nothing to eat.
4 Those who've abandoned the law, praise the wicked,
^but those who keep the law strive against them.
5 Evil people don't understand justice,
^but those who strive after Yahweh, understand everything.
6 A poor person with integrity
^is better than someone who's rich but crooked.
7 A sensible child follows Yahweh's instructions,
^but those who carouse with gluttons, shame their father.
8 The person who increases their wealth by charging interest and by overcharging,
gathers it but it'll end up going to someone who's kind to the poor.
9 A person who turns their ear away from hearing Yahweh's instructions,
→even their prayers are detestable.
10 The one who leads good people astray will fall into their own pit,
^but those who are blameless will inherit good.
11 Rich people see themself as wise,
^but a poor person with understanding, sees right through them.
12 When godly people triumph, there's great celebration,
^but when it's the wicked, people hide.
13 Someone covering their faults won't prosper,
^but the one who confesses and then abandons their bad behaviour, will be shown mercy.
14 The person who strives to allows obey Yahweh will be blessed,
^but the one who firmly resists will fall into trouble.
15 A wicked ruler over struggling people,
is like a lion roaring or a bear attacking.
16 A ruler lacking understanding can become an oppressor.
The person who hates dishonest gain will have a longer life.
17 A man tormented by the killing of another will flee to the pit.
Don't let anyone support him.
18 The person with blameless behaviour will be rescued,
^but the crooked one will suddenly fall.
19 The person working their land will have enough food,
^but those wasting their time will have their fill of poverty.
20 A faithful person will have great blessing,
^but the one trying to get rich quick won't go unpunished.
21 It's not good to show partiality,
yet a person will break the rules for a piece of bread.
22 Those who rush to get wealthy are greedy,
^but they don't realise that poverty will come to them.
23 If you correct another person, you'll be appreciated in the end
more than someone who just says what they wanted to hear.
24 People who rob their parents and say they've done nothing wrong
are in the same class as those who are destructive.
25 Greedy people stir up strife,
^but the one who trusts Yahweh will prosper.
26 The person who trusts their own plans is a fool,
^but the one who walks with wisdom will be rescued.
27 Those who give to the poor will have all they need,
^but the one who just looks away will receive many curses.
28 When wicked people come to power, everyone hides,
^but when they die, godly people increase.
29:1 The person who gets rebuked but just stiffens their neck,
will be broken suddenly and beyond recovery.
2 When it's the godly ones who increase, the people are happy,
^but when it's the wicked, a nation groans.
3 Those who love wisdom, make their parents glad,
^but the one who spends time with prostitutes, destroys wealth.
4 A king establishes the country with justice,
^but one who accepts bribes, tears it down.
5 Someone who flatters their neighbour
is spreading out a net to capture them.
6 The disobedience of an evil person will trap them,
^but the godly person sings and celebrates.
7 A godly person understands the poor person's court case,
^but the wicked person doesn't understand knowledge.
8 Mockers inflame a city,
^but wise people deflect anger.
9 If a wise person takes a fool to court,
then there'll be rage and ridicule, but no resolution.
10 People who've killed hate those who are blameless,
^but good citizens try to protect them .
11 The fool vents all their anger,
^but a wise person holds it back.
12 A ruler who pays attention to lies,
will only have wicked officials.
13 A poor person and someone who's oppressed have lots in common
^but it's Yahweh who gives hope to both of them.
14 A king who judges the poor fairly,
will always rule securely.
15 A scolding and a spanking give wisdom,
^but an undisciplined child will bring shame to their mother.
16 When the wicked increase, crime increases,
^but those who do what's right will live to see their downfall.
17 Discipline your child and you'll be able to relax,
and they'll bring you happiness.
18 When there's no vision, the people have no boundaries,

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^but those who follow Yahweh's instructions will be happy.
19 A servant can't be corrected just with words,
because even if they understand, they won't answer.
20 If a person is quick to speak out,
there's more hope for a fool than for them.
21 Someone who's pampered their servants since they were young,
can only expect insolence in the end.
22 An angry person stirs up strife,
and someone who rages causes big trouble.
23 A person's pride will bring them down,
^but a humble person will be honoured.
24 Someone who helps a thief, hates their own life.
They take the oath yet refuse to testify.
25 A person's fear becomes a trap,
^but the one who trusts Yahweh will be kept safe.
26 Many people want to plead to the ruler,
^but it's Yahweh who gives a person justice.
27 those who do what's right detest corrupt people,
^but on the other hand, the wicked detest good citizens.

Agur's sayings

30:1 These are the sayings by Yakeh's son Agur, the burden, told to Itiel and Ukal:
2 I'm certainly among the stupid people
and lack the understanding that most people have,
3 and I haven't been well educated,
^but I do know about the holy ones.
4 Who's been up to heaven and come back down again?
Who's captured the wind between their two hands?
Who's wrapped the oceans around them like a cloak?
Who's set up all the earth's boundaries?
What's his name, and what's the name of his son?
Surely you know?
5 Every message from God is flawless.
He protects those who go to him to be safe.
6 Don't add to his messages
in case he rebukes you and you're found to be a liar.

More sayings

7 There's two things that I want from you—
don't keep them from me before I die:
8 Keep deceitfulness and lying far away from me,
and don't give me either poverty or riches—
just give me the food that I need
9 because if I had plenty, I might deny God, asking, "Who is Yahweh?"
and if I became poor, I might steal and dishonour God's reputation.
10 Don't make false accusations to a slave's master,
in case he curses you and you have to bear the guilt.
11 There's a generation that curses their fathers
and doesn't bless their mothers.
12 There's a generation who are pure in their own eyes,
^but they're not actually washed from their filthiness.
13 There's a generation with very proud eyes,
and their eyebrows are also raised.
14 There's a generation whose teeth are swords,
and its fangs are knives
to eliminate from the earth those who are suffering,
and the needy from humankind.
15 The leech has two daughters: Give! Give!"
There are three, maybe four, things that are never satisfied—
four that never have enough:
16 1. the grave,
2. a childless woman,
3. land that never has enough water, and
4. fire that never stops spreading.
17 The eye that mocks its father,
and scorns its mother instead of obeying,
will be pecked out by the ravens in the valley,
and the young vultures will eat it.
18 There's three things that are too wonderful for me,
maybe four that I don't understand:
19 1. how an eagle's soars in the sky,
2. how a snake slithers over a rock,
3. how a ship sails across the ocean, and
4. how a young man loves a young woman.
20 This is the way of a woman who commits adultery:
She eats and wipes her mouth,
and declares that she hasn't done anything wrong.
21 There's three things that makes the earth tremble—
four things it can't handle:
22 1. a slave becoming king,
2. a fool who has plenty to eat,
23 3. a hated woman who gets married, and
4. a female slave who supplants her mistress.
24 There are four creatures on the earth
that are small but extremely wise:
25 1. Individual ants aren't strong, but they store up food in the summer.
26 2. Rock badgers aren't very powerful, but they make their homes in the cliffs.
27 3. Locusts don't have a king, but they go out in formation like soldiers.
28 4. You can catch a lizard in your hands, yet they get into king's palaces.
29 There are three things that take fancy steps—
maybe four that walk impressively.
30 1. the lion who's a powerful animal that doesn't turn back from facing anything,
31 2. the strutting rooster,
3. male goats, and
4. a king with his bodyguards around him.
32 If you've been foolish enough to brag about yourself,
then plan to put your hand over your mouth,
33 because churning milk makes butter,
squeezing the nose makes it bloody,
and stirring up anger produces strife.

King Lemuel's sayings

31:1 These are the sayings by King Lemuel, the burden, that his mother had taught him:
2 Now what my son? My son that I gave birth to.
The son from my marriage.
3 Don't give your strength to women,

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or use your intelligence to destroy kings.
4 Lemuel, it's not for kings to drink wine
or for rulers to crave strong drink,
5 in case they drink and forget their own laws
and end up depriving the poor of justice.
6 Give strong drink to those who are dying,
and wine to those who are bitterly depressed.
7 They'll drink it then forget their poverty,
and not remember their misery any more.
8 Open your mouth for those who can't speak—
for the cause of all those who are dying.
9 Open your mouth to promote justice,
and to defend the poor and needy.

The good spouse woman

א (Alef)
10 Who can find a capable wife,
→and she'll be worth far more than jewels?
ב (Beyt)
11 Her husband trusts her completely,
→and he doesn't lack in prosperity.
ג (Gimel)
12 She doesn't harm him, but does him good,
right throughout her life.
ד (Dalet)
13 She searches for wool and flax,
and works eagerly with her hands.
ה (He)
14 She's like those merchant ships—
she brings her food from far away.
ו (Vav)
15 She gets up when it's still dark
to provide food for her household
and her servant girls.
ז (Zayin)
16 She appraises a field and buys it.
Using her own earnings, she plants a vineyard.
ח (Het)
17 She keeps herself fit,
and her arms are strong.
ט (Tet)
18 She's aware that her merchandise is quality.
Her lamp doesn't go out at night.
י (Yod)
19 Her hands work the spindle—
spinning thread for cloth.
כ (Kaf)
20 She's generous to the poor,
and reaches out to the needy.
ל (Lamed)
21 She's not worried about her household when it snows,
because they're all dressed in quality clothes.
מ (Mem)
22 She makes blankets for herself,
fine linen, and her purple clothing.
נ (Nun)
23 Her husband is well-known in the community,
where he sits with the nation's elders.
ס (Samek)
24 She makes linen clothes and sells them,
and she supplies sashes to the merchants.
ע (Ayin)
25 She's clothed with strength and dignity,
and she laughs as she thinks about the future.
פ (Pe)
26 It's always wisdom that comes out of her mouth,
and loyal commitment guides the instructions on her tongue.
צ (Tsade)
27 She keeps an eye on the comings and goings of her household,
and she doesn't indulge in laziness.
ק (Qof)
28 Her sons stand and compliment her,
and her husband also praises her:
ר (Resh)
29 "There's many women with ability,
^but you're better than any of them."
ש (Sin/Shin)
30 Charm is deceptive, and beauty is fleeting,
^but a woman that honours and strives to obey Yahweh will be praised.
ת (Tav)
31 Give her the honour that she deserves,
and let her abilities praise her at the city gates.

Reflections

commonly called
Kohelet
(meaning 'The group leader')

Introduction

This collection of *Reflections* (commonly called *Ecclesiastes*), was written by a wise leader. Some of the proverbs here were written by King Shelomoh (Solomon), but there's also proverbs from other writers. The authors of these thought carefully about the meaning of life. They looked at everything that happens here in the world ('under the sun') to discover its purpose and to try to understand the meaning of life. They advise that it's necessary to respect and obey Yahweh, to strive to find happiness in our daily lives. (The meaning of Ecclesiastes is 'The group leader'. The title commonly used in English is a Latin transliteration of the Greek translation of the Hebrew word קֹהֶלֶת.) In Hebrew texts, this document is grouped in with 'The Writings (Ketuvim)'.

Main components of this document

Questions about life *1:1–2:26*
Truths about life *3:1–11:8*
The final advice *11:9–12:8*
Conclusion *12:9-14*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 The following are the words of the leader,[1] David's son, king in Yerushalem (Jerusalem):

Everything's meaningless

2 "Totally pointless," says the leader.
"A complete waste of time. Everything's worthless."
3 What profit does humanity gain from all their hard work in this world?
4 Generations come, and generations go,
but the world just carries on going.
5 The sun rises and the sun sets,
then rushes around to its place, rising there again.
6 Going to the south then around to the north,
the wind is going, changing, turning,
then it's returning on its rounds.
7 All the rivers flow into the sea but it never gets full.
The place that the rivers are going to, they end up going there again.
8 Everything is wearisome—not even worth talking about.
The eyes never stop seeing,
and your ears never fill up with everything they hear.
9 Whatever that was in the past, it will be in the future,
and everything that's happened before, will happen again.
There's nothing new in this world.[2]
10 If someone says, "Look at this—it's new,"
well, it was already done long ago before we even got here.
11 Things that happened in the past get forgotten,
and the same will also happen for future events.
People in the future will be exactly the same.

The persecution of wise

12 I, the leader, was king over Yisrael (Israel) in Yerushalem (Jerusalem).
13 I used my mind and wisdom to discover and to explore everything that is done in this world.
It's a difficult job that God has given humanity to be busy with.
14 I saw everything that gets done in this world,
and look—everything's pointless like chasing after the wind.
15 Something that's bent can't be straightened again,
and what's missing can't be counted.
16 I spoke with sincerity, saying, "Look at me—I've become powerful,
and I've increased in wisdom relative to everyone who ruled before me here in Yerushalem (Jerusalem).[3]
My mind has acquired much knowledge and wisdom."
17 I made it my aim to discover knowledge and wisdom versus madness and folly.
I was aware that that also is chasing after the wind
18 because having much wisdom leads to much frustration
and anyone who's adding knowledge is also adding pain.
2:1 I said to myself,
"Come on, let me find out what's good and enjoy the pleasure from them."
But look, it was also pointless.
2 To laughter, I said, "It's madness,"
and to joy, "What's the point of this?"
3 I explored in myself how to indulge my body with wine, but my mind was guiding me in wisdom.
Also, how to grasp foolishness
until I could see whether that's better for humanity to do while they live out their lives here on this earth.
4 I expanded my program of works.
I built houses for myself.
I planted vineyards for myself.[4]
5 I made gardens for myself, and royal parks,
and I planted all different kinds of fruit trees in them.
6 I constructed pools for myself
to irrigate a forest of growing trees.
7 I acquired male and female servants,
and the children born to them belonged to me.
Also a large number of sheep and cattle belonged to me—
more than all my predecessors in Yerushalem (Jerusalem).[5]
8 I also accumulated gold and silver for myself,
and treasure from kings and from the provinces.[6]
I appointed male and female singers for myself,
and the pleasures of the sons of humanity—many women.
9 So I became famous,
and I added more than all who preceded me in Yerushalem.[7]
Also my wisdom stayed with me.
10 Everything my eyes wanted, I gave them.
I didn't hold back from anything that would make me happy,
because I was happy inside from all my work
and that was my reward from all my effort.
11 And I turned, I, to all the things that I'd made
and to the work that I'd done,
and look, everything was pointless and chasing after the wind,
and there wasn't any profit in anything done in this

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1 **RV 1:1 · Note** We don't have enough information to fully understand the meaning of the Hebrew word 'קֹהֶלֶת' (Kohelet), but it probably means something like 'leader/speaker of the assembly', so we use 'the leader' throughout this document.

2 **RV 1:9 · Note** 'Under the sun' isn't a natural English idiom

3 **RV 1:16 · Cross-ref.** 1Ki 4:29-31.

4 **RV 2:4-8 · Cross-ref.** 1Ki 10:23-27; 2Ch 9:22-27.

5 **RV 2:7 · Cross-ref.** 1Ki 4:23.

6 **RV 2:8 · Cross-ref.** 1Ki 10:10,14-22.

7 **RV 2:9 · Cross-ref.** 1Ch 29:25.

Readers' Version

world.
12 Then I changed direction to investigate wisdom and madness and folly,
because what could any future king do that hasn't already been done?
13 I saw that wisdom is to be preferred over folly,
just as light is to be preferred over darkness.
14 The wise person uses their eyes,
but the fool walks in the darkness,
and even I know that the same fate comes to both of them.
15 I said to myself, "The fool's end will also come to me,
so what use was it being so wise back then?"
Then I told myself that that also is pointless,
16 because neither the wise person nor the fool will be remembered forever,
as they'll both be forgotten in the days to come—
and how strange it is that the wise die just like the fool!
17 Then I hated life because of the misfortune around me—
the work that was done in this world,
because everything was pointless and chasing after the wind.
18 Then I hated all the work that I'd done in this world
that will get left to those who follow me after I go.
19 And who knows whether my successor will be wise or a fool?
He'll have authority over all my projects that I worked hard on
and which I've applied wisdom to in this world.
That also was pointless.
20 Then I changed to despairing over all the projects in this world that I'd worked hard on,
21 because there are people whose work is in wisdom and knowledge, and in skill.
However, then a person who hasn't worked on it, will gain it as their inheritance.
That also is pointless and a great misfortune
22 because what does a person get in exchange for all their work and their goals in life that they work towards in this world?
23 Because all his days are painful, and anger is his business—
even in the night, his mind doesn't rest.[8]
That also is pointless.
24 There's nothing better for humanity other than eating and drinking,
and genuinely enjoying their hard work.[9]
Also I saw that that comes from God
25 because who could eat and enjoy life apart from him?
26 Yes, he gives wisdom and knowledge and happiness to people who are good in his sight.[10]
But to the sinner, he gives the job of gathering and collecting to give to the one who's good in God's sight.
That also is pointless and chasing after the wind.

A right time for everything

3:1 There's an appointed time for everything,
and an appropriate time for every activity in this world:
2 A time to give birth and a time to die.
A time to plant and a time to pull out what was planted.
3 A time to kill and a time to heal.
A time to tear down and a time to build up.
4 A time to cry and a time to laugh.
A time to mourn and a time to dance.
5 A time to throw stones and a time to pick up stones.
A time to embrace and a time to avoid embracing.
6 A time to search and a time to lose.
A time to keep and a time to toss out.
7 A time to tear and a time to mend.
A time to be silent and a time to speak up.
8 A time to love and a time to hate.
A time for war and a time for peace.

Enjoying life and work

9 What do people gain from all the work they do?
10 I've seen the task that God has given people to keep them occupied.
11 God makes everything happen at the appropriate time.
Also, he puts the awareness of eternity into the human mind,
yet humanity can't grasp what God has done from the beginning to the end.
12 I know that there's nothing better for them
than being cheerful and doing good during their lives
13 and everyone should eat and drink and see good in everything they do—
that's a gift from God.
14 I know that everything God does will be enduring.
There's nothing that needs to be added to it, or taken away,
and God has done it like that so that people will respect and want to obey him.
15 Whatever there is, it already was,
and whatever is to be, it already is,
and God will watch whatever's being worked on.

Not/None correct judging here of world

16 Then again I saw in this world at the place of judgement, there was wickedness,
and at the place of righteousness, there was wickedness.
17 I said to myself, "God will judge the righteous and the wicked,
because there's a time for every matter, and for every action to be judged."
18 I said to myself, "God tests humanity
so they can see that they themselves are like animals
19 because the same one thing happens to both people and animals:

8 **RV 2:23 · Cross-ref.** Yob 5:7; 14:1.
9 **RV 2:24 · Cross-ref.** Ecc 3:13; 5:18; 9:7; Isa 56:12; Luk 12:19; 1Cor 15:32.
10 **RV 2:26 · Cross-ref.** Yob 32:8; Prv 2:6.

Readers' Version

just like one dies, so does the other—they both have the same breath.
But people have no advantage over animals—everything is pointless.
20 Both go to the same place—
both came from the dust and both return to the dust.
21 Who can know that a person's spirit is the one going up—upwards,
and the animal's spirit is the one going down—downwards to the earth?
22 Then I saw that there is nothing better than that people would enjoy their work,
because that's their assignment.
Yes, who can see what will happen to them after they die?
4:1 Then I turned and I saw all the oppression around the world,
and, look, see the tears of the oppressed
but there was no one to comfort them.
The oppressors exerted their power against them,
but there was no one to comfort the oppressed.
2 So I praised those who were dead—who've already died,
more than the living—those who are still alive.
3 But better than both of them, is the one who hasn't yet lived—
who hasn't seen the evil things that are being done in this world.
4 Then I noticed all the skills used and the work that gets done,
but also saw that it raised the envy of others.
That is also pointless and chasing after the wind.
5 The fool folds his hands together instead of working
and ends up ruining himself.
6 A small handful of quietness is better
than two very full handfuls of work and chasing after the wind.
7 Then I turned and I saw a pointless thing in this world:
8 Sometimes there's a person living alone without a child or a relative, who works hard without stopping.
However, wealth doesn't satisfy them because they wonder why they're working so hard and not sitting down to enjoy their good things.
That also is pointless, and it's an unpleasant business.
9 Two people are better than one.
because their working together can give a better result.
10 Yes, if they fall, one person can help his companion up,
but it wouldn't end so well if one person falls alone
and there's no second person to help them.
11 Similarly, if two people lie down together, they can help each other stay warm,
but how can one person stay warm by themself?
12 And even if one person would be easily overpowered,
two people could stand against an attacker.
A three-stranded rope can't be easily broken.
13 A poor but wise youth is better off
than an old but foolish king who can't accept advice,
14 because coming from a family who'd spent time in prison, he made it to become king—yet even in his kingdom he was born poor.
15 I saw all those walking around in this world with the next child who will rule after him—
16 there was no end to all the people who've ruled before them.
Even the ones who follow him won't speak kindly about him,
because even that is pointless and chasing after the wind.

Be careful of your words

5:1 Watch your step when you go to God's house.
Going in to listen is better than fools who offer sacrifices,
because they don't realise that what they're doing there is evil.
2 Don't speak out too quickly,
and don't let your emotions rush to make you request something from God,
because God is in the heavens,
but you're on the earth, so let your words be few.
3 A dream can lead to a lot of panic,
and a fool's voice brings many words.
4 When you promise something to God,
don't put off doing what you promised
because no one likes fools.
Whatever you promise, do it![11]
5 It's better not to make a promise
than to promise something and then not do it.
6 Don't allow your mouth to cause your whole body to sin,
and don't tell the temple messenger that it was an unintentional sin.
Why make God angry by what you say
and destroy the good things that you've done?
7 Yes, there's many dreams and pointless things and many words—
just respect and strive to obey God.

Not/None purpose of wealth

8 If you see the extortion of the poor
and the perversion of justice and righteousness in the provinces,
don't be amazed about it because a high official is watching over another official,
and higher ones are watching over them.
9 Land is an advantage for everyone—the king gets served from the countryside.
10 A person who loves money won't be satisfied with it,
and anyone who loves wealth won't be satisfied with their income.
That's also pointless.
11 When material goods increase, people's consumption increases,
and what advantage does the owner get other than just feeding his eyes?

11 **RV 5:4 · Cross-ref.** Psa 66:13-14.

Readers' Version

12 The labourer has a pleasant sleep, whether they've had
a lot to eat or just a little,
^but the many investments of the rich person don't permit them to sleep.
13 There's a sad contradiction that I've seen in this world:
wealth hoarded up by its owner, but working to destroy him.
14 Then that wealth was lost in a failed investment
and although he had a son, he had nothing left to live on.
15 He was naked when he was born and he'll be naked when he goes again,
and despite all his hard work, he won't be able to take any money with him.[12]
16 This is also a sickening misfortune:
He will leave this world just like he entered it,
and what profit belongs to him who will work hard for the wind?
17 What's more, all his life he'll eat in darkness,
and in a lot of distress, as well as sickness and anger.
18 Listen, this is what I myself have discovered to be good:
It's good for a person to eat and drink
and to see benefit in all the hard work that they'll do in this world
during the number of the days of their life that God has given that person,
because that's their allocation in life.
19 Also, each person who's been given wealth and possessions by God and has been empowered
to eat from it
and to accept their allocation in life
and to enjoy their hard work:
that's a gift from God.
20 Those people don't retain a memory of each day that passed
because God keeps them full of internal happiness.
6:1 There's a problem in this world
and it troubles people:
2 God gives wealth and possessions and prestige to someone,
and that person has access to everything they want,
but God doesn't allow them to enjoy it—
instead a foreigner will get to enjoy it.
That's totally pointless, and it's senseless and unfair.
3 If a man should father a hundred children
and live many years however long his life might be,
but he's not satisfied in himself by his prosperity
and he doesn't have anywhere to be buried,
then I'd say that a stillborn child would have been better off than him,
4 because that child came for no reason
and it went in darkness, and its name will be covered in darkness.
5 It didn't even see the sun or know about it.
It'll rest easier than that man will.
6 Even if that man lived a thousand years twice over,
but never saw good in anything,
aren't they both going to the same place?
7 All of humanity's work is for their mouth,
but the inner cravings are never fulfilled.
8 So what advantage does a wise person have over a fool?
What advantage does a poor person's knowledge give them over others?
9 It's better to enjoy what's right there than to feed the imagination.
That's also pointless and chasing after the wind.
10 Everything that existed has already been named.
It's known what humankind is
and that humans can't dispute with the one who's stronger than them.
11 Yes, many words just become more pointless.
What advantage is that to anyone?
12 Who knows what's good for a person
for those pointless days that he/she lives?
The days pass by like a shadow
but who can tell anyone what will happen to them next in this world?
7:1 A good reputation is better than **The life** expensive perfume,[13]
and the day you die is more important than the day of your birth.
2 It's better to go to a house where there's mourning than to a house where there's a party,
because death is the end of each person,
and those still alive should consider this in their hearts.
3 Laughter is better than grief
because a serious face means that the mind is working.
4 Wise people do their thinking at a funeral,
whereas foolish people prefer to spend time at a party.
5 It's better to accept a rebuke from a wise person
than to listen to the songs from foolish people,
6 because the laughter of a fool
is like the crackling of burning thorn twigs under a cooking pot—
that's also pointless.
7 Oppression drives a wise person insane,
and a bribe destroys a person's morals.
8 Finishing something is better than starting it,
and being patient is better than being proud.
9 Don't be quick to get angry,[14]
because anger belongs in a fool's toolbox.
10 Don't ask, "What was it about the old days that were better than these?"
because that question doesn't display wisdom.
11 Wisdom is good when you get an inheritance,
and it's an advantage to those doing well.

12 **RV 5:15 · Cross-ref.** Yob 1:21; Psa 49:17; 1Tim 6:7.

13 **RV 7:1 · Cross-ref.** Prv 22:1.

14 **RV 7:9 · Cross-ref.** Jam 1:19.

Readers' Version

12 Wisdom can protect us just like money can,
but the advantage of knowledge is that wisdom preserves the life of its owner.
13 Look at God's work:
who can straighten what he's made crooked?
14 Be happy on a good day,
but on a day of problems, consider this:
God caused one, as well as the other—
humanity can't discover what's going to come next.
15 I've seen everything in my days of pointlessness:
There's godly people dying despite doing everything right,
and there are wicked people living long lives doing evil.
16 Don't be highly righteous or overly wise—
Why go to the trouble of destroying yourself?
17 Don't be very wicked and don't be a fool—
why should you die when it's not your time?
18 It's good to take hold of wisdom and don't rest from doing what is right,
because the godly person should continue with both of them.
19 Wisdom gives strength to the wise—
more than the ten most powerful men in the city.
20 But yes, there's no person on the earth who's truly good,
only doing what is right and never disobeying.
21 Don't give your attention to everything that people say,
otherwise you might hear your servant speaking against you,
22 because you know how often you've belittled others yourself.
23 I tested all of that with wisdom.
I said, "Let me be wise," but it eluded me.
24 It seemed far away
and deeper down than anyone can find.
25 I changed my mind's direction to try to learn and explore—
to search for wisdom and to understand how things work,
and to understand the foolishness of wickedness and how that leads to madness.
26 I learnt that a woman who takes advantage of you leads to more bitterness than death would be—
her heart is like a net and her hands become chains.
Any person that's good in God's eyes would escape from her,
but an ungodly person would end up captured by her.
27 The leader has discovered that—
adding one thing to another to try to find an explanation for everything.
28 I continually tried to learn more, but I didn't find it.
I found one special man out of a thousand
but I couldn't find one such woman out of all of them.
29 This is the only conclusion I came to:
God made humankind to do good, but instead they've come up with many other kinds of schemes.

8:1 Who's like the wise person and understands what's going on?
A person's wisdom makes their face lighten up
and gives their face a certain firmness.
2 Follow the king's orders
because of your promise to God.
3 Don't rush away from the king's presence
or take a stand on an evil matter
because whatever he wants to do, he'll do.
4 A king's word is authoritative—
who'll ask him what he thinks he's doing?
5 Those who follow commands will stay out of trouble,
and a wise person will know the right time and place for something
6 because there's a time and a right way to do everything,
otherwise humanity's misery will be severe.
7 No one knows what the future will bring
so no one can tell you what will happen next.
8 Just as no person has control over the wind to be able to restrain it,
nor does anyone have authority over the day of their death.
Just as no one can be discharged in the middle of a war,
nor can being wicked rescue you from your situation.
9 I saw all that and applied my mind to everything that happens in this world.
I saw that sometimes a person can dominate someone else to that person's detriment.
10 I've seen wicked people being buried—
being carried out from a sacred place,
and what they'd done there in the city was just forgotten.
That's also pointless.
11 When an evil activity isn't quickly condemned,
then humanity will become totally determined to do evil.
12 Even if an ungodly person does some evil thing a hundred times over and goes on to live a long time,
I know that things will go better for those who respect and obey God.
13 It won't go well for the wicked and what they do won't help them live longer
because they've shown no respect for God's presence.
14 There's something else strange that happens in this world:
when bad things happen to godly people
and when good things happen to evil people.
That's also hard to understand.
15 Then I recommended enjoyment
because there's nothing better for a person in this world than to eat and drink and be cheery,
then that attitude will be with them as they work
during the days of their life that God gives them in this world.
16 So when I set my mind on gaining wisdom
and observing all the business done on this earth,
because day and night there's someone not sleeping,
17 and I saw everything that God does—

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realising that humanity can't discover everything that's done in this world—
they'll try to discover it but fail.
Even if a wise person claimed to know,
they wouldn't be able to discover it.
9:1 Indeed I set my mind to examine all this
and concluded that godly and wise people and their work is in God's hands.
Being loved or being hated, humankind doesn't know what's ahead of them.
2 We all have the same fate whether godly or wicked,
or good or pure or impure,
whether you sacrifice or not,
or you're good or disobedient,
or you make a promise or you're the subject of a promise.
3 There's evil in everything that's done in this world:
that same final event for everyone.
Yes, humankind's minds are full of evil and madness during their lifetimes,
and after that they join the dead.
4 Anyone who's joined to the living has hope,
because a dog that's alive is better than a lion that's dead,
5 because the living know that we'll die
but the dead don't know anything
and have no further reward because their memory is forgotten.
6 Their love and hatred and their envy will have already perished,
and they no longer have a part in everything that's done in this world.
7 So go and enjoy eating your food and drinking your wine
because God has already approved what you've been doing.
8 Always let your clothes be clean and white,
and don't spare the use of lotion on your head.
9 Live together with the wife that you love
for all the length of your pointless life that you're given in this world,
because that's your allocation in your life
and in the work that you're doing in this world.
10 Everything that you find to do, do it well,
because in the grave where you'll be going,
there's no work or planning or knowledge or wisdom.
11 I again saw in this world
that the fastest ones don't always win the race,
the most powerful side doesn't always win the war,
wise people don't always have enough to eat,
intelligent people don't always get wealthy,
and people with understanding don't always win favour,
because chance and timing affects them all.
12 You see, humanity doesn't know when their time is about to be up:
just like a fish getting caught in a deadly net,
or birds that get caught in a trap,
so too people can get caught out when trouble suddenly hits them.

Wisdom is better than stupidity

13 I also saw this about wisdom in this world
and found it powerful: **14** There was a small walled city with not so many inhabitants and a powerful king decided to attack it so he surrounded it and built large siege ramps against the walls. **15** There was a poor man in the city who was wise and used his wisdom to save it from that king, but the people soon forgot about that poor man. **16** So I concluded that wisdom is better than strength and yet the poor person's wisdom wasn't appreciated and his words were soon forgotten.
17 The words of wise people are quietly heeded—
more than those of a ruler shouting at a bunch of fools.
18 It's better to be wise than to have many weapons,
but one disobedient person will destroy a lot of good.
10:1 Dead flies make a perfumer's product stink.
Similarly, a little foolishness can ruin all your wisdom or honour.
2 A wise person's thoughts lead to protection,
^but a fool's thoughts lead to vulnerability
3 and while they're walking along the road,
the fool lacks common sense
and everyone is aware of what a fool they are.
4 If a ruler gets upset with you, don't quit your position,
because calmness will smooth over large offenses.
5 I saw another misfortune in this world:
where an error happened in front of a ruler.
6 Foolishness can happen even in high positions,
^and wealthy people can be in low positions.
7 I've seen slaves riding horses
^and princes walking on the ground like slaves.
8 A person who digs a pit can fall into it,[15]
and an attacker who breaks through a wall gets bitten by a snake.
9 A person who pulls out rocks might be hurt by them.
Someone who splits wood might get injured by it.
10 If your iron axe head gets blunt and the owner doesn't sharpen it,
then he has to use lots of strength,
so use wisdom if you want to succeed.
11 If a snake bites before it's charmed,
the snake charmer won't be able to charge for the show.
12 A wise person's words earn them favour,
but a fool's lips destroy him—
13 as soon as he opens his mouth, foolishness comes out,
and the end of his chatter is wicked madness.
14 Then the fool continues again with more nonsense.
No one knows what will happen next.
Who can tell you what will happen in the future?
15 A foolish person's work wears him out,
because he doesn't know how to get to a city.
16 A country won't end well
if its king is young and its princes feast in the morning.

15 **RV 10:8 · Cross-ref.** Psa 7:15; Prv 26:27.

Readers' Version

17 A country is blessed if its king comes from a noble family
and its princes eat and drink for strength and not for drunkenness.
18 With a lazy owner, the roof beams will sag.
Idle hands will result in a leaky house.
19 There's laughter around the meal table,
wine makes people glad,
and money is the answer to everything.
20 Don't curse the king even in your mind,
and don't curse the rich even in your bedroom,
because a little birdie will carry your words
and some feathered critter will pass on what you said.

The to do of wise

11:1 Throw your bread out onto the waters
because you'll find it again in several days.
2 Share it around seven or eight others
because you don't know when a calamity will hit your area.
3 If the clouds are filled with rain, they'll pour it out,
and if a tree falls to the north or the south,
wherever it falls, that's where it'll be.
4 A person who worries about the wind,
won't sow any seed,
and someone who keeps looking at the clouds,
will never harvest their crop.
5 Just as you don't know how the winds work,
or how the bones get into a pregnant woman's womb,
nor do you know how God does everything that he does.
6 Sow your seed in the morning
and don't stop planting until the evening,
because you don't know which areas will grow well,
or whether it will all succeed equally.
7 Light is sweet
and it's good for your eyes to see the sun.
8 Even if a person lives for many years,
they should take pleasure in all of them,
but remember the dark days
because everything that happens is pointless.

Advice to young people

9 Young people, enjoy being young and strong
and stay cheerful during that youthful stage.
Follow your ambitions and your desires
but be aware that God will judge you concerning all those things.
10 Don't allow yourself to be controlled by anger
and keep your body away from evil,
because youth and good looks are a vapour that passes.
12:1 Think about your creator while you're still young,
before troubling times come
and the years arrive when you'll say that you no longer find pleasure in them.
2 Yes, before the sun and the light, and the moon and the stars seem darker,
and the clouds return after the rain.
3 That day when the guards of the house will get the trembles
and the strong men will be bent over,
and the women grinding grain will stop because there's only a few of them left,
and the women looking out the windows will no longer see clearly.[16]
4 Then the doors in the street will be shut
so that the grinding that gets louder with the first birdsong will be barely heard
and all the girls singing will be quietened.
5 The people will also become afraid of heights
and the road will have its terrors.
The almond trees will blossom
and the locusts will drag themselves along.
Normal desires will be lost
because you'll be heading for your eternal home
and the mourners will be in the streets.
6 Think about God before the silver cord gets broken
and the golden bowl breaks,
the pitcher shatters at the well
and the wheel is crushed at the cistern,
7 the dust returns to the earth as it was
and the spirit returns to God who gave it.
8 "Nothing but a puff of air," says the leader. "Everything is pointless."

Conclusion

9 Besides the fact that the leader was wise, he still taught the people knowledge, and he searched and evaluated. He arranged and edited many proverbs. 10 The leader searched for pleasing words, and wrote down many truthful words that would lead to godliness.
11 The words of wise people can prod others along,
and they're like nails holding things firm.
They're all given by one shepherd.
12 My son, be careful of anything in addition to these,
because there's no end to producing books
and too much study wears you out.
13 So after listening to everything, here's the final conclusion:
Respect God and strive to follow him and obey his commands,
because that's humanity's whole duty.
14 Yes, God will judge everything we do
including everything that's been hidden

16 **RV 12:3 · Note** This may also be referring to the failing body, e.g., the guards being the arms, the stooping being the legs, the grinders being few would refer to the teeth, and the windows might refer to the eyes.

whether good or bad.

Song of Songs

Introduction

The *Song of Songs* is about courtship, love, and marriage, and tells about the happiness of a man and woman due to their love. The characters in this document are the groom, the bride, and Yerushalem's young women and young men.
The story from the Song of Songs can also be seen as an illustration of God's love for his people, and looking back from the Messianic Update (the New Testament), his love for followers of Yeshua, going even further about Yeshua and his bride, the church.

Main components of this document

The first song *1:1–2:7*
The second song *2:8–3:5*
The third song *3:6–5:1*
The fourth song *5:2–6:3*
The fifth song *6:4–8:4*
The sixth song *8:5-14*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 The song to beat all songs by Shelomoh (Solomon).[1]
The bride **The first song**
2 Let him kiss me on the lips,
because your caresses are better than wine.
3 As for the fragrance of your perfumes—they're good.
Your reputation is like fragrant oil
so the eligible young women love you.
4 Take me with you—let's run.
May the king has brought me to his bedroom.
Yerushalem's young women
Let's be happy and celebrate with you.
We will praise your love more than wine.
The bride
It's right that they love you.
5 I am black but lovely, daughters of Yerushalem (Jerusalem),
like the tents in Kedar.
Like Shelomoh's (Solomon's) palace curtains.
6 Don't look at me, that I'm black.
That the sun scorched me.
My brothers were angry with me.
They forced me to look after our vineyards—
but I haven't maintained my own vineyard.
7 Declare to me, you who my heart loves.
Where do you graze?
Where do you make your flocks lie down at noontime?
Why should I be like a woman who covers herself beside your companions' flocks?
The groom
8 If you don't know, most beautiful among women,
follow the footprints of the flock,
and graze your young goats beside the shepherds' tents.
9 I liken you, my darling,
to a mare walking among Par'oh's (Pharaoh's) stallions hitched to chariots.
10 Your cheeks are beautiful with earrings.
Your neck is beautiful with necklaces.
Yerushalem's young women
11 We'll make gold earrings
with silver studs.
The bride
12 While the king was on his couch,
my perfume gave off its fragrance.
13 My dearest is like a perfume sachet
that stays between my breasts.
14 My dearest is like a cluster of henna blossoms to me,
in the Eyn-Gedi vineyards.
The groom
15 Wow, you're beautiful, my darling.
Look at you, beautiful, with your doves' eyes.
The bride
16 Look at you. You're handsome, my dearest, truly pleasant.
Indeed, our couch is comfortable.
17 The beams of our house are cedar.
Our rafters are pine.
2:1 I'm a wildflower of Sharon.
A lily of the valleys.
The groom
2 My darling is among the young women
like a lily among the thorns.
The bride
3 Like an apple tree among the trees in the forest,
so is my dearest among the young men.
In his shadow I greatly delighted, and I sat,
and his fruit is sweet to my taste.
4 He brought me to the house of food and wine
and his desire for me is to show love.
5 Sustain me with raisin cakes.
Refresh me with apples,
because I'm weak with love.
6 His left hand is under my head,
^and his right arm embraces me.
7 Promise me, you young women from Yerushalem (Jerusalem)
by the female gazelles or the does in the countryside,
don't awaken or stir love until it's the right time.
The bride **The second song**
8 Listen, my dearest is coming,
leaping over the mountains,
jumping over the hills.
9 My dearest is being like a gazelle or a young stag.
Look, that one is standing behind our wall,
gazing through the windows—
looking through the lattices.
10 My dearest answered and said to me,
"Stand up, my darling, my beauty, and come,
11 because, look, the winter is over.
The rain has passed—
it went away.
12 Blossoms have appeared across the land.
The time of birds tweeting has arrived,
and the voice of the turtledove is heard in our land.
13 The fig tree ripens its green figs,
and the grapevines are in blossom.
They give off a scent.
Stand up, my beautiful darling and come.
14 My dove, in the holes in the rocks,
in the hiding places of the cliff,
Show me your appearance,
make me hear your voice,
because your voice is sweet, and you look lovely.
15 Catch the foxes for us—
the little foxes that destroy the vineyards,
and our vineyards are in blossom.
The bride **The woman's dream**
16 My dearest belongs to me and I belong to him—
the man grazing among the lilies.
17 Until the daylight arrives and the shadows flee, turn.
My dearest resembles a gazelle or a young stag on the

1 **RV 1:1 · Cross-ref.** 1Ki 4:32.

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rugged mountains.
3:1 On my bed in the night, I search for the one that my soul loves.
I searched for him, but I didn't find him.
2 I'll get up now and go about in the city—
in the streets and in the town squares.
I will search for the man who my soul loves.
I looked for him, but I didn't find him.
3 The guards going around in the city found me:
"Have you seen the man whom my soul loves?"
4 I'd hardly passed by the guards
when I found him whom my soul loves.
I held him and I wouldn't let him go
until I'd brought him to my mother's house
and to the room of the woman who conceived me.
5 I strongly advise you, young women of Yerushalem (Jerusalem),
by the female gazelles or the does in the countryside,
don't awaken or stir love until it pleases.
The bride

The third song

6 Who's that coming up from the wilderness like columns of smoke—
fragrant smoke of myrrh and frankincense from all the merchant's powders?
7 Look, it's his chair carried on poles.
It belongs to Shelomoh (Solomon) and sixty Israeli warriors surround it.
8 Each of them is studied in war and holding a sword.
Each one has his sword at his thigh against the dangers in the nights.
9 King Shelomoh had a chair carried on poles made for himself
from the trees from Levanon.
10 Its posts were made of silver, its back, gold, and its seat, purple cloth.
Its interior was decorated with love by Yerushalem's (Jerusalem's) young women.
11 Go out and look, young women of Tsiyon (Zion), at King Shelomoh.
Look at the crown his mother crowned him with
on the day of his wedding—
on the day that his heart was filled with happiness.
The groom
4:1 Wow, you're beautiful, my darling.
Look, at you, so beautiful.
Your eyes are doves from behind your veil.
Your hair is like a flock of goats that hop down from the slopes of Gilead.
2 Your teeth are like a flock of shorn sheep that have come up from the washing,
all of which have identical pairs and none of them have been lost.
3 Your lips are like a scarlet thread and your mouth is lovely.
Your cheeks are like a slice of pomegranate from behind your veil.
4 Your neck is like the tower of David that's built of layers—
a thousand shields hanging on it—all the shields of the warriors.
5 Your two breasts are like two fawns—
twins of a gazelle grazing among the lilies.
6 Until the daylight arrives and the shadows flee,
I myself will go to the mountain of myrrh
and to the hill of frankincense.
7 All of you is beautiful, my darling,
and you don't have any flaws.
8 Come with me from Levanon, my bride.
Descend from the top of Amanah,
from the top of Senir and Hermon,
from the hiding places of lions,
from the mountains of leopards.
9 You have enchanted my heart, my girlfriend, my bride.
You've enchanted my heart with one look from your eyes—
with one jewel from your necklace.
10 How your love is beautiful, my girlfriend, my bride.
How your love is better than wine
and the smell of your oils is nicer than all spices.
11 Your lips drip with nectar, my bride.
Honey and milk are under your tongue,
and your clothes smell nice like Levanon's forests.
12 My girlfriend, my bride, is a locked garden,
a locked spring, a sealed fountain.
13 Your shoots are an orchard of pomegranate trees with delicious fruits,
and henna and nard spice plants,
14 nard and saffron, calamus and cinnamon, with all trees used for incense,
myrrh and aloes, with all the best spices,
15 a fountain of gardens,
a well of living waters,
and streams flowing down from Levanon.
The bride
16 Wake up, north wind, and come, south wind.
Blow on my garden and let its spices flow.
Let my dearest come to his garden and eat its delicious fruit.
The groom
5:1 I have come to my garden, my girlfriend, my bride.
I've plucked my myrrh with my spice.
I've eaten my honeycomb with my honey.
I've drunk my wine with my milk.
Yerushalem's young women
Eat, friends,
drink, and drink freely, dear ones.
The bride

The fourth song

2 I'm asleep, but my heart is awake.
A sound—my dearest is knocking.
The groom
"Open to me, my girlfriend, my darling, my dove, my perfect one,
because my head is full of dew—
my hair is wet with the night dampness."

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The bride
3 "I've already undressed—do I have to get dressed again?
I've washed my feet—won't I get them dirty now?"
4 My dearest stretched out his hand through the hole
and my stomach tightened when I saw him.
5 I got myself up to open to my dearest and my hands dripped with myrrh.
My fingers dripped with flowing myrrh on the arm of the bolt.
6 I opened the door to my dearest,
but my dearest had turned and gone.
My stomach sunk because he'd left.
I searched for him, but I couldn't find him.
I called him, but he didn't answer me.
7 The guards going about in the city found me.
They beat me and wounded me.
The guards of the walls took my shawl off me.
8 I adjure you, young women of Yerushalem (Jerusalem):
if you find my dearest, what will you tell him?
Tell him that I'm sick with love.
Yerushalem's young women
9 Most beautiful among women, how is your dearest better than another darling?
What is your dearest more than another, that you adjure us like that?
The bride
10 My dearest is dazzling and red—
→he would stand out among ten thousand.
11 His head is gold, refined gold.
His hair is wavy, and black like the raven.
12 His eyes are like doves beside streams of water,
bathing in milk, sitting beside the pools.
13 His cheeks are like a bed of spices—like towers where aromatic herbs are hung.
His lips are lilies—dripping with flowing myrrh.
14 His arms are rods of gold mounted with topaz stones.
His belly is a plate of ivory covered with sapphires.
15 His thighs are pillars of alabaster set on bases of refined gold.
His appearance is like Levanon—as attractive as the cedar trees.
16 His mouth is most sweet,
and all of him is most desirable.
This is my dearest, and this is my friend,
young women of Yerushalem (Jerusalem).
Yerushalem's young women
6:1 Where did he go, your dearest, most beautiful woman among women?
Where did he turn, your dearest—let us join you in looking for him.
The bride
2 My dearest went down to his garden, to the beds of spices,
→in order to graze in the gardens and in order to gather lilies.
3 I belong to my dearest, and my dearest belongs to me.
He grazes among the lilies.

The groom **The fifth song**
4 You are beautiful, my darling, like Tirtsah,
lovely like Yerushalem (Jerusalem),
awe-inspiring like armies marching with banners.
5 Turn your eyes away from me, because they excite me.
Your hair is like a flock of goats that hop down from Mt. Gilead.
6 Your teeth are like a flock of ewes that have come up from the washing,
all of which have twin lambs and none of them have died.
7 Your cheeks are like a slice of a pomegranate
from behind your veil.
8 He has sixty queens, and eighty concubines,
and young women without number.
9 She's special, my dove, my perfect one.
She's special to her mother—perfect to the woman who bore her.
The young women saw her and called her blessed.
The queens and the concubines praised her:
10 "Who is that, the woman who looks down like the dawn,
beautiful like the moon,
pure like the sun,
awe-inspiring like armies marching with banners?"
11 I went down to the nut tree garden to look at the green shoots of the valley
to see if the grapevine had budded?
Had the pomegranates bloomed?
12 Before I realised it,
my desire had put me among my people's chariots, a leading citizen.
Yerushalem's young women
13 Return, return, woman from Shulam.
Return, return and let us look at you.
The bride
Why do you look at the Shulamit
like the dance of two armies?
The groom
7:1 Your feet are so beautiful in sandals, daughter of a noble.
The curves of your thighs are like ornaments—the work of a craftsman's hands.
2 Your navel is like a round bowl
that never lacks spiced wine.
Your belly is like a pile of threshed wheat
encircled with lily flowers.
3 Your two breasts are like two fawns—
a gazelle's twins.
4 Your neck is like a tower of ivory.
Your eyes are pools in Heshbon
by the gate of Bat Rabbim.
Your nose is like the tower of Levanon,
looking to the face of Damesek (Damascus).
5 Your head crowns you like Mt. Karmel,
and the loose hair of your head is like purple robes—
a king is held captive in their tresses.
6 You're so beautiful and so lovely—

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you're love with added delights!
7 You're tall like a palm tree,
and your breasts like its clusters of dates.
8 I said, "I'll go up the palm tree.
I'll grab hold of its stalks of fruit."
And, please, let your breasts be like the clusters on the grapevine,
and let the fragrance of your nose be like apples,
9 and let your mouth be like the best wine
going down smoothly for my dearest—
gliding over the lips of those who sleep.
The bride
10 I belong to my dearest
and his longing is for me.
11 Come, my dearest, let's go out to the countryside.
Let's spend the night in the villages.
12 Let's go early to the vineyards.
We'll see if the grapevine has budded,
if the blossoms have opened,
and if the pomegranates have bloomed.
There I'll give my love to you.
13 The mandrakes give off a scent,
and over our doors are all kinds of choice dried fruits—
new ones and also old ones.
My dearest, I've stored these up for you.
8:1 Who will give you to me like a brother,
who nursed at my mother's breasts?
If I found you outside, I would kiss you.
Yes, they wouldn't despise me.
2 I would lead you.
I would bring you to my mother's house—she who taught me.
I would have you drink some spiced wine,
and some of my pomegranate juice.
3 His left hand is under my head
and his right hand embraces me.
4 I adjure you, young women of Yerushalem (Jerusalem),
don't awaken and stir up love until it desires.
Yerushalem's young women

The sixth song

5 Who is that coming up from the wilderness,
leaning against her dearest?
The bride
Under the apple tree I awakened you.
Your mother was in labour with you there.
There she was in labour—she gave birth to you.
6 Place me like the seal on your heart,
like the seal on your arm,
because live is strong like death.
Zeal is unyielding like the grave.
Its flashes are flashes of fire—Yah's flame.
7 Many waters aren't able to quench this love
and rivers can't drown it.
If a man would give all the family's wealth in exchange for love,
he'd be utterly despised.
Bride's older brothers
8 We have a young sister—
small and without her breasts developed.
What will we do for our sister
on the day when she is spoken for?
9 If she's a wall,[2] we'll build a silver turret on her.
And if she is a door, we'll protect her with cedar planks.
The bride
10 I was a wall and my breasts were like towers.
Then, in his eyes, I was like a person who finds peace.
11 There was a vineyard for Shelomoh (Solomon) at Ba'al-Hamon.
He gave the vineyard to keepers.
Each person brought a thousand silver coins in exchange for its fruit.
12 My own vineyard is right in front of me.
Those thousand coins belong to you, Shelomoh,
and the two hundred belong to the people who are keepers of its fruit.
The groom
13 You, the one residing in the gardens:
my companions are listening intently for your voice—
let me hear it.
The bride
14 Flee, my dearest, and be like a gazelle
or a young stag on the mountains of spices.

2 **RV 8:9 · Note** Some consider these analogies to refer to her (still young) flat chest, others to a wall/door protecting her virginity.

Yoel

(Joel)

Introduction

This account was written around 400-500 before Yeshua/Jesus (B.C.), at a time when other nations were being ruled over by the Persian kings. Yahweh's message is brought to the people via Petuel's son, Yoel (Joel).
This document was written because God's revelation to Yoel included warnings about his coming judgement and punishment of the surrounding nations, known as *Yahweh's day*. When that day arrived, it would be the time for God's punishment of all those who had disobeyed him. The prophet explained that Yahweh was calling his people to turn away from their sinful lifestyles, and then he followed this up with a promise that his people would again live peaceful and prosperous lives and receive his blessings. It's also recorded here how Yahweh promised to send his spirit to all people groups.

Main components of this document

The destruction by locusts *1:1–2:17*
The promise of restoration of a peaceful life *2:18-27*
Yahweh's day of action *2:28–3:21*

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Readers' Version

1:1 This is Yahweh's message that came to Petuel's son Yoel (Joel):

Destruction by locusts

2 Hear this, you elders,
and listen, all you people that live in this country.
Has this sort of thing ever happened in your lifetime
or in the days of your ancestors?
3 Tell your children about it,
and your children to their children,
and their children to the following generation.
4 What the cutting locusts left behind, the swarming locusts have eaten,
and what the swarming locusts left behind, the hopping locusts have eaten,
and what the hopping locusts left behind, the destroying locusts have eaten.
5 Wake up, drunkards, and weep.
Yes, wail, all you wine drinkers.
Wail about the sweet wine, because it's all gone now.
6 Because a powerful nation (of locusts) with innumerable soldiers has come against my land,
Its teeth are like a lion's teeth,
and the fangs are like those of a lioness.[1]
7 It's made my grapevine into a piece of rubbish
and my fig tree into splinters.
Stripping everything, it's stripped it and thrown it away.
Its branches have become white (without the bark).
8 Mourn like a young woman dressed in sackcloth after losing her young husband.
9 The grain offering and the drink offering have been discontinued at Yahweh's temple.
The priests mourn—Yahweh's servants.
10 The countryside has been devastated.
The soil mourns, because the grain has been destroyed.
The new wine dried up,
The fresh oil isn't good.
11 Feel shame, farmers, for the wheat and for the barley.
Wail, vinedressers, because the harvest from the countryside has perished.
12 The grapevine has dried up and the fig tree has been made weak.
The pomegranate tree, also the palm tree and the apple tree, all of the trees across the countryside have dried up.
→So humanity's joy has dried up.
13 Get dressed in sackcloth and sing dirges, you priests.
Wail, you servants of the altar.
Come, spend the night in sackcloth, servants of my god,
because the grain offering and the drink offering have been withheld from the house of your god.
14 Consecrate a fast,
call an assembly.
Gather the elders and all the residents of the country
to the house of Yahweh your god,
and cry out to Yahweh.
15 What a terrible day,
because Yahweh's day is near,
and it will come as destruction from the powerful one.[2]
16 Hasn't our food been cut off right in front of our eyes,
and joy and gladness cut off from God's house?
17 The seeds have shrivelled under their clods.
The storehouses are in ruins.
The granaries have been torn down,
because the grain has dried up.
18 How the livestock groan.
The herds of cattle are perplexed,
because there's no pasture to graze.
Also the flocks of sheep have suffered.
19 I call for help to you, Yahweh,
because fire has devoured the pastures in the wilderness,
and the flame has burnt all the trees in the countryside.
20 Even the wild animals pant for you,
because the streams of water have dried up,
and fire has destroyed the pastures in the wilderness.

Yahweh's day arrives · Southern kingdom

2:1 Blow the shofar in Tsiyon (Zion),
and shout on the mountain of my holiness.
Let all of the country's residents tremble,
because Yahweh's day is coming,
yes, it's close.
2 It'll be a day of darkness and gloom—
a day of clouds and thick darkness
like the dawn being spread out on the mountains.
There hasn't been a great and mighty army like that since the beginning of time,
and after it there won't be again for many generations.
3 A devouring fire goes ahead of it,
and behind it a flame is burning.
Ahead of it, the land is like the garden of Eden,
but behind it is a wilderness of desolation,
and indeed, there's no escape from it.
4 At first, it appears like horses,
and they run like war horses.[3]
5 Like the sound of chariots, they leap along the tops of the hills—
like the sound of flames devouring stubble,
like a mighty people organised for war.
6 People flinch in horror when they see them coming.
All of their faces turn dark.[4]
7 They run like warriors.
Like men of war, they climb the wall.
Then they walk, each man choosing his own way forward,
and they don't veer off their paths.

1 **RV 1:6 · Cross-ref.** Rev 9:8.

2 **RV 1:15 · Cross-ref.** Isa 13:6.

3 **RV 2:4-5 · Cross-ref.** Rev 9:7-9.

4 **RV Joel 2:6b · Note** We don't have a good understanding of an uncommon Hebrew word used here, so other translations might differ.

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8 There's no jostling each other—
each man marches straight forward.
They handle those who present weapons against them
and their progress isn't interrupted.
9 They rush on the city.
They run along the wall.
They climb through the windows into the houses like thieves.
10 The earth shakes as they approach.
The heavens tremble.
The sun and the moon become dark,
and the stars cease their shining.[5]
11 Yahweh speaks in front of his army,
because there's a huge number of them,
because those executing his commands are very powerful.
Yes, Yahweh's day is really terrible,
and who could possibly survive it?[6]

A call for genuine repentance · Southern kingdom

12 Yahweh declares: Even now,
return to me with all of your hearts,
and with fasting and weeping, and with mourning.
13 Yes, tear your hearts and not your clothes,
and return to your god Yahweh,
because he's gracious and merciful,
slow to get angry, but displaying loyal commitment,
and relenting from sending disaster.
14 Who knows? He might change his mind and relent
and leave a blessing after him:
grain and wine that you can all use as offerings for your god Yahweh.
15 Blow the shofar in Tsiyon (Zion),
declare a fast,
announce an assembly.
16 Gather the people,
consecrate the congregation,
assemble the elders,
gather the children
and the ones suckling the breasts.
May the bridegroom come out from his chamber
and the bride from her room.
17 Let Yahweh's servants the priests weep between the porch and the altar.
And let them say, "Have pity on your people, Yahweh,
and don't allow others to mock the people that you inherited,
and then other nations to rule over them.
Why should the other nations ask, 'Where is their god?' "

The restoration of the harvests · Southern kingdom

18 Then Yahweh was jealous for his land,
and he had pity on his people.
19 Then Yahweh answered and told his people,
"Listen, I'll send you grain and new wine and oil,
and it'll be enough for you all,
and I'll no longer make you a country for the other nations to mock.
20 And I will distance the northern army from you,
and I will banish them into a land of dryness and desolation—
their face into the eastern sea
and their back into the western sea.
Their stench will rise,
and their odour will spread,
because they've made many powerful moves."
21 Don't fear, land. Be glad and celebrate,
because Yahweh has been doing powerful things.
22 Don't worry, you animals in the countryside,
because the pastures in the wilderness have sprouted,
and the tree has borne its fruit—
the fig tree and the grapevine have produced their best.
23 And be glad, you descendants of Tsiyon (Zion),
and celebrate about your god Yahweh,
because he's given you the early rain as vindication,
and he's brought down showers for you—
the early rains and the late rains like before.
24 Then the threshing floors will be full of grain,
and the vats will overflow with grape juice and olive oil.
25 "And I will restore to you the years that the swarming locust and the hopping locust,
the destroying locust and the cutting locust have eaten—
my huge army that I sent among you.
26 You'll all eat and be full,
and you'll praise the name of your god Yahweh,
who's done miracles among you all,
and my people will never feel shamed.
27 Then you'll all know that I'm right there in Yisrael (Israel)—
that I'm your god Yahweh and there isn't any other,
and my people will never feel shamed.

Yahweh's spirit poured out

28 And it will happen after that,
that I'll pour out my spirit onto all peoples,
and your sons and your daughters will prophesy.
Your elderly will dream dreams,
Your young people will see visions.
29 At that time I'll pour out my spirit
even on the male and female slaves.

The warning about Yahweh's day · Southern kingdom

30 Then I'll do miracles in the skies and on the earth—
blood and fire and columns of smoke.
31 The sun will be turned into darkness
and the moon into blood,[7]
ahead of the coming of Yahweh's incredible yet scary day.
32 Then it will happen that everyone who calls on Yahweh's name will be saved,

5 **RV 2:10 · Cross-ref.** Rev 8:12.

6 **RV 2:11 · Cross-ref.** Rev 6:17.

7 **RV 2:31 · Cross-ref.** Mat 24:29; Mrk 13:24-25; Luk 21:25; Rev 6:12-13.

Readers' Version

because on Mt. Tsiyon (Zion) and in Yerushalem (Jerusalem) there'll be a way of escape, just as Yahweh has said,
and among the survivors who Yahweh is calling.[8]

Yahweh's judgement of the nations

3:1 Listen, in those days and at that time
when I return those who were taken away as captives from Yehudah (Judah) and Yerushalem (Jerusalem),
2 then I'll gather all the nations,
and bring them down to Yehoshafat's (Jehoshaphat's) valley.
Then I'll judge them there
because they scattered my people—Yisrael (Israel) my inheritance—among the nations,
and they divided up my land.
3 Then they threw dice to decide who'd get my people—
they traded a boy for a prostitute,
and sold a girl for wine so they could drink.
4 Tsor (Tyre), Tsidon (Sidon), and all of the regions of Peleshet, what are you to me?
Are you trying to get even with me?
If you are, I'll very quickly deflect your actions back on yourselves,[9]
5 because you took my gold and silver,
and you took my precious treasures into your temples.
6 Then you sold the people of Yehudah (Judah) and Yerushalem (Jerusalem) to the Hellains (Greeks),
so that they'd be taken far away from their homeland.
7 Listen, I'll stir them up there in the place where you sold them,
and I'll deflect your behaviour back on yourselves,
8 because I'll sell *your* sons and daughters to the people of Yehudah,
and they'll sell them to people from Sheva—to a faraway nation."
Yes, Yahweh has spoken.
9 Proclaim this among the nations:
"Prepare for war.
Arm the warriors!
Let them approach.
Let all the men of war start coming.
10 Hammer your plough blades into swords
and your pruning hooks into spears.[10]
Let the weak say, 'I am strong.'
11 Hurry and come all you surrounding nations,
and gather yourselves there."
Yahweh, send down your warriors.
12 "Let the nations rouse themselves
and come to Yehoshafat's (Jehoshaphat's) valley,
because I'll sit there to judge all the surrounding nations.
13 Swing the sickle, because the harvest has ripened.
Come on, go down, because the wine-pressing pit is full.
The vats overflow, because their wickedness is great."
14 Multitudes, multitudes in the valley of decision,
because Yahweh's day is near in the valley of decision.
15 The sun and the moon become dark,
and the stars withhold their brightness.
16 Yahweh will roar from Tsiyon (Zion),
and from Yerushalem (Jerusalem) he'll utter his voice,[11]
and the heavens and the earth will shake.
But Yahweh will be a shelter for his people
and a fortress for the Israelis.

The blessing of God of his people · Southern kingdom

17 "Then you will know that I'm your god Yahweh,
living in Tsiyon (Zion), on my sacred mountain.
Then Yerushalem (Jerusalem) will be sacred,
and foreign warriors won't pass through it again.
18 Then at that time, the mountains will drip sweet wine,
and the hills will flow with milk,
and all of Yehudah's (Judah's) streams will flow with water,
and a spring will go forth from Yahweh's residence and water the Shitim valley.
19 Mitsrayim (Egypt) will become uninhabited,
and Edom will become a lonely wilderness
because of the violence against the people of Yehudah—
they shed innocent blood in their country.
20 But Yehudah will remain forever,
and Yerushalem (Jerusalem) will continue throughout the generations,
21 and I will declare their blood to be innocent (which I hadn't done previously),
because Yahweh resides in Tsiyon (Zion)."

8 **RV 2:28-32 · Cross-ref.** Acts 2:17-21.

9 **RV 3:4-8 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:26; Amos 1:9-10; Zech 9:1-4; Mat 11:21-22; Luk 10:13-14.

10 **RV 3:10 · Cross-ref.** Isa 2:4; Mic 4:3.

11 **RV 3:16 · Cross-ref.** Amos 1:2.

Mikah

(Heb. Mikah)

Introduction

The prophets Mikah/Micah and Yeshayah (Isaiah) lived at the same time—Mikah came from a town in the southern kingdom of Yehudah. God revealed to Mikah the coming destruction to Yehudah that had been prophesied by the prophet Amos concerning the northern kingdom. Yahweh would punish the people due to their disobedient actions and due to his anger over their biased court decisions, but the account of prophet Mikah also talks about a hopeful future.
Now there are famous prophecies included in this document : Yahweh's announcement about ruling the entire world and bringing of peace/prosperity (4:1-4), the prophesying concerning the coming king from David's descendants bringing of peace/prosperity (5:2-5a); and the vital command taught by prophet Mikah there to Yisrael: "[Yahweh] has told humanity what is good, and what [he] requires from you: Act justly, love kindness, and walk humbly with your god." (6:8)

Main components of this document

The punishment of Yisrael and Yehudah *1:1–3:12*
The arrival of promised teacher of Yisrael bringing good living *4:1–5:15*
The warning and telling of hopefulness *6:1–7:20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This is Yahweh's message that came to Mikah (from Morashet) in the days of Yehudah's (Judah's) kings Yotam (Jotham),[1] Ahaz,[2] and Hizkiyah (Hezekiah),[3] that he saw concerning Shomron (Samaria) and Yerushalem (Jerusalem).

Shomron and Yerushalem's mourning · Both kingdoms

2 Listen, all you peoples.
Let the world and everything in it pay attention.
Let my master Yahweh be against you as a witness,
my master from his sacred temple
3 because wow, Yahweh comes out of his place.
He will come down and tread on the high places[4] of the earth.
4 The mountains will melt under him.
The valleys will break apart,
like wax that's near a fire,
like waters that are poured out from a steep place.
5 All that is because of Ya'akov's (Jacob's) disobedience,
and because of the sins of the Israeli people.
What was Ya'akov's transgression? Isn't it Shomron (Samaria)?
What is Yehudah's (Judah's) high place? Isn't it Yerushalem (Jerusalem)?
6 "I will make Shomron a heap of ruins in the countryside—
a place for planting vineyards.
Then I'll pour the stones from her buildings down into the valley
and I'll uncover her foundations.
7 All her carved statues will be smashed into pieces,
and all her wages will be burnt.
Yes, I'll totally destroy all her idols.
Since she used prostitutes' wages to pay for them,
the crushed pieces of idols will become prostitutes' wages again."
8 Because of that, I'll mourn and wail.
I'll go barefoot and undressed.
I'll wail like the jackals
and mourn like owls
9 because her wound is incurable.
Yes, it's come to Yehudah (Judah).
It's reached the gate of my people—reached Yerushalem (Jerusalem).

War is coming to Yerushalem · Southern kingdom

10 Don't tell about it in Gat.
Don't weep at all.
I roll myself in the dust at Beyt-Le'afrah (the house of dust).
11 Pass by undressed and humiliated, inhabitants of Shafir.
Don't come out, inhabitants of Tsa'anan.
Beyt-Haetsel mourns—its place to stand is taken from you
12 because the inhabitants of Marot wait anxiously for good,
because disaster has come down from Yahweh to Yerushalem's (Jerusalem's) gates.
13 Harness the chariot to the team of horses, inhabitants of Lakish.
She was the beginning of sin for the daughter of Tsiyon (Zion),
because Yisrael's (Israel's) transgressions were first found in you.
14 So you'll give parting gifts to Moreshet-Gat.
The town of Akziv will deceive Yisrael's kings.
15 I will again bring a conqueror to you, inhabitants of Mareshah.
Yisrael's best will come to Adulam.
16 Shave your head
and cut off your hair
for the children who you delight in.
Make yourselves as bald as eagles,
because they'll be taken from you and into exile.

Punishing the oppressors

2:1 Woe to those who plan to do wicked things—
to those who do evil on their beds.
They do it in the morning light
because they make use of their power.
2 They see fields that they'd like and seize them,
and houses and they just take them.
They'll oppress a man and his household—
even taking property handed down in the family.
3 Therefore Yahweh says,
"Listen, I'm planning to bring disaster against this clan,
which you won't be able to avoid.
You won't walk so proudly,
because it'll be a terrible time for you all.
4 In that day someone will sing a song against you all.
and mourn with a song of wailing,
and say, 'We're completely ruined.
Yahweh changes my people's territory.
How can he remove the land from me?
He divides our fields up to give to traitors.' "
5 Therefore, there'll be no one in Yahweh's assembly
who'll have authority to measure you out any more land.
6 "Don't tell us that,"
they tell us!
"They shouldn't preach those things—
that sort of disgrace will never happen to us."
7 Do Ya'akov's (Jacob's) descendants really ask,
"Is the Yahweh's spirit impatient?
Are these his actions?"
Don't my words do good to anyone who obeys them?
8 Lately my people have risen up against me like an en-

1 **RV 1:1 · Cross-ref.** 2Ki 15:32-38; 2Ch 27:1-9.
2 **RV 1:1 · Cross-ref.** 2Ki 16:1-20; 2Ch 28:1-27.
3 **RV 1:1 · Cross-ref.** 2Ki 18:1–20:21; 2Ch 29:1–32:33.
4 **RV 1:3 · Note** Possibly referring to the pagan temples which were often constructed on hilltops.

Readers' Version

emy.
You strip the rich robe off those who are innocently going past,
like a soldier on the battlefield might have done to his enemy.
9 You've driven our widows out of their pleasant houses.
You've forever deprived their young children of what I'd blessed them with.
10 Get ready and leave because this isn't a place for resting.
It's about to be completely destroyed because of its disobedience.
11 If someone comes to you full of talk and lies and says,
"I'll prophesy to you about enjoying wine and strong drink,"
he'd be considered to be a prophet for this people.
12 I will certainly gather all of you, Ya'akov (Jacob).
I'll definitely assemble the remnant of Yisrael (Israel).
I'll bring them together like sheep in a pen—
like a flock in the middle of their pasture.
Noisy because there'll be so many people.
13 Someone will go in front of them to break open the way.
They'll force open the gate and go out.
Their king will pass on ahead of them.
Yahweh will be at their head.

Scolding Yisrael's leaders and prophets · Both kingdoms

3:1 Then I said, "Now listen,
you leaders of Ya'akov (Jacob),
and rulers of the house of Yisrael (Israel):
Isn't it your responsibility to understand justice?
2 Those who hate good
and love evil,
those who tear their skin off them
and their flesh from their bones,
3 those who eat the flesh of my people,
and their skin that they've stripped off them,
they break their bones,
and chop them in pieces,
just like soup in a pot—
like meat in a cauldron.
4 Then they'll call out to Yahweh for help,
but he won't answer them.
He'll hide himself from them at that time,
because they've done evil things."
5 So Yahweh speaks out against the 'prophets' who lead his people astray:
"They lie through their teeth and proclaim, 'Peace.'
They're fighting against the one who never put a single word into their mouths.
6 Therefore, it'll be night for you prophets, without any visions.
It will be dark for you all, without any prophesying.
The sun will go down on the 'prophets',
and the day will be black for them.
7 The tellers of the future will be put to shame,
and the diviners will be disgraced.
They will cover their lips, all of them,
because there'll be no answer from God."
8 But I'm full of power from Yahweh's spirit,
and full of justice and strength,
to declare to Ya'akov (Jacob) his disobedience,
and to Yisrael (Israel) his sin.
9 Now listen to this,
you leaders of the house of Ya'akov,
and rulers of the house of Yisrael,
you all who detest justice,
and who take everything that's right and make it crooked.
10 You build Tsiyon (Zion) with blood
and Yerushalem (Jerusalem) with evil.
11 Her leaders judge for a bribe,
her priests teach for a price,
and her prophets do divination for money.
Yet they claim to depend on Yahweh, and they say,
"Isn't Yahweh right here with us?
Nothing bad can happen to us."
12 Therefore, because of you all,
Tsiyon (Zion) will become a ploughed field,
Yerushalem (Jerusalem) will become a heap of rubble,
and the temple hill will become covered with scrub.[5]

Yahweh's mountain · Both kingdoms[6]

4:1 In the last days it'll come about
that the mountain where Yahweh's residence is
will become more important than other mountains.
Then it'll be lifted above the hills,
and peoples will stream to it.
2 Many nations will go and say,
"Come, let's go up to Yahweh's mountain,
to the house of the Ya'akov's (Jacob's) god
so that he will teach us his ways,
and we will walk on his paths."
Because the law will go out from Tsiyon (Zion),
and Yahweh's message from Yerushalem (Jerusalem).
3 He'll judge among many peoples
and will arbitrate for strong countries far away.
They'll beat their swords into plough blades
and their spears into pruning hooks.
Nations won't attack other nations,
nor will they train for war any longer.
4 Then every person will be able to sit under their grapevine
and under their fig tree.
No one will make them afraid,[7]
because Commander-in-chief Yahweh has spoken.
5 All various people groups follow their own god,

5 **RV 3:12 · Cross-ref.** Jer 26:18.
6 **RV 4:1 · Parallel** Isa. 2:2-4
7 **RV 4:4 · Cross-ref.** Zech 3:10.

Readers' Version

but we will obey our god Yahweh's instructions
forever and ever.

Yisrael will return from exile · Both kingdoms

6 Yahweh declares: "At that time,
I'll gather the lame people
and assemble those who were scattered—those who I've done harm to.
7 And I will turn those lame people into a growing group,
and those scattered ones into a strong nation,
and Yahweh will reign over them on Mt. Tsiyon (Zion),
from now and until forever.
8 And you, watchtower for the flock,
hill of the daughter of Tsiyon—
to you it will come—your former dominion will arrive—
the kingdom that belongs to the daughter of Yerushalem (Jerusalem).
9 Now, why do you shout so loudly?
Is it because you don't have a king?
Is it because your advisor passed away
that pain's gripping you like that of a woman in labour.
10 Be in pain and labour daughter of Tsiyon,
like a woman giving birth.
For now, you need to go out of the city
and live in the countryside.
Then you'll go to Bavel (Babylon) and be rescued from there.
There Yahweh will redeem you from your enemies' control.
11 Now many nations have assembled against you.
They say, 'Let her be overrun.
Let our eyes gloat over Tsiyon's fall.'
12 But those enemies don't know Yahweh's thoughts,
and they don't understand his plans,
because he's gathered them up like bundles of grain
ready to be broken on the threshing floor.
13 Get going and thresh, daughter of Tsiyon,
because I'll make your horn into iron,
and I'll make your hooves into bronze.
And you'll break many peoples into pieces
and you'll confiscate their unjust earnings to devote to Yahweh—
their wealth will be for the master of the whole world."
5:1 Now come together in battle ranks, daughter of soldiers.
A siege has been set up against us.
They strike Yisrael's (Israel's) judge on the cheek with a rod.

God promises a ruler from Beyt-Lehem · Southern kingdom

2 But you, Beyt-Lehem (Bethlehem) Efratah,
even though you're insignificant among Yehudah's (Judah's) clans,
out of you, one will come to me to rule in Yisrael (Israel),
whose beginning is from ancient times—
from everlasting.[8]
3 Therefore God will hand them over to their enemies,
until the time when the woman in labour gives birth,
and the rest of his brothers return to the people of Yisrael.
4 He'll stand and shepherd his flock with Yahweh's strength,
in the majesty of the name of his god Yahweh.
They'll remain, because then he will be famous to the ends of the earth.
5 That one will be our peace.
When the Assyrians come into our land
and when they march against our fortresses,
then we'll raise seven shepherds against them
and eight leaders of men.

God's salvation and his vengeance

6 They'll shepherd the land of Ashur (Assyria) with the sword—
that country founded by Nimrod in its entrances.[9]
He'll rescue us from the Assyrians,
when they come into our land,
when they march inside our borders.
7 The remnant of Ya'akov (Jacob) will end up among many peoples,
like dew from Yahweh,
like showers on the grass,
that don't need help from any person,
and they don't rely on human intervention.
8 The remnant of Ya'akov will be among the nations,
among many peoples,
like a lion among the animals of the forest,
like a young lion among the flocks of sheep.
As he passes through them,
he'll trample over them and tear them to pieces,
and there'll be no one to save them.
9 You'll use your power against your enemies,
and they'll be destroyed.
10 Yahweh declares: "At that time,
I'll wipe out your horses
and demolish your chariots.
11 I'll destroy the cities in your country
and tear down all your fortresses.
12 I'll destroy the witchcraft that you practise,
and you'll no longer have any diviners.
13 I'll destroy your carved statues,
and the engraved stone pillars from among you.
You'll no longer worship the workmanship of your hands.
14 I'll topple your Asherah poles where you worship,
and I'll destroy your cities.
15 In my anger, I'll execute vengeance
on the nations that haven't obeyed.

Yahweh's challenge to Yisrael · Full kingdom

6:1 Now listen to what Yahweh says,
"Take action, present your case to the mountains.
and let the hills hear your voice.

8 **RV 5:2 · Cross-ref.** Mat 2:6; Yhn 7:42.

9 **RV 5:6 · Cross-ref.** Gen 10:8-11.

Readers' Version

2 Listen to Yahweh's lawsuit, you mountains,
and you enduring foundations of the earth,
because Yahweh has a lawsuit with his people,
and he'll present evidence against Yisrael (Israel)."
3 "My people, what have I done to you?
How have I worn you down?
Present your case against me.
4 I rescued you out of slavery
and brought you out of Mitsrayim (Egypt).[10]
I sent Mosheh (Moses), Aharon (Aaron),[11] and Miryam (Miriam)[12] to you.
5 My people, remember what Moav's (Moab's) King Balak devised,
and how Be'or's son Bil'am (Balaam) answered that king[13]
as you went from Shitim to Gilgal.[14]
Think about that so you can know Yahweh's righteous actions."

The desire of Master God

6 What should I bring to Yahweh,
as I bow down to the high God?
Should I come to him with burnt offerings,
with year-old calves?
7 Will Yahweh be pleased with thousands of rams,
or with ten thousand rivers of oil?
Should I sacrifice my oldest child to pay for my disobedience—
my biological offspring to pay for my own sin?
8 He has told humanity what is good,
and what Yahweh requires from you:
Act justly,
love kindness,
and walk humbly with your god.[15]
9 Yahweh is making an announcement to the city—
even now wisdom is calling out to you:
"Pay attention to the rod of punishment,
and to the one who has put it in place.
10 There's dishonest wealth in wicked people's houses,
along with hated false weights and measures.
11 Should I consider people to be innocent if they use fraudulent scales
or a bag of deceptive weights?
12 The city's rich men are full of violence,
the inhabitants have spoken lies,
and you can't believe a word that they say.
13 Therefore I'll strike you with a terrible blow,
and I'll make you into a desolate country because of your sins.
14 You'll eat but not be satisfied—your emptiness will remain inside you.
You'll store goods away but not be able to save them, and what you do save I will be taken by force.
15 You'll sow, but not harvest.
You'll tread the olives, but not anoint yourselves with their oil.
You'll press grapes, but not drink the wine.
16 As a city, you've kept the regulations made by King Omri,[16]
and behaved similarly to Ahav's evil descendants.[17]
You walk by their advice, so I'll make you into a ruin.
People will hiss at your inhabitants,
and my people will mock you."

Dysfunctional society

7:1 I'm miserable because I've become like the gathering of left-over fruit,
and like the grapes that have already been gleaned.
There's no grape clusters to eat,
and none of the ripe early figs that I really felt like.
2 The faithful people have disappeared from the land.
There is no godly person among all mankind.
They all lie in wait to shed blood—
each one hunts his own fellow countryman with a net.
3 They're very good at doing harm:
the leader asks for money,
the judge is ready for bribes,
and the powerful man is telling others what he wants to obtain,
and so they scheme together.
4 The best of them is like a thorn-bush.
The most upright is worse than a prickly hedge.
It's the day foretold by your watchmen—
the day of your punishment.
Now is the time of their confusion.
5 Don't trust any neighbour.
Put no confidence in any friend.
Be careful about what you say
even to the woman who lies in your arms,
6 because sons dishonour their fathers,
daughters rise up against their mothers,
and daughters-in-law against their mothers-in-law.
A person's enemies are the people in their own household.[18]
7 But as for me, I'll look out for Yahweh.
I'll wait for the god who saves me.
My god will hear me.

10 **RV 6:4 · Cross-ref.** Exo 12:50-51.
11 **RV 6:4 · Cross-ref.** Exo 4:10-16.
12 **RV 6:4 · Cross-ref.** Exo 15:20.
13 **RV 6:5 · Cross-ref.** Num 22:2–24:25.
14 **RV 6:5 · Cross-ref.** Josh 3:1–4:19.
15 **RV 6:8 · Cross-ref.** Deu 10:12-13.
16 **RV 6:16 · Cross-ref.** 1Ki 16:23-28.
17 **RV 6:16 · Cross-ref.** 1Ki 16:29-34; 21:25-26.
18 **RV 7:6 · Cross-ref.** Mat 10:35-36; Luk 12:53.

Readers' Version

The saving/explaining of Master God

8 Don't be happy about what happened to me, my enemy.
After I fall, I'll get up and stand again.
When I sit in darkness, Yahweh will be a light for me.
9 Because I sinned against Yahweh, I'll endure his rage
until he pleads my cause on my behalf, and executes judgement for me.
He'll bring me to the light, and I'll see him rescue me in his justice.
10 Then my enemy will see it,
and shame will cover the one who said to me,
"Where is Yahweh your god?"
My eyes will look at her;
she'll be trampled down like the mud in the streets.
11 The time will come for rebuilding your walls.
On that day your boundaries will be greatly expanded.
12 On that day your people will come to you,
from Ashur (Assyria) and the cities in Mitsrayim (Egypt),
from Mitsrayim to the Perat (Euphrates) River,
from sea to sea,
and from mountain to mountain.
13 But the land will be desolate
because of the people who are living there,
because of the fruit of their actions.

God's mercy towards Yisrael

14 Shepherd your people with your staff—
the flock of your inheritance.
They live alone in a forest,
surrounded by pastureland.
Let them graze in Bashan and Gilead as in the old days.
15 Just like in the days when you were rescued out of Mitsrayim (Egypt),
I'll display miracles to them.
16 The nations will see and be ashamed of all their power.
They'll put their hands over their mouths—
and act like their ears are deaf.
17 They'll lick the dust like a snake—
like creatures that crawl on the earth.
They'll be trembling as they come out of their fortresses.
They'll come with fear to you, our god Yahweh,
and they'll be afraid because of you.
18 What other God is there like you, who takes away sin?
Who forgives the disobedience of the remnant of his inherited people?
He doesn't stay angry forever,
because he happily demonstrates his loyal commitment.
19 You'll have compassion on us yet again.
You'll wipe away our disobedience.
You will throw all our sins into the deepest parts of the sea.
20 You'll give truth to Ya'akov (Jacob)
and loyal commitment to Avraham,
as you promised to our ancestors long ago.

Yeshayah

(Isaiah)

Introduction

The author of this document was Yeshayah, son of Amots (Amos). Called 'Yeshayah' in older English translations, 'Yeshayah' means 'Yahweh saves'. He was one of Yahweh's prophets and lived in Yerushalem (Jerusalem) in the southern kingdom known by the name of its largest tribe, Yehudah (Judah). This document was written between 740 B.C. and 680 B.C., and is divided into three main parts:
1. *Chapters 1–39*: This section tells how Yehudah was threatened by Ashur. Yeshayah saw that that was due to the people's disobedience and failure to put their trust in Yahweh. Yeshayah warns the people and their teachers that they need to live godly lives that valued doing the right things, and promoting true justice. He warns them that if they don't listen to Yahweh's messages, destruction would indeed come to them. Yeshayah also predicts the birth of a descendants of David who would be followed by the people at some future time, plus he mentions a future period when there's peace across the entire world.
2. *Chapters 40–55*: In this second section, Yeshayah predicts the coming capture of many people from Yehudah, and how they'll be taken to exile in Bavel. Yeshayah explains that even in those times, the people mustn't become weak and lose hope, because Yahweh has a plan to save his people and return them there to Yerushalem to start a new life there. The theme of these chapters is how Yahweh controls what happens to his people and has a future plan for them, and included in that is that all nations will receive blessing from God by means of Yisrael (Israel).
3. *Chapters 56–66*: Yeshayah also predicts the circumstances of those who God returns to Yerushalem. He passes on Yahweh's instructions concerning godly living, true justice, observing the rest day, sacrificing, and praying. It's in this section that we can read the source of Yeshua's (Jesus') speech about his being chosen in order to declare the good news (Yeshayah 61:1-2; Luke 4:18-19.)

Main components of this document

Warnings and promises *1:1–12:6*
The cursing of nations *13:1–23:18*
Yahweh's judgement of the world *24:1–27:13*
The other still warnings and promises *28:1–35:10*
Yehudah's king Hizkiyah (Hezekiah) and the Assyrians *36:1–39:8*
The speeches about promise and hope *40:1–55:13*
Warnings and promises *56:1–66:24*

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Readers' Version

1:1 This is the vision of Yeshayah (Isaiah) (son of Amots), which he saw concerning Yehudah (Judah) and Yerushalem (Jerusalem) in the days of Uziyah,[1] Yotam (Jotham),[2] Ahaz,[3] and Hizkiyah (Hezekiah),[4] kings of Yehudah.

Yahweh scolds Yehudah · Southern kingdom

2 Hear, heavens, and listen, earth,
because Yahweh has spoken:
"I've raised sons and brought them up,
^but they've rebelled against me.
3 The bull knows his owner,
and the donkey knows its master's feeding trough,
but Yisrael (Israel) doesn't know—
my people don't understand."
4 This sinful nation won't come to a good end.
these people who excel at disobeying.
Descendants of those in the habit of doing evil things.
Children who act corruptly.
They have abandoned Yahweh.
They have despised Yisrael's holy one.
They have estranged themselves from him.
5 Why do you want more beatings?
Why do you keep rebelling?
Your whole head is sick,
and your motivation is weak.
6 From the sole of the foot up to the head nothing is healthy.
Bruises and sores and fresh wounds haven't been cleaned out,
and they haven't been bandaged or treated with olive oil.
7 Your country is totally ruined with your cities all burnt down.
Right in front of you, strangers are taking all the harvest from your field—
leaving devastation and destruction behind.
8 Tsiyon's (Zion's) daughter is left isolated
like a hut in a vineyard,
like a shed in a cucumber field,
like a besieged city.
9 If it wasn't for the fact that Commander-in-chief Yahweh left a few survivors behind,
we would have been wiped out like both Sedom and Amorah (Gomorrah).[5]
10 Hear what Yahweh has to say, you who are like Sedom's rulers.
Listen to God's instructions, you who are like Amorah's people:
11 "What do your many sacrifices mean to me?" asks Yahweh.
"I've had enough of the burnt offerings of rams,
and the fat of fattened animals,
and I'm not pleased by the blood of bulls or lambs or goats.[6]
12 Who told you all that you had to appear in front of me?
Who said that you all should come and trample through my courtyards?
13 Don't keep bringing me worthless offerings.
They smell terribly bad to me.
New moon holidays and sabbaths, calling of assemblies—
I can't stand your disobedience mixed with your festive celebrations.
14 My spirit hates your religious holidays and your feasts on the calendar.
They've become a burden to me that I'm tired of carrying.
15 So when you spread out your hands, I just hide my eyes from you all.
Even though you multiply prayers, I don't listen
because your hands are full of blood.
16 Wash yourselves and get cleaned up.
Remove the evil of your actions from in front of me.
Stop doing evil things.
17 Learn to do good.
Strive for justice.
Correct the oppressor.
Serve justice for the fatherless.
Stand up for the widow in court."
18 Yahweh says, "Come, now, and let's work things out together.
Even though your sins are like scarlet, they'll become as white like snow.
Even though they're red like crimson, they'll become like wool.
19 If you're willing and ready to obey,
you'll all eat the best food from the land,
20 but if you refuse and rebel,
war will be what eats you all.
That's what Yahweh is telling you."

Disobedient Yerushalem

21 How did the faithful city become a prostitute?
She who was full of justice—
with righteousness embedded in her,
but now ended up as murderers.
22 Your city's silver has turned into junk metal.
You wine is now mixed with water.
23 Your leaders are rebels and companions of thieves.
Everyone loves bribes and kick-backs.
They don't defend the fatherless,
and don't even think about standing up for the widow.

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1 **RV 1:1 · Cross-ref.** 2Ki 15:1-7; 2Ch 26:1-23.
2 **RV 1:1 · Cross-ref.** 2Ki 15:32-38; 2Ch 27:1-9.
3 **RV 1:1 · Cross-ref.** 2Ki 16:1-20; 2Ch 28:1-27.
4 **RV 1:1 · Cross-ref.** 2Ki 18:1–20:21; 2Ch 29:1–32:33.
5 **RV 1:9 · Cross-ref.** Gen 19:24; Rom 9:29.
6 **RV 1:11-14 · Cross-ref.** Amos 5:21-22.

Readers' Version

24 Here's the declaration of the Yisrael's (Israel's) powerful master, Commander-in-chief Yahweh:
"Oh well, I'll get relief from my opponents,
and avenge myself on my enemies;
25 I'll turn my actions against you,
and refine your junk metal with chemicals
to remove all your impurity.
26 Then I'll restore your judges like they were before,
and your counsellors like they were at the start.
Afterwards you'll be a faithful city called 'The city of integrity'."
27 Tsiyon (Zion) will be set free by justice,
and those who repent, set free by doing what is right.
28 But those who rebel or disobey will be shattered,
and those who abandon Yahweh will come to their end,
29 because they'll be ashamed of the shrines that you liked at the sacred oak trees,
and you'll all be disgraced by the gardens that you chose to worship idols in.
30 You'll all be like an oak tree with withered leaves,
and like a garden that has no access to water.
31 The strong man will be like kindling and his work like a spark,
and both of them will burn together in a fire that no one can put out.

Yahweh's mountain is central[7]

2:1 This is the message the Amots's son Yeshayah (Isaiah) saw concerning Yehudah (Judah) and Yerushalem (Jerusalem):
2 Near the end of time, the mountain where Yahweh's house is
will be established as the most important mountain.
It will become more famous than any other hill,
and all the nations will flow to visit it.
3 Many different peoples will come and say,
"Come on, let's go up to Yahweh's mountain—
to the temple of Ya'akov's (Jacob's) God,
so he can teach us his ways and we can walk in his paths."
Because God's instructions will emanate from Tsiyon (Zion),
and Yahweh's message will spread out starting from Yerushalem (Jerusalem).
4 He'll judge between the nations,
and will settle cases for many different peoples.
They'll hammer their swords into plough blades,
and their spears into pruning hooks.[8]
The nations will stop attacking each other,
and they won't go to war again.
5 You descendants of Ya'akov (Jacob),
come and walk in Yahweh's light.

The day of Yahweh's judging

6 Yes, you've abandoned your people, Ya'akov's (Jacob's) descendants,
because they're too influenced by eastern ideas
and they practice divination like the Pelishtim,
and they make deals with sons of foreigners.
7 Their land is full of silver and gold,
and there's no limit to its wealth.
The land also is full of horses,
and there's no limit to its chariots,
8 Their land is full of idols.
They worship the craftsmanship of their own hands—
what their fingers have made.
9 Then a person will be bowed down,
and a man will be humbled,
but not forgiven.
10 Go into a cave in the rocks,
or hide in a hole in the ground
from the terror from Yahweh
and from the blinding light of his majesty.[9]
11 Proud people will be humbled,
and the arrogant will be take a lesson,
and Yahweh alone will be honoured on that day.
12 because Commander-in-chief Yahweh has chosen a day
for judgement against those who are proud and aloof,
and against every arrogant person—they'll all be humbled.
13 It's also against all the high and mighty cedars in Levanon,
and all the oak trees in Bashan,
14 against all the massive mountains
and all the high hills,
15 against every high tower
and fortified wall,
16 against all the ships from Tarshish
and all those beautiful sailing ships.
17 Humankind's pride will be humbled
and the arrogance of people will be cut off,
and only Yahweh will be honoured at that time.
18 All the idols will be completely eliminated.
19 Yes, men will go into the caves in the rocks
and into holes in the ground,
to escape from the terror of Yahweh,
and from the blinding light of his majesty,
when he takes action to terrify the earth.
20 On that day, people will throw away
their gold and silver idols which they made to worship.
They'll throw them into rabbit holes and bat caves.
21 Then they'll crawl into the crevices in the rocks
and into the openings in the ragged cliffs,
to escape from the terror of Yahweh,
and from the blinding light of his majesty,
when he takes action to terrify the earth.
22 Don't put your faith in humankind who need air to breathe,
because what can they do about anything?

7 **RV 2:1 · Parallel** Mic. 4:1-3
8 **RV 2:4 · Cross-ref.** Yoel 3:10.
9 **RV 2:10 · Cross-ref.** Rev 6:15; 2Th 1:9.

Readers' Version

Judgement on Yerushalem and Yehudah

3:1 Yes, listen, the master, Commander-in-chief Yahweh will take supply and support
away from Yerushalem (Jerusalem) and from Yehudah (Judah)—
all the supply of bread and of water,
2 the top warriors and regular soldiers,
the judges and prophets,
the diviners and elders,
3 the unit captains and respected officials,
the counsellors and expert craftsman,
and any skillful enchanters.
4 "Then I'll put young people in place as their leaders,
and children will rule over them.
5 After that, the people will be oppressed—
one person fighting another,
and a man being taken advantage of by his neighbour.
The lad will insult the elderly,
and the dishonourable insult the honourable.
6 Indeed, a man will seize his brother in his own father's house:
'You have a coat so be our ruler,
and this ruin will be under your control.'
7 That will cause him to shout out,
'I have no intention of helping. I don't even have enough food and clothes for my own household.
and in my house there is no bread and there is no clothing.
Don't try to make me the ruler of the people.' "
8 Yes, Yerushalem (Jerusalem) has stumbled,
and Yehudah (Judah) has fallen,
because their words and actions are against Yahweh,
defying his royal authority.
9 You can tell their intentions by the look on their faces,
and they talk about their disobedience like the people in Sedom did.
They don't try to hide it.
Their lives won't end well because they've brought suffering on themselves.
10 Tell those who do what's right
that they'll be rewarded for their good deeds.
11 But the wicked won't end well.
They'll be repaid appropriately for their actions.
12 Even children will oppress my people,
and women rule over them.
Those who guide you lead my people astray
and confuse your progress to make you follow the wrong path.

Yahweh judges his people

13 Yahweh is getting ready to make his case
and is standing ready to judge the peoples.
14 He will come to pronounce judgement on the elders of his people and their leaders:
"Yes, all of you, you've taken all the fruit from the vineyard—
the plunder from the poor is in your houses.
15 Why do you crush my people
and rub the poor people's faces into the ground?"
That's the declaration of my master, Commander-in-chief Yahweh.

A warning for Yerushalem's women

16 Then Yahweh said:
"Because Tsiyon's (Zion's) daughters are proud,
and they walk with their chins stuck out and with flirting eyes—
walking and mincing their steps and tinkling their feet,
17 Then my master will shave the heads of Tsiyon's daughters,
and Yahweh will make their foreheads bald."
18 At that time my master will remove their fancy ankle bracelets and headbands, crescent necklaces
19 and earrings, bracelets and veils,
20 scarves, armlets, and sashes, perfume bottles and charms,
21 rings on their fingers and in their noses,
22 festive robes and capes, veils and purses,
23 fine clothes and underwear, and their turbans and shawls.
24 When that happens, there'll be a stink instead of fragrance,
a rope instead of a nice sash,
baldness instead of a styled hairdo,
sackcloth instead of fancy clothes,
brands on the skin instead of beauty,
25 Your men will die from the sword
and your warriors in the battle.
26 The city gates will mourn and wail,
and she'll end up just sitting their on the ground, alone.
4:1 When that happens, seven women will take hold of one man, saying,
'We'll eat our food and wear our clothes.
Just let us marry you so we can take your name
to remove our shame.'

Yahweh blesses Yerushalem again

2 At that time, Yahweh's branch will become beautiful and glorious,
and the produce of the land will be a source of pride and delight for what remains of the Israelis. **3** All who remain in Tsiyon (Zion), i.e., the remnant in Yerushalem (Jerusalem), will then be his people who are destined to continue to live. **4** Surely my master will wash away the filth of Tsiyon's daughters, and clean up the blood stains from the middle of Yerushalem using the spirit of judgement and the spirit of fire. **5** Then over all of Mt. Tsiyon and her assemblies there, Yahweh will place a canopy over all the splendour—creating cloud during the day, and smoke and the brightness of a flaming fire during the night.[10] **6** During the day, it'll be a shelter that gives shade from the heat, as well as being a cover and place to get out of the storm and rain.

10 RV 4:5 · Cross-ref. Exo 13:21; 24:16.

Readers' Version

The song about Yahweh's vineyard

5:1 Let me sing, please, to my dearest one,
a song for my darling about his vineyard.
My dearest had a vineyard on very fertile hillside.[11]
2 He dug it over and cleared it
and planted it with choice vines.
He built a watchtower in the middle of it
and also hewed a wine-pressing pit in a rocky portion.
Then he waited for it to produce grapes,
but it produced sour, wild grapes.
3 So now, you who lives in Yerushalem (Jerusalem)
and man from Yehudah (Judah),
judge, please, between me and between my vineyard.
4 What more could have been done for my vineyard,
that I haven't already done for it?
I waited for it to produce grapes,
but why did it produce wild grapes?
5 So now, listen please,
because I'll tell you what I'm going to do to my vineyard:
I'll remove the hedge around it and burn it in a fire.
I'll tear its wall down so people can trample over it.
6 Then I'll allow it to become overgrown.
It won't be pruned or hoed, and thistles and thorns will grow through it.
Then I'll command the clouds not to rain on it any more.
7 Yes, Commander-in-chief Yahweh's vineyard is Yisrael (Israel),
and the people from Yehudah (Judah) are his nice plants.
Then he waited for justice, but look, slaughter came.
He waited for people to do what's right, but listen, screaming came.

People's bad activities

8 Those who acquire houses won't end well,
or those who add to their fields until there's no room left.
→Then the poor are made to remain alone in the middle of the country.
9 I heard Commander-in-chief Yahweh say:
'Surely many houses will end up empty—
even large and nice ones won't have anyone living in them.
10 A large vineyard will produce a measly amount of juice,
and ten baskets of seed will only give a harvest of one basket of grain.
11 Those who get up early in the morning to get a strong drink won't end well,
yes, those who loiter into the night as wine inflames them.
12 They celebrate with harp and lyre,
tambourine and flute and wine,
but they don't care about anything that Yahweh does,
in fact, they don't even know what he's done for them.
13 Therefore, my people will be exiled because of their for lack of understanding,
and its honourable people are hungry,
and the parched crowds are thirsty.
14 Therefore, the grave has enlarged its appetite
and opened its mouth without limit.
and its elite and its crowd will descend into it,
along with its noisy crowd and those celebrating.
15 Everyone will be brought into submission and humbled.
All the proud people will be humiliated,
16 and Commander-in-chief Yahweh will be honoured for his justice.
God will demonstrate his holiness by doing what is right.
17 Then the lambs will feed in their pastures,
and fattened calves will graze around the houses.
18 Those who pull in wickedness with cords of lies won't end well,
and nor will those who drag disobedience along behind them with cart ropes.
19 They say, 'Let him hurry,
let him speed up his work so we can see what he's doing,
and let the counsel of the holy one of Yisrael (Israel) approach,
and let it come and let us know.'
20 Those who call evil good, and good evil, won't end well.
Nor will those who make darkness for light and light for darkness,
or who set bitter as sweet and sweet as bitter!
21 Those who are wise in their own eyes won't end well,
nor those who think they're clever.
22 Those who are experts at drinking wine won't end well,
nor those whose strength is mixing strong drinks,
23 or those who take a bribe then say a wicked person is innocent,
or those that deny justice to innocent people.
24 Therefore, the roots of their families will rot,
and their flowers will flower away like dust
just like how a tongue of fire devours stubble in a field
and the dry grass goes up in flame,
because they've rejected Commander-in-chief Yahweh's instructions,
and they've despised the message from the holy one of Yisrael (Israel).
25 That's why Yahweh got very angry at his people,
and he's taken action against them and has struck them.
The mountains tremble and their corpses become like garbage in the streets.
In all these things, his anger doesn't subside,
and he doesn't withdraw the actions he's started.
26 He'll signal to faraway nations
and will whistle to those at the ends of the earth.
Then wow, how quickly they'll show up.
27 Those enemy armies won't get tired or stumble.
They won't stop for a rest or to sleep.

11 RV 5:1-2 · Cross-ref. Mat 21:33; Mrk 12:1; Luk 20:9.

Readers' Version

They never take their weapons off,
or loosen the straps on their sandals.
28 Their arrows are sharp,
and all their bows are strung.
Their horses have hooves as hard as flint,
and their chariot wheels are like a windstorm.
29 Their roar sounds like a lion,
and they growl like young lions.
They seize their prey and carry it off,
→and there's no rescuer in sight.
30 They will roar above their prey on that day,
like the roaring of the ocean.
If someone looks across the land they'd only see darkness and distress.
The light has been darkened by the clouds.

The showing of God to Yeshayah

6:1 In the year that King Uziyah died,[12] I saw my master sitting on a tall, elevated throne, and his long robe covered the temple floor. 2 There were 'serafs' standing above him. They each had six wings—they used two to cover their faces, two to cover their feet, and two to fly with. 3 They were calling out to each other,
"Commander-in-chief Yahweh is holy, yes, fully holy.
The whole earth is filled with his splendour."[13]
4 Whenever one of them spoke, the sound of their voices make the doorways shake, and the temple was filled with smoke,[14] 5 and I said,
"This isn't going to end well for me. Yes, I'm doomed because I am a man with unclean lips,
and I live among a people with unclean lips,
and yet my eyes have seen the king: Commander-in-chief Yahweh."
6 Then one of the 'serafs' flew to me. He was holding a hot coal that he'd taken off the altar with a pair of tongs. 7 He touched my mouth with that coal and said,
"Look, this has touched your lips,
and your guilt has been taken away
and the price has been paid for your sin."
8 Then I heard my master ask, "Who will I send? Who will go on our behalf?"
"I'm here," I answered. "Send me."
9 Then he said,
"Go and tell that nation:
'Listen closely, but don't understand,
and see clearly, but don't perceive.'[15]
10 Fatten the heart of this people,
and dull its ears and dim its eyes.
Otherwise it might see with its eyes
and hear with its ears
and understand with its heart,
→and turn and be healed."
11 So I asked, "Until when, master?"
And he replied:
"Until cities are desolate—without inhabitants,
and the houses are without people,
→and the land is a ruined wasteland,
12 and Yahweh has driven the people far away,
→and the middle of the country is almost totally deserted.
13 If there's still a tenth of the people in it,
→then disaster will turn back and burn everything.
Like an elm or an oak tree that's been cut down but still has a stump—
→so too the sacred remnant is the nation's stump."

A message for Ahaz

7:1 During the reign of King Ahaz (son of Yotam (Jotham), son of Uziyah) in Yehudah (Judah), King Retsin from Aram (Syria) and King Pekah (son of Remalyah) from Yisrael (Israel), went up to Yerushalem (Jerusalem) attack it, but they weren't able to conquer it.[16] 2 It was reported to David's descendants that Aram stands by with Yisrael (Israel; Heb. Efrayim), and the king and the people trembled just like the trees in the forest shaking in the wind.
3 Then Yahweh told Yeshayah (Isaiah), "Please go out with your son She'ar-Yashuv to meet Ahaz at the end of the channel from the upper pool, near the road to the field where they wash clothes, 4 and tell him, 'Be careful and calm and don't be afraid. Don't let your courage melt away because of these two tails of smoldering firebrands, i.e., by the anger of Retsin and Aram and Remalyah's son. 5 Yes, they've plotted together against you, saying, 6 "Let's go up against Yehudah together and terrify her. Let's break into her and crown Teve'el's son as king right there in the middle of her." '
7 However, my master Yahweh says:
'That's not going to happen.
They won't succeed
8 because Aram's capital is Damesek (Damascus)
and Damesek' leader is Retsin.
Nevertheless, with sixty-five years Yisrael will no longer exist as a nation.
9 Yisrael's capital is Shomron (Samaria).
and Shomron's leader is Remalyah's son.
If you don't keep believing,
then you'll end up not standing.' "

Imanu-El will precede the thorns

10 Later, Yahweh spoke again to Ahaz, 11 "Ask your god Yahweh for a sign of confirmation for yourself. Request an incredible miracle."
12 "No, I won't ask," Ahaz replied. "I refuse to test Yahweh."
13 Then Yeshayah (Isaiah) said, "You descendants of

12 **RV 6:1 · Cross-ref.** 2Ki 15:7; 2Ch 26:23.
13 **RV 6:3 · Cross-ref.** Rev 4:8.
14 **RV 6:4 · Cross-ref.** Rev 15:8.
15 **RV 6:9-10 · Cross-ref.** Mat 13:14-15; Mrk 4:12; Luk 8:10; Yhn 12:40; Acts 28:26-27.
16 **RV 7:1 · Cross-ref.** 2Ki 16:5; 2Ch 28:5-6.

Readers' Version

David need to listen. It's bad enough that you're wearing
out the people, but why are you also annoying my god?
14 Because of that, my master will take the initiative him-
self to choose a sign: listen, a young, virgin woman[17] will
become pregnant and give birth to a son, and will name
him 'Imanu-El' (which means 'God is with us'.).[18] 15 He'll
know how to refuse evil and do good by the time that he
can eat yoghurt and honey. 16 However, before the child is
old enough to do that, the countries of the two kings that
you're afraid of, will become deserted.

17 But instead, Yahweh will bring the Assyrian king to at-
tack you and your people, and David's dynasty will be un-
der its greatest stress since Yisrael (Israel; Heb. Efrayim)
broke away from Yehudah (Judah)."

18 When that happens, Yahweh will whistle for a fly
that's in Mitsrayim's (Egypt's) distant streams, and for a
bee that's in Ashur (Assyria). 19 They'll all come and settle
down in deserted valleys and cracks in the rocks, and in all
the thornbushes and watering holes.

20 At that time, my master will use a hired razor from be-
yond the Perat (Euphrates) to shave the head and legs of
the Assyrian king, and to remove his beard.

21 In those days, a farmer will preserve a single, young
cow alive, and a couple of sheep. 22 However, because
they'll produce so much milk, they'll produce yoghurt, be-
cause everyone left in the country will eat yoghurt and
honey.

23 During that period, every block of land with a thou-
sand grapevines that would have been worth a thousand
silver coins, will just be full of thistles and thorns. 24 Be-
cause it'll be so overgrown with briers, men will hunt there
with their bows and arrows. 25 All the hills that had been
cultivated, will now be off limits because of all the thistle
and thorns, and sheep and cattle will be left there to tread
it down.

Yeshayah's son is born

8:1 Then Yahweh told me, "Get
yourself a large, stone tablet and in-
scribe the name 'Maher-Shalal-Hash-Baz' (which means
'Quickly plunder and grab the loot') on it, 2 and I'll get my
reliable witnesses to attest for me: the priest Uriyah, and
Yeverekyah's son Zekaryah (Zechariah).

3 Then I slept with my wife, the prophetess, and she got
pregnant and in due course, gave birth to a son. Yahweh
told me, "Name him Maher-Shalal-Hash-Baz, 4 because be-
fore he's old enough to call out 'papa' or 'mama', the riches
from Damesek (Damascus) and the plunder from Shomron
(Samaria) will all be taken to be presented to the Assyrian
king.

Invasion by the Assyrians

5 Then Yahweh continued to speak
to me again, saying, 6 "Yehudah (Ju-
dah) has refused the gentle waters of Shiloah and instead
requests help from King Retsin and Remalyah's son King
Pekah, 7 so therefore my master will send the waters of a
large, powerful river onto them: the Assyrian king and all
his majestic power. It'll come like a flood filling all the
channels then overflowing all its banks. 8 It will sweep
across Yehudah, flooding yet moving on until it reaches
your neck. Its edges will cover your entire country,
Imanu-El."

9 Raise the war cry, peoples, and be terrified,
and listen, all you distant places in the world.
Prepare yourselves for war and to be shattered.
Prepare yourselves for war and to be shattered.

10 Make whatever plans you want, but they'll come to
nothing.
Give a presentation but it won't stand, because God is
with us.

Yahweh warns Yeshayah

11 Yes, Yahweh spoke strongly to
me, and warned me not to behave
like other people, saying, 12 "Don't say 'conspiracy' every-
one time that other people do, and don't be afraid when
they're afraid, and don't live in dread.[19] 13 Only honour
Commander-in-chief Yahweh, and be concerned about him
and fear him. 14 He'll be like your safe retreat. He'll be both
the stone that strikes and the rock that makes both Yisrael
(Israel) and Yehudah (Judah) stumble,[20] and like a trap for
the inhabitants of Yerushalem (Jerusalem). 15 Many people
will stumble over that stone and that rock and fall and be
broken, or be snared and captured."

Warning about consulting mediums

16 Tie up this report and seal up
these instructions for my appren-
tices. 17 I'll wait for Yahweh to act. He's distanced himself
from Ya'akov's (Jacob's) descendants, but I'll continue to
expect his help.[21]

18 Both I myself, and the children that Yahweh has given
me,[22] are like directions and warning signs for Yisrael (Is-
rael), that come from Commander-in-chief Yahweh who
lives on Mt. Tsiyon (Zion).

19 When they tell you all to consult mediums and for-
tunetellers who chirp and mutter, shouldn't the people
consult their god rather than the dead guiding the living?

The time of sadness

20 Shouldn't it be the written in-
structions that they talk about? If they're not following
this message, dawn will never arrive for them, 21 and
they'll be distressed and hungry as they pass it by. Then
because they're hungry and angry, they'll curse their king
and their god as they look upwards. 22 They'll look back to
the ground, and wow, only see trouble and dark-
ness—gloom, distress, and thick darkness thrusting out at
them.

17 **RV 7:14 · Note** See https://textandcanon.org/does-isaiah-predict-the-virgin-birth.

18 **RV 7:14 · Cross-ref.** Mat 1:23.

19 **RV 8:12-13 · Cross-ref.** 1Pe 3:14-15.

20 **RV 8:14-15 · Cross-ref.** 1Pe 2:8.

21 **RV 8:17 · Cross-ref.** Heb 2:13.

22 **RV 8:18 · Cross-ref.** Heb 2:13.

Readers' Version

9:1 However, it won't not cover over those who are distressed. Previously he humiliated the Zevulun and Naftali (Naphtali) regions, but later, he'll honour the way of the sea—beyond the Yarden (Jordan) river—Galil of the nations.[23]

The coming king

2 The people who walked in darkness have seen a powerful light.
The light has shone on those who've lived in a land of darkness.[24]
3 You have multiplied the nation itself.
You've increased its happiness.
They celebrate in front of you
like the happiness at harvest time.
Like their excitement when dividing the plunder,
4 because you've shattered the chains on its neck,
and the stick whacking its shoulders.
You've broken the rod of his oppressor
like when you defeated Midyan.
5 Yes, every warrior's boot treading loudly will be burnt,
along with every piece of clothing with blood on it,
6 because a child is born for us.
A son is given to us
and the government will be on his shoulder.
He'll be called 'Amazing adviser',
'Greatest God', 'Forever father', 'Prince of peace'.
7 His government will be without borders—
with peace that's never broken.
He'll rule on David's throne, and over his kingdom,
to establish it and sustain it with justice and with fairness from now onwards.[25]
The zeal of Commander-in-chief Yahweh will do that.

Yahweh's anger at Yisrael

8 My master sent a message against Ya'akov (Jacob),
and it dealt with Yisrael (Israel),
9 and all the people will know it—
Yisrael (Israel; Heb. Efrayim) and those who live in Shomron (Samaria).
With a proud and arrogant heart they'll say,
10 "The bricks have fallen, but we'll rebuild with beautiful chiselled stone.
The sycamores are felled, but we'll replace them with expensive cedar."
11 But Yahweh will send King Retsin against them as an adversary,
and will stir up their enemies—
12 the Arameans on the east and the Pelishtim on the west,
and they'll be a big mouth that'll gobble Yisrael (Israel) up.
Even then, Yahweh's anger won't subside.
He'll still be taking action against them.
13 The people still won't return to the one who struck them,
and they won't strive to know Commander-in-chief Yahweh
14 so he'll cut off Yisrael's head and tail—
high palm branches and low reeds, all on the same day.
15 Yisrael's leaders are that head,
and the lying prophets are that tail.
16 These people's guides have led them the wrong way,
so the ones being guided were destroyed.
17 Therefore, my master won't be happy about their young men,
nor will he have compassion for their fatherless and their widows,
because everyone one of them is godless and does evil things,
and every mouth speaks out foolish things.
With all that going on, his anger never goes away,
and he continues to take action against them
18 because wickedness burns like fire.
It burns up the thistles and thorns,
and it spreads to the trees in the forest
as smoke swirls up into the air.
19 Commander-in-chief Yahweh's anger causes the entire land to be scorched,
and then the people become the fuel for the fire
as each man doesn't even spare his own brother.
20 They devoured on the right but were still hungry.
They ate on the left, but it didn't fill them up,
so everyone ate the flesh on their own arms.
21 Menasheh (Manasseh) fought Efrayim (Ephraim), then Efrayim found Menasheh,
then they fought together against Yehudah (Judah).
Even through all that, his anger didn't subside,
and he continues to take action against them.
10:1 Those who make wicked laws won't end well,
nor will administrators who write troublesome edicts,
2 suppressing the rights of the needy,
and robbing the poor among my people of justice,
making widows become plunder,
and preying on the fatherless.
3 Then what will you all do for the judgement day,
and for the destruction coming from far away?
Who will you all flee to for help then,
and where will you leave your wealth?
4 All they can do is to crouch among the prisoners,
or fall among the killed.
In all these things, Yahweh's anger doesn't subside,
and he continues to take action against them.

Yahweh uses but judges Ashur

5 Ashur (Assyria) won't end well.
The rod of my anger and the staff of my rage is in their hands,[26]
6 I've sent their king against an arrogant nation

23 RV 9:1 · Cross-ref. Mat 4:15.

24 RV 9:2 · Cross-ref. Mat 4:16; Luk 1:79.

25 RV 9:7 · Cross-ref. Luk 1:32-33.

26 RV 10:5-34 · Cross-ref. Isa 14:24-27; Nah 1:1–3:19; Zeph 2:13-15.

Readers' Version

and against the people that I'm angry with.
I order him to plunder the plunder and to prey on the prey,
and to trample them—trodden down like the mud in the streets.
7 However, that's not what's in his mind,
and he doesn't even think about those things,
because he's bent on destruction
and the elimination of not just a few nations.
8 In fact, he says,
"Aren't all my commanders like kings?
9 We destroyed Kalno liked we did at Karkemish,
Hamat like Arpad, and Shomron (Samaria) like Damesek (Damascus).
10 I've already punished idolatrous kingdoms,
and their idols and images were more impressive that those in Yerushalem (Jerusalem) and Shomron,
11 so just like I did to Shomron and its idols,
I'll will also do to Yerushalem and its idols."
12 In due course, when my master has finished all his work against Mt. Tsiyon (Zion) and against Yerushalem, I'll deal with the result of the Assyrian king's proud plans and the arrogant attitude that he displays, 13 because he says,
"It was my own strength and initiatives that got me this far,
and by using my wisdom, because I was discerning.
Now I've removed the boundaries of the peoples,
and I've stolen their treasures,
and like a powerful animal, I've brought down the inhabitants.
14 My hand has seized the wealth of the nations
just like someone taking the eggs out of a nest.
I gathered it from all over the world
but no one fluttered a wing, or opened a mouth and chirped.
15 Will the axe say it's greater than the person who swings it?
Will the saw praise itself more than the one who uses it?
As if a rod could move those who are lifting it up,
or a staff could lift up what's not made from wood.
16 Therefore, my master, Commander-in-chief Yahweh
will make his muscular warriors waste away,
and instead of the Assyrian king getting glory,
he'll get his fingers burnt like with a burning flame.
17 Then Yisrael's (Israel's) light will become a fire,
and its holy one a flame,
→and it will burn and devour his thorns and his briers in one day.
18 His beautiful forest and his fruitful land
will be steadily destroyed,
like a sick person who wastes away.
19 There'll be so few trees left in his forest that even a child could count them.

Only a remnant will return

20 At that time, the remnant of Yisrael (Israel), i.e., the survivors of Ya'akov's (Jacob's) descendants, will no longer rely on that king who makes them suffer, but instead will rely on Yahweh, Yisrael's holy one. 21 A remnant of Yisrael will return to their powerful god. 22 Although the Israelis are currently very numerous, only a remnant will return.[27] Destruction has been decreed because justice must prevail 23 Yes, complete destruction has been decreed by my master Yahweh and he's about to apply it throughout the country.

Yahweh will punish Ashur

24 Because of that, my master, Commander-in-chief Yahweh says, "My people living in Tsiyon (Zion), don't be afraid of the Assyrians. They'll beat you with a rod and raise their staff against you like the Mitsrim (Egyptians) did 25 for a little while longer, and then I'll be upset with the Assyrians and my anger will lead to their destruction. 26 Commander-in-chief Yahweh will wave a whip against them, like when the Midyanites were struck at Orev rock, and wave his staff over the sea like they did leaving Mitsrayim (Egypt). 27 Then at that time, he'll lift his load off your shoulders and his yoke from off your neck, and that yoke will be broken as you begin to thrive again.

Enemy invasion

28 The enemy has come to Ay,
passed through Migron, storing their supplies north of Yerushalem (Jerusalem) at Mikmas. 29 They've crossed over the pass. They camped at Geva. Ramah is trembling, and Giveah of Sha'ul (Saul) has fled.
30 Cry out for help daughter of Galim,
pay attention Layshah,
you'll suffer Anatot.
31 Madmenah flees,
the residents of Gevim are taken to safety.
32 Yet today he will stand at Nov,
shaking his fist at the daughter of Tsiyon (Zion)—
the hill of Yerushalem (Jerusalem).
33 Listen, my master, Commander-in-chief Yahweh will cut off the branches with a crash,
and the tallest of the tall will be cut down,
and the high and mighty will be brought low.
34 He'll chop down the thickets in the forest with an axe,
→and Levanon will be felled by the mighty one.

The future, peaceful kingdom

11:1 Then a shoot will come out from the stump of Yishay (Jesse),
and a branch from his roots will grow to produce fruit.[28]
2 Yahweh's spirit will be with him—
a spirit of wisdom and understanding,
a spirit of good advice and strength,
a spirit of knowledge and striving to obey Yahweh.
3 He'll be happy to respect and honour Yahweh.
He won't judge just by what can be seen,
or make decisions just from what can be heard,
4 but he'll judge the ordinary people with justice

27 **RV 10:22-23 · Cross-ref.** Rom 9:27.
28 **RV 11:1 · Cross-ref.** Rev 5:5; 22:16.

Readers' Version

and decide fairly for the poor in the world.
He will strike the earth with the rod of his mouth,
and with the breath of his lips, he'll execute the wicked.[29]
5 His waistbelt will be doing what's right,
and the strap for his hips will be faithfulness.
6 At that time, the wolf will live with the lamb,
the leopard will lie down with the young goat,
and the cow and the young lion and the calf,
→all there together, and a little child will lead them.[30]
7 The cow and the bear will graze together.
Their young will lie down together,
and the lion will eat straw like the ox.
8 A child will play over the cobra's hole,
and the toddler will stretch his hand over the viper's nest.
9 There'll be no more pain or destruction on all my sacred mountain,
because the world will be full of knowledge about Yahweh,
just as the waters cover the sea.[31]

The return of a remnant

10 Then on that day, Yishay's (Jesse's) root will stand as a signal to the peoples. Nations will search for him,[32] and his residence will be wonderful. 11 At that time, my master will again exercise his power to recover a remnant of his people who remain in Ashur (Assyria), Mitsrayim (Egypt), Patros, Kush (Ethiopia), Eylam, Shin'ar, Hamat, and from various islands.
12 He'll raise a banner for the nations,
and gather the Israelis who were banished—
assembling the Yehudim (Jews) who were scattered right around the world.
13 Yisrael's (Israel's; Heb. Efrayim) jealousy will go, and Yehudah's (Judah's) enemies will be eliminated.
Yisrael will no longer be jealous of Yehudah, and Yehudah will no longer treat Yisrael as enemies.
14 They will swoop down the slopes to attack the Pelishtim on the west.
Together they'll plunder the peoples in the east.
They'll take over Edom and Moav (Moab),
and the Amonim will become their subjects.
15 Then Yahweh will completely destroy the gulf from the Mitsri (Egyptian) sea,
and wave his hand with his scorching wind over the Perat (Euphrates) river
→and divide it into seven streams that can be crossed in sandals.[33]
16 There'll be a highway for the remnant of his people coming from Ashur (Assyria),
just like when Yisrael (Israel) came out of Mitsrayim (Egypt).

Song of praise

12:1 Then on that day you'll say,
"I'll praise you, Yahweh, because although you were angry at me,
your anger subsided and you've comforted me.
2 Yes, God is the one who saves me.
I will trust him and not be afraid
because my strength and the one I sing about is Yah—Yahweh,
and he's rescued me from my enemies.[34]
3 Then you'll cheerfully get water
from the springs of salvation.
4 "Give thanks to Yahweh," you'll say at that time.
"Ask him for help.
Tell all the people groups what he's done.
Tell everyone how wonderful he is.
5 Sing to Yahweh because he's done amazing things.
Make sure everyone in the world knows about them.
6 Yell and shout happily, you inhabitants of Tsiyon (Zion),
because Yisrael's (Israel's) holy one is powerful among you."

Yahweh's punishment of Bavel

13:1 This is the heavy message about Bavel (Babylon), which Amots' son Yeshayah (Isaiah) saw:[35]
2 Raise a banner on the bare mountain.
Call out to them and wave your hand,
and enter the gates of the princes.
3 I have commanded my sanctified ones
as well as angrily summoning warriors—
my boasting, arrogant ones.
4 There's a loud noise from the mountains,
like that from many people.
It's the sound of uproar from the kingdoms—
nations that are gathering.
Commander-in-chief Yahweh is mustering an army for battle.
5 They're coming from a far country,
from the end of the heavens.
They're the instruments of Yahweh's judgement,
coming to destroy the entire country.
6 Start wailing because Yahweh's day is close,
and destruction from the powerful one will come.[36]
7 That's why all hands hang limp,
and the heart of every person melts.
8 They'll have pangs of dismay,
and agony will seize them like a woman who writhes in

29 **RV 11:4 · Cross-ref.** 2Th 2:8.
30 **RV 11:6-9 · Cross-ref.** Isa 65:25.
31 **RV 11:9 · Cross-ref.** Hab 2:14.
32 **RV 11:10 · Cross-ref.** Rom 15:12.
33 **RV 11:15 · Cross-ref.** Rev 16:12.
34 **RV 12:2 · Cross-ref.** Exo 15:2; Psa 118:14.
35 **RV 13:1–14:23 · Cross-ref.** Isa 47:1-15; Jer 50:1–51:64.
36 **RV 13:6 · Cross-ref.** Yoel 1:15.

Readers' Version

labour.
They'll stare at their neighbours in astonishment
with their faces flushed red.
9 Yes, Yahweh's day is coming—
a cruel day with of fierce anger and rage,
to make the earth a desolate place
as sinners are destroyed from it.
10 The stars in the sky and their constellations
won't shine their light.
The sun coming out will be dark,
and the moon won't be shining its light.[37]
11 I will punish the world for its evil
and the wicked for their disobedience.
I'll put an end to the pride of the arrogant,
and bring down the arrogance of the ruthless.
12 I'll make humans more rare than pure gold,
and people more scarce than the gold from Ofir.
13 So I'll make the sky wobble,
and the earth will be shaken out of its place
by the fury of Commander-in-chief Yahweh
on the day of his raging ≈anger.
14 Then like a gazelle being hunted
or sheep without a shepherd,
everyone will turn to their own people group
and they'll all flee back to their own countries.
15 Everyone who's discovered (in Bavel (Babylon)) will be run through with a spear,
and everyone who's caught will be killed by the sword.
16 Their children will be smashed to pieces right in front of them.
Their homes will be looted and their wives raped.
17 Listen, I'm stirring the Madim (Medes) up against them,
who don't value silver or care about gold.
18 Their arrows will strike down the young men.
They'll have no mercy on your infants,
and won't show any pity on your children.
19 Yes, that admirable kingdom of Bavel (Babylon),
the pride of the Kasdim (Chaldeans),
will be destroyed by God like Sedom and Amorah (Gomorrah) were.[38]
20 It'll never be inhabited again,
or lived in from one generation to the next.
The Arabs won't even set up their tents there,
and the shepherds won't rest their flocks there.
21 But desert animals will live there,
and jackals will live in the houses.
Ostrich chicks will grow there
and wild goats will romp around there.
22 Hyenas will howl in its towers,
and jackals in the nice palaces.
Her time is coming to an end,
and her lifetime won't be extended.

Return from exile

14:1 Yahweh will have compassion on Ya'akov (Jacob),
and will choose Yisrael (Israel) again,
and settle them on their own land.
Foreigners will join with them,
and attach themselves to the Israeli people.
2 The nations will take them back to their own place,
and in Yahweh's land, the Israelis will take them as male and female servants.
They'll take their captors captive,
and they'll rule over their oppressors.
3 Then at the time when Yahweh gives you a break from your anguish and suffering,
and from the hard labour you did as slaves,
4 then you'll taunt Bavel's (Babylon's) king with this song,
"How the oppressor has stopped,
and how his fury has ceased.
5 Yahweh has broken the wicked peoples' staff,
the golden rod of the rulers.
6 In your rage, you struck the people groups with never-ending blows,
ruling the nations in anger—persecuting them without restraint.
7 Now the whole world is in restful peace.
People have broken out with a shout of celebration.
8 Even the cypress trees are happy about your demise,
as the cedars in Levanon.
Now that you're powerless,
→no one comes up to cut us down.
9 Down below, the grave is excited
waiting for your arrival.
It wakes up the dead for you—all the kings of the earth,
raising them from their thrones—all the kings of the nations.
10 They'll all speak and tell you
that you have been made weak like them,
in fact become completely like them.
11 Your reputation has been brought down to the grave,
along with the sound of your harps.
Maggots are spread to be your mattress,
and worms are your blanket.
12 How you've fallen from heaven, you shining son of the dawn.[39]
You've been cut down to the ground, you who defeated nations.
13 You had said to yourself,
'I will climb up to the heavens above God's stars.
I will elevate my throne and I will rule on the mountain
where they assemble on Tsafon's heights.
14 I'll go up above the tops of the clouds,
I'll make myself like the most high one.'
15 Nevertheless you've been taken down to the grave—

37 RV 13:10 · Cross-ref. Eze 32:7; Mat 24:29; Mrk 13:24-25; Luk 21:25; Rev 6:12-13; 8:12.

38 RV 13:19 · Cross-ref. Gen 19:24.

39 RV 14:12 · Cross-ref. Rev 8:10; 9:1.

Readers' Version

to the remotest parts of the pit.
16 Those who see you there will stare at you.
They'll ponder your fate—
if you're the man who make the earth tremble?
The one who made kingdoms shake?
17 The one who turned the world into a wilderness,
and tore down its cities?
The one wouldn't release his prisoners of war to go home?
18 All the kings of the nations have laid down in honour—
each one in his own tomb,
19 but you have been thrown out of your grave,
like an unwanted branch that's thrown away.
Those killed with the sword surround you like how clothes wrap around a person.
They went down to the stones in the pit like a trampled corpse.
20 You won't be buried with them because you've ruined your land.
You've killed your people—
the offspring of the wicked will never be mentioned again.
21 Prepare for the slaughter of his children because of their fathers' disobedience,
in case they rise up and possess the earth,
and fill the world with their cities.

Yahweh will destroy Bavel

22 Commander-in-chief Yahweh declares, "I will take action against them and erase Bavel's (Babylon's) name and their remnant and their future offspring. 23 I'll make it into a place where owls live, and pools of water, and I'll sweep her with the broom of destruction." That's the declaration from Commander-in-chief Yahweh.

Destroyed by God the ones from-Asirya

24 Commander-in-chief Yahweh has promised,
"Everything that I intended will certainly happen,
and what I've planned will come to pass.
25 To break Ashur (Assyria)[40] in my land,
and trample them down on my hills.
Its yoke will be lifted from their necks
and its burden lifted from their shoulder.
26 That's the plan for the whole world,
and Yahweh's hand is ready to strike all the nations.
27 Commander-in-chief Yahweh has made his plans and who could prevent him?
His arm is stretched out and who could turn it back?

Yahweh will destroy the Pelishtim

28 In the year that King Ahaz died,[41] this message came:
29 All you Pelishtim, don't celebrate that the rod that struck you is now broken,
because out of the root of that snake, a viper will grow,
and its result will be a darting adder.[42]
30 Then the poor will graze in my pastures,
and the needy will lie down in safety.
I will kill your root with famine,
and it will kill your survivors.
31 Wail, you gate. Cry out, you city.
Peleshet, all of you will melt away,
because smoke comes from the north,
and no soldier is alone in his ranks.
32 What will Peleshet answer to the messengers from that nation?
Remember that Yahweh has founded Tsiyon (Zion),
and it's in her that the afflicted among his people will find safety.

Yahweh will destroy Moav

15:1 Here is a message for Moav (Moab):[43]
So, in a night Ar in Moav will be laid waste, destroyed.
So, in a night Kir in Moav will be laid waste, destroyed.
2 They've gone up to the temple, and Divon up to the hills to weep.
Moav wails about Nevo and Meydeva.
All their heads are bald.
All their beards are cut off.
3 In their streets they wear sackcloth.
On their (flat) roofs and in the square, everyone wails,
→coming down in tears.
4 Heshbon and El'aleh cry out—their voice is heard as far as Yahats.
So too, the soldiers from Moav call out as their spirit trembles inside them.
5 My heart cries out for Moav, those who flee to Tsoar and to Eglat-Shelishiyah,
because they weep as they climb the Luhit ascent,
yes, on the road to Horonayim, they cry loudly from their suffering.
6 The Nimrim spring has dried up so the grass has withered.
The vegetation has disappeared so there's no more greenery.
7 Because of that, they take the wealth they've made and their savings,
→and they carry it away across the stream with the willows.
8 Yes, the cry has surrounded the Moav (Moab) region,
and her wailing has carried as far as Eglayim and Be'er-Elim,
9 because the Dimon stream is full of blood,
→However, I'll bring more on Dimon.
I'll send a lion for Moav's survivors,
and for the remnant of the land.

Moav's hopeless situation

16:1 Send a ram to Yehudah's (Judah's) ruler

40 **RV 14:25 · Cross-ref.** Isa 10:5-34; Nah 1:1–3:19; Zeph 2:13-15.
41 **RV 14:28 · Cross-ref.** 2Ki 16:20; 2Ch 28:27.
42 **RV 14:29-31 · Cross-ref.** Jer 47:1-7; Eze 25:15-17; Yoel 3:4-8; Amos 1:6-8; Zeph 2:4-7; Zech 9:5-7.
43 **RV 15:1–16:14 · Cross-ref.** Isa 25:10-12; Jer 48:1-47; Eze 25:8-11; Amos 2:1-3; Zeph 2:8-11.

Readers' Version

from Sela in the wilderness to the mountain of the daughter of Tsiyon (Zion).
2 Then just like birds flutter away from a nest that's disturbed,
so too the Moav (Moab) women will head to the fords at the Arnon river.
3 Bring some advice. Make a decision.
Make some shade that's dark in the middle of the day.
Hide the fugitives.
Don't expose the refugees.
4 Let Moav's refugees live among you.
Be a shelter for them from the destroyer,
because the oppressor will give up.
Destruction will cease.
The oppressors will disappear from the land.
5 A king will be established based on loyal commitment.
A descendant of David who will rule with faithfulness—
one who judges fairly and strives for justice,
and who quickly does what is right.
6 We've heard about Moav's (Moab's) excessive pride,
and their haughtiness and arrogance,
but their boasting is empty.
7 So Moav mourns for itself—all of them.
They long for the raisin-cakes from Kir-Hareset.
They're completely overcome
8 because Heshbon's fields have dried up
as have Sivmah's grapevines.
The rulers of nations have trampled down its best grapevines.
They reached Yazer—wandering through the wilderness.
Its shoots spread out—passing over the ocean.
9 So I'll weep along with those weeping in Yazer for Sivmah's grapevines.
I'll water you with my tears, Heshbon and El'aleh,
because they're shouting about your summer fruits and your harvest.
10 People will no longer be happy in their orchards,
and celebrations will disappear from the vineyards.
There won't be any singing or shouting in the wine-pressing pits,
and the shouting of those treading the grapes will cease.
11 My stomach tightens like a harp string when I think about Moav.
My insides groan about Kir-Hareset.
12 The people of Moav wear themselves out praying at their hilltop shrines.
They go to their temple to pray, but it doesn't help them.
13 That's what Yahweh already said about Moav (Moab),
14 and now he says that within three years like a hired labourer, Moav's honour will disappear, because out of their large population, only a small and insignificant group will remain.

Bad news for Damesek

17:1 A message for Damesek (Damascus):[44]
Listen, Damesek will cease to be a city
and will become a heap of rubble.
2 Aroer's cities will be abandoned to sheep and goats.
They'll lie down there and there'll be no one around to frighten them.
3 Forts will disappear from Yisrael (Israel; Heb. Efrayim)
and Damesek will lose its kingdom.
The remnant from Aram (Syria) will be a prize for the Israelis.
That's what Commander-in-chief Yahweh says.
4 At that time, Ya'akov (Jacob) (meaning Yisrael's (Israel's) people) will become insignificant.
The fat on his body will waste away.
5 Initially the harvester cut off all the stalks of grain and gathered them together,
→then an individual came along picking up any dropped stalks,
→in the Refaim valley.
6 There'll be a few stalks left over,
like beating an olive tree to ge the two or three olives at the top,
or four or five on the upper branches.
That's what Yisrael's (Israel's) god Yahweh says.
7 At that time humankind will look at their maker,
and turn their eyes to the holy one of Yisrael.
8 They'll stop trusting the altars that they themselves made,
They'll stop noticing the Asherah poles and incense altars crafted with their own fingers.
9 At that time, their fortified cities will be abandoned like a deserted part of the forest,
and their summits will be abandoned and desolate as Yisrael advances,
10 because you've forgotten the god who saved you,
and you didn't remember the rock that you used for protection.
So you sow pleasant plantations
and plant vine cuttings from a stranger.
11 You nurture what you've planted,
and in the morning, your seed will have sprouted,
but the harvest will become a heap in a time of sickness,
and the pain will be incurable.

The defeat of enemies nations

12 The confusion of many peoples won't end well.
they roar like the roaring oceans
and the nations rumble like the rumble of a large waterfall.
13 Yes, the nations rumble like many rivers,
but he'll scold them and they'll flee away.
and be chased like how the wind chases chaff over the hills
and like whirling dust blown ahead of a storm.
14 Then in the evening, oh my, terror!
but it's gone by morning.
That's what happens to those who plunder us,
and the outcome for those who rob us.

44 RV 17:1-3 · Cross-ref. Jer 49:23-27; Amos 1:3-5; Zech 9:1.

Readers' Version

Yahweh's message to Kush/Cush

18:1 You won't end well, you land of whirring wings
that's on the far side of Kush's (Ethiopia's) rivers.[45]
2 You who send ambassadors across the ocean
skimming over the water in papyrus vessels.
You swift messengers, go to the nation where the people are tall and smooth-skinned—
a people who are feared—a very powerful nation
from a land that's divided by rivers.
3 All you inhabitants of the world
and those who live on the earth,
look when a signal is raised on the hills,
and listen when you hear a trumpet sounding.
4 This is what Yahweh told me:
I'll remain quite and pay attention from my place,
like when heat shimmers with light,
like a cloud of mist in the heat at harvest time.
5 Before the harvest starts, when the blossoming has finished,
and the flowers are forming into grapes,
then he'll cut off the unwanted shoots with the pruning knife
and cut away the long tendrils.
6 They'll be left there for the birds of prey from the hills,
and the wild animals across the land.
The birds of prey will spend the summer on them,
and then the animals across the land will spend the winter on them.
7 At that time, a gift will be brought for Commander-in-chief Yahweh,
from those tall, smooth-skinned people who are feared by every nation.
That very powerful nation whose land is divided by rivers.
They'll take it to Mt. Tsiyon (Zion) where Commander-in-chief Yahweh's name is known.

Yahweh's punishment for Mitsrayim

19:1 A message for Mitsrayim (Egypt):[46]
Look, Yahweh's riding on a swift cloud and he's coming to Mitsrayim.
Mitsrayim's idols will tremble in front of him,
and its people will lose their courage.
2 Then I'll stir Mitsrayim up against Mitsrayim,
→so brothers will fight their brothers and neighbours against neighbours,
city against city and kingdom against kingdom.
3 Mitsrayim's spirit will be weakened from within
→and I will confuse its advice,
so they'll consult idols and the spirits of the dead,
as well as mediums and diviners.
4 Then I'll hand Mitsrayim over to a cruel master—
a strong king will rule over them.
That's what the master, Commander-in-chief Yahweh says.
5 The waters from the sea will dry up,
and any river will drop in level and empty out.
6 Then the low rivers will stink,
and Mitsrayim's canals will dry up.
The reeds and rushes will wither.
7 There'll be exposed areas at the river mouth,
and all the cultivated land along the river
will turn to dust and cease to exist.
8 The fishermen will wail and mourn—
everyone who throws a hook into the Nile will grieve,
along with all those who spread a fishing net over the surface of the waters.
9 Flax workers will be ashamed,
as will those who weave white cloth.
10 Mitsrayim's (Egypt's) foundations will be crushed,
and their hired workers will be discouraged.
11 Tsoan city's officials are foolish.
Par'oh's (Pharaoh's) wise counsellors are stupid.
How could you all tell Par'oh that you're the son of wise people—
a son of ancient kings?
12 So where are your wise advisors now?
Please let them explain to you
so they'll know what Commander-in-chief Yahweh has planned for Mitsrayim (Egypt).
13 Tsoan's officials have become fools.
Nof's (Memphis') leaders have been deceived.
Their tribal leaders have led Mitsrayim astray.
14 Yahweh has mixed a confused spirit into them,
so they've misled Mitsrayim is everything it does,
making them stagger like a drunkard in his own vomit.
15 No one in Mitsrayim can do anything—
whether head or tail, palm branch or reed.

Mitsrayim will fear Yahweh

16 When that happens, the Mitsrim (Egyptians) will tremble like women, dreading Commander-in-chief Yahweh's raised fist held against them. **17** Yehudah (Judah) (the land of Yehudah) will become an object of terror to Mitsrayim (Egypt). Whenever they're reminded of Yehudah they'll become afraid, because of what Commander-in-chief Yahweh is planning against them.
18 At that time, there'll be five cities in Mitsrayim where they'll speak out in Hebrew, and make oaths by Commander-in-chief Yahweh. (One of those cities will be called 'the city of destruction'.)
19 At that time, there'll be an altar to Yahweh in the middle of Mitsrayim, and a stone pillar to him on their shared border. **20** It'll be for a sign in Mitsrayim and a witness to Commander-in-chief Yahweh, because when they're oppressed and cry out to Yahweh for help, he'll send a saviour and defender for them who will rescue them. **21** Then Yahweh will become known to Mitsrayim, and the Mitsrim will know Yahweh that day, and they'll worship him with sacrifices and offerings, and they'll make a commitment to Yahweh and then they'll honour it. **22** Then

45 RV 18:1-7 · Cross-ref. Zeph 2:12.

46 RV 19:1-25 · Cross-ref. Jer 46:2-26; Eze 29:1–32:32.

Readers' Version

Yahweh will strike Mitsrayim—striking then healing, and they'll turn to Yahweh and he will take notice of their requests and will heal them.

23 At that time, there'll be a highway from Mitsrayim to Ashur (Assyria), so Assyrians will go to Mitsrayim and Mitsrim will go to Ashur, and they'll worship together. **24** Yisrael (Israel) will be the third in the group with Mitsrayim and Ashur—a blessing in the middle of the region **25** when Commander-in-chief Yahweh will bless them saying,
"Blessed be my people Mitsrayim, and Ashur, the work of my hands, and Yisrael, my inheritance."

The undressed prophecy about Mitsrayim and Kush

20:1 In the year before the Assyrian King Sargon sent his top army commander to Ashdod, and he attacked and captured it, **2** Yahweh told Yeshayah (Isaiah) (Amots' son), "Take off the sackcloth and the sandals that you've been wearing." So he started walking around naked[47] and barefoot. **3** Later Yahweh said, "Just as my servant Yeshayah has been walking around naked and barefoot for three years, it's a sign and a prophecy about Mitsrayim (Egypt) and Kush (Ethiopia). **4** It's a sign that the Assyrian king will lead away captives from Mitsrayim and Kush—young men and old, barefoot and naked with their buttocks exposed—to Mitsrayim's shame. **5** They'll be discouraged and ashamed because of their unfounded confidence in Kush and their boasting about Mitsrayim. **6** Those who live along those coastlines will say, "Listen, we fled there for help because that was our hope to be saved from the Assyrian king—how can we escape now?"

Bavel's coming destruction

21:1 A message for the wilderness beside the ocean:
It comes like whirlwinds sweeping through the desert,
coming from a nation that induces terror.
2 I've been given a distressing vision.
The deceitful deceive and the destroyer destroys.
Go up Eylam. Lay siege, Maday (Media).
I'll make all her groaning come to an end.
3 That's why my stomach tightens.
Pangs of anguish seize me like a woman giving birth.
I'm stunned by what I hear.
I'm terrified by what I see.
4 My heart falters—I'm overwhelmed and I shudder.
The twilight that I longed for has turned into trembling.
5 They're setting the table and spreading out the rugs.
They're eating and drinking.
Take action you officials. Oil up your shields.
6 My master has told me to station a watchman who'll tell what he sees. **7** When he sees a rider or a pair of horses, or someone riding a camel or a donkey, he must pay attention—very careful attention.
8 Then the watchman[48] calls out,
"My master, I've stood day after day on this watchtower,
and spent the nights stationed at my post, **9** so listen, a rider is coming with a pair of horses, and he brings the news that Bavel (Babylon) has fallen, yes fallen,[49] and all its carved idols lie broken on the ground."
10 Oh my down-trodden people who've been trampled all over.
I've passed on to you all what I heard from Yisrael's (Israel's) god, Commander-in-chief Yahweh.

A message about Edom/Se'ir

11 A message for Dumah:
Someone's calling me from Edom,
"Watchman, how long will it be before the night is over?"
12 "The morning's coming but also the next night. If you all want to ask, ask now, then come back again later."

A message about Arav

13 A message for Arav:
You'll all overnight in Arav's forest,
you Dedani caravans.
14 Bring water out to meet the thirsty.
You who live in Teyma bring some food for the fugitives
15 because they've fled from the approaching army with their swords held out in front of them,
and from the taut bows and from the stress of battle.
16 Yahweh told me that in exactly one year from now,
like the end of the labourer's contract,
all the greatness of Kedar in Arav will come to an end.
17 Only a few of Kedar's archers will remain from their warriors,
because Yisrael's (Israel's) god Yahweh has spoken.

A message about Yerushalem

22:1 A message for the Valley of Vision (Yerushalem (Jerusalem)):
What's happening to you all that you've all gone up to your flat rooftops?
2 The city is full of noise and commotion.
The town is so boisterous.
Those dead bodies weren't killed in fighting.
They didn't die in battle.
3 All your leaders fled together but they were captured without an arrow being shot.
All the others were captured together, even though they had fled far away.
4 Therefore I said: Don't look at me!
I'm weeping bitterly so don't rush to comfort me
concerning the destruction of my people,
5 because it's a day of panic and trampling and confusion
from the master, Commander-in-chief Yahweh—
breaking down a wall in the Valley of Vision and crying out to the mountain.
6 Eylam picked up the quiver with chariots and horseriders,
and Kir uncovered their shields.
7 Our most productive valleys became full of chariots,
and the horseriders took position at the city gates.
8 He uncovered Yehudah's (Judah's) defences,
and that day you looked for the weapons in the Forest House.

47 **RV 20:2 · Note** This doesn't necessarily mean that he wore absolutely nothing.
48 **RV 21:8 · Note** We follow the Dead Sea Scrolls here—the Hebrew has 'a lion'.
49 **RV 21:9 · Cross-ref.** Rev 14:8; 18:2.

Readers' Version

9 You all saw that there were many breaches on the David's City,
and you fetched water from the lower pool.
10 You all counted Yerushalem's (Jerusalem's) houses,
and pulled some down to fortify the city wall.
11 You all made a reservoir between the two walls for the water from the old pool,
but you didn't put your trust in the one who made it
and didn't consider its designer from long ago.
12 Then my master, Commander-in-chief Yahweh called for weeping and wailing,
and for heads to be shaved and for sackcloth to be worn.
13 But look! There's celebration and gladness.
They're killing cattle and slaughtering sheep,
and eating meat and drinking wine,
saying, 'Let's eat and drink today because we'll die tomorrow.'[50]
14 So now, Commander-in-chief Yahweh has revealed to me: 'You all won't be forgiven for that wickedness until you die.'

A message about Shevna

15 My master, Commander-in-chief Yahweh says:
Go to the administrator who's in charge of Shevna.
16 Ask what right you have to come here to carve yourself a tomb—
chiselling a tomb to rest in, out of the tall cliff?
17 Listen man, Yahweh is about to take firm hold of you,
and he's about to hurl you away.
18 He'll swing you round and round like a ball,
tossed out into a wide open land where you'll die.
Your impressive chariots will be there,
but what a terrible disgrace for your master's household.
19 I will push you out of your official role,
and he'll pull you down from your position.
20 Then at that time, I'll summon my servant Elyakim (Hilkiyah's son) 21 and I'll put your robe and sash on him, and give him the authority that you had. He'll be like a father to those who live in Yerushalem (Jerusalem) and right across Yehudah (Judah). 22 Then I'll place the key to David's house on his shoulder and he'll open the door that no one will be able to shut. Then he'll shut it, and no one will be able to open it.[51] 23 I'll fasten him in, like a peg into something solid, and he'll become a wonderful throne for his father's house.
24 Then they'll hang all the great things from his father's house onto him—the offspring and descendants from the small containers and cups through to the largest jugs.
25 Commander-in-chief Yahweh declares that at that time, the peg driven into the firm place will give way, and break off and fall, and the burden that was relying on it will fail. Yahweh has spoken.

A message for Tsor and Tsidon

23:1 A message for Tsor (Tyre):[52]
Cry loudly, you ships from Tarshish because your home port has been destroyed. It's been reported to them from Kitim. 2 Be silent you who live along the coast, you traders from Tsidon (Sidon) who cross the ocean to be filled. 3 The grain from Shihor across the waters and the harvest from the Nile became hers, and it became the commerce of the nations.
4 Be ashamed Tsidon because the ocean has spoken.
The fortress by the sea said,
'I haven't been in labour or given birth,
and I haven't raised young men or young women.'
5 When the report reaches Mitsrayim (Egypt),
they'll be very upset about what happened to Tsor (Tyre).
6 Sail over to Tarshish.
Cry loudly, you who live along the coast.
7 Is this your happy city that's been around since ancient times—
whose feet carried her to settle in a far away place?
8 Who planned that for Tsor, the bestower of crowns,
whose traders are princes,
whose merchants were honoured around the world?
9 Commander-in-chief Yahweh planned it to dishonour the pride from all that splendour—
to treat the honoured people of the world with contempt.
10 Go across your land like the river does.
You daughter of Tarshish, there's no restraint any more.
11 He's stretched his hand over the ocean.
He's made the kingdoms tremble.
Yahweh has commanded Kena'an (Canaan) to destroy its fortresses.
12 He said, 'You won't continue celebrating, you oppressed young daughter of Tsidon (Sidon).
Take action and go across to Kupros (Cyprus) but you won't get any peace there.'
13 Look at the Kasdim' (Chaldeans') country—those people have come to nothing.
The Assyrians allocated it to animals that live in the wilderness.
They erected siege-towers against it—
demolishing its palaces and turning it into a pile of rubble.
14 Cry loudly, you ships from Tarshish.
because your fortress has been destroyed.
15 After that time, Tsor (Tyre) will be forgotten for seventy years like the lifespan of a single king. At the end of those seventy years, what will happen to Tsor will be like the prostitute in this song:
16 Take a harp and go around the city, you forgotten prostitute.
^Play many songs so that you'll be remembered.
17 Then at the end of those seventy years, Yahweh will visit Tsor. It'll return to hiring itself out and to her prosti-

50 **RV 22:13 · Cross-ref.** 1Cor 15:32.

51 **RV 22:22 · Cross-ref.** Rev 3:7.

52 **RV 23:1-18 · Cross-ref.** Eze 26:1–28:19; Yoel 3:4-8; Amos 1:9-10; Zech 9:1-4; Mat 11:21-22; Luk 10:13-14.

tution with all the world's kingdoms on this planet. **18** But their earnings and profits will be set apart for Yahweh. It won't be stored up or hoarded, because it will belong to those who live in Yahweh's presence for buying plenty of food and beautiful clothes.

The cursing of God of world

24:1 Listen, Yahweh is about to devastate the world
and about to leave it in ruins.
He'll twist its surface and scatter its inhabitants.
2 Then the priest won't be any better off than the people,
the master than his slave,
the mistress than her maids,
the seller than the buyer,
the borrower than the lender,
or the creditor than the debtor.
3 The world will be totally devastated and completely plundered.
It'll be plundered because Yahweh has spoken this message.
4 The land has dried up and everything has withered.
The world has declined and withered.
Its prominent people declined as well.
5 The world has been defiled by its inhabitants
because they've broken the laws,
disregarded the decree,
broken the eternal agreement.[53]
6 That's why a curse has consumed the world,
and its inhabitants are found guilty.
Therefore earth's inhabitants will decrease
and only a few will be left.
7 The new wine has dried up—the grapevine has deteriorated.
All the people who were cheery are now groaning.
8 The happy sound of the tambourines ceases.
The loud celebrations stop.
The harp's cheery music has gone silent.
9 They don't sing and drink wine any more.
Strong drink now tastes bitter when they drink it.
10 The town is completely disorganised.
All the homes have been boarded up to keep people out.
11 There's an outcry in the streets about the wine.
Cheeriness has degraded into twilight.
Happiness has departed from the world.
12 Desolation has remained in the city.
The gates will be crushed into ruins.
13 It'll be like that all over the world—among the nations
like when an olive tree is beaten to shake the fruit off
or like the few left-over grapes when the grape harvest is finished.
14 They'll start singing with gusto and with happiness.
From the west they'll shout cheerfully about Yahweh's greatness.
15 Therefore in the east, praise Yahweh.
On the islands, praise the name of Yisrael's (Israel's) god, Yahweh.
16 We've heard songs from the end of the earth, 'Praise to the one who's always fair and right.'
Then I said, 'I'm wasting away—losing weight—I won't end well.
The treacherous have been treacherous,
yes, the treacherous have been treacherously treacherous.'
17 Terror and pit-traps and snare-traps await you,
you inhabitants of the earth.
18 The one who runs away from the sound of terror, will fall into the pit,
and those who get up out of the pits, will be caught in the snare,
because the windows in the high place have been opened,
and the earth's foundations have been shaken.
19 The earth will be totally shattered.
The earth will be split completely through.
The earth will be violently shaken.
20 The earth staggers around like a drunkard,
and sways like a hut in a gale.
Its sin will weigh it down
→and it'll fall—never to rise again.
21 At that time, Yahweh will punish the heavenly army
and the earthly kings on the earth.
22 They'll be rounded up and imprisoned in a pit.
They'll be shut up in that prison and after a long time, they'll be punished.
23 Then the moon will go shy, and the sun will hide in shame,
because Commander-in-chief Yahweh will reign on Mt. Tsiyon (Zion) there in Yerushalem (Jerusalem)
and with splendour in front of his elders.

A song for praising Yahweh

25:1 Yes, Yahweh, you're my god.
I will honour you and thank your name/reputation
because you've done incredible things,
planned long back in perfect faithfulness.
2 Yes, you can make a city into a heap of rubble,
or a fortified town into ruins.
You've destroyed some strangers' fortresses—never to be rebuilt again.
3 So yes, strong people will honour you—
The towns in ruthless nations will fear you,
4 because you've been a safe place to be shelter for those who are distressed—
a shelter from the rain and a shade from the hot sun,
because the breath of ruthless people is like rain beating against a wall,
5 and like heat in a dry land.
You subdued the uproar from foreigners,
like the shade of a cloud reduces the heat.
He'll quieten down the song of ruthless people.

Yahweh hosts a banquet

6 Then Commander-in-chief Yahweh will hold a banquet of good

53 RV 24:5 · Note Perhaps referring to the instructions given to Noah and family in Genesis 9:1.

Readers' Version

things for all that people on that mountain.
There'll be vintage wine and choice meat.
7 Then on that mountain, he'll swallow up the bedsheet that's covering all the peoples,
and the web that's woven over all the nations.
8 My master will permanently swallow death up.[54]
Yahweh will wipe the tears away from every face.[55]
He's removed his people's disgrace from all the earth, because Yahweh has spoken.
9 Then at the time it will be said, 'Look, that's our god.
We put our hope in him, and he saved us.
Yes, that's Yahweh—we maintained our trust in him.
We'll be happy and celebrate how he's saved us.'
10 Yahweh's hand rests on this mountain to secure it.

The cursing of God of Moav

Moav (Moab) will be trampled down like a heap of straw in a dung pile.[56]
11 Yahweh will spread out his hands in the middle of it,
like a swimmer spreading his arms to swim,
and he'll cancel their pride with the skill of his hands.
12 He'll knock down your high fortress walls,
and Moav's cities will be broken right down low.

Yehudah's victory song

26:1 A song will be sung in Yehudah (Judah) at that time:
Yerushalem (Jerusalem) city is strong.
He gave us walls and ramparts to keep us safe.
2 Open the gates so a righteous nation can enter—
one that remains faithful.
3 The one with their mind made up firmly will have true peace,
because he puts his trust in you.
4 Put your trust in Yahweh forever,
because Yah (Yahweh) is a stable rock.
5 That's because he humbles those who live in high places.
He'll bring low the town that's been elevated.
He'll will lay it low to the ground—levelling it down to dust.
6 It will be trampled down by feet—
the feet of the oppressed,
the footsteps of the poor.
7 The righteous person's path is level.
You, the one who does what's right, will flatten their paths.
8 We've we've followed your instructions, Yahweh, we've kept our trust in you—
we desire to honour your name and reputation
9 From deep inside me, I have longed for you in the night—
my spirit within me earnestly waits for you,
because when people have your instructions,
the world's inhabitants learns to discern what's right.
10 If the wicked person is shown favour,
they won't learn to do what's right.
Even in a land where doing right is valued,
they act unjustly and won't get to see Yahweh's majesty.
11 Yahweh, when you take action, they don't perceive it.
Let them see and be ashamed by the people's zeal,
Also, the fire will consume your enemies.[57]
12 Yahweh, you'll establish peace for us,
because you indeed have taken action on our behalf.
13 Yahweh our god, we've been ruled over by other masters,
but you only, are the one that we honour.
14 Those dead ones won't live—those departed spirits won't rise again,
indeed you've visited and destroyed them,
and erased all memory of them.
15 You've enlarged the nation, Yahweh,
yes, enlarged it and gained honour—
you've extended all the land's boundaries.
16 Yahweh, when they were distressed,
the people went to find you with their quiet request,
when you'd disciplined them.
17 Like a pregnant woman who's close to giving birth cries out from her labour pains,
that's what we were like in front of you, Yahweh.
18 It's like we were pregnant and in labour, giving birth to wind.
We haven't rescued anyone on the earth,
and the world's inhabitants haven't fallen.
19 Your dead will live—their corpses will rise.
Wake up and sing happily, you all who've lived in the dust,
because your dew is the dew that gives light
and the earth will release her dead.
20 Go my people—enter into your rooms and shut the door behind you.

Judgement is coming then restoration

Hide a little while until the indignation has passed by.
21 Listen, Yahweh is about to come out of his place, to punish all the world's inhabitants,
and the earth will reveal all its bloodshed and will no longer cover over those who were killed.
27:1 At that time, Yahweh will use his extremely powerful sword,
to punish the slithering sea monster Livyatan—Livyatan the twisting snake-like creature,[58]
and he'll kill the monster that's in the ocean.
2 When that happens, sing about a delightful vineyard.
3 I, Yahweh, will look after it.
I'll keep it watered in case someone attacks it.

54 **RV 25:8 · Cross-ref.** 1Cor 15:54.
55 **RV 25:8 · Cross-ref.** Rev 7:17; 21:4.
56 **RV 25:10-12 · Cross-ref.** Isa 15:1–16:14; Jer 48:1-47; Eze 25:8-11; Amos 2:1-3; Zeph 2:8-11.
57 **RV 26:11 · Cross-ref.** Heb 10:27.
58 **RV 27:1 · Cross-ref.** Yob 41:1; Psa 74:14; 104:26.

Readers' Version

I'll guard it night and day.
4 I don't have any anger—who will give me thorn bushes?
I will march against it—I'll completely burn it up.
5 If anyone takes advantage of my protection,
then they'll make peace to me—
let them make peace with me.
6 The (time) is coming when Ya'akov (Jacob) will take root.
Yisrael (Israel) will blossom and bud,
and they'll fill the world with fruit.
7 Has he attacked us like he attacked those who attacked us,
or did he kill us like he killed those who killed us?
8 By sending her away, you have contended with her.
He released his fierce breath on an east-wind day.
9 So Ya'akov's (Jacob's) disobedience will be made right again by that,
and this is all the fruit of the removal of his sin:
when he'll make all the altar stones like pulverised pieces of chalk.
No Asherah poles or incense altars will remain standing,
10 because the fortified city is desolate.
That habitation is deserted and abandoned like a wilderness.
A calf grazes there, then it will lie down.
It will bring its branches to an end—
11 when its branches dry up, they'll be broken off.
Women will come and light fires with them because they're not a people with understanding.
Therefore the one who made and formed it, won't show any favour towards it.
12 Then at that time, Yahweh will thresh people
from the Perat (Euphrates) river in the northeast to Mitsrayim's (Egypt's) river down in the southwest,
and you Israelis will be gathered in one by one.
13 Then on that same day, a loud trumpet will be blown,
and those who are perishing in Ashur (Assyria) will come
along with those who were banished to Mitsrayim,
and they will bow down to Yahweh on Yerushalem's (Jerusalem's) sacred mountain.

A warning for Shomron (Samaria)

28:1 You won't end well Shomron (Samaria), you proud crown of Yisrael's (Israel's; Heb. Efrayim) drunkards
or its beauty and splendour that's fading like a flower past its prime.
There at the head of a lush valley that's struck down by wine.
2 Look, the master is sending a very powerful one,
like a hailstorm, a destructive windstorm, or a huge flood.
He'll drive it down to the ground with his hand.
3 The proud crown of Yisrael's drunkards will be trampled underfoot.
4 The fading flower of its beauty and splendour at the head of a lush valley
will be like a very early fig before summer.
The ones who see it will grab it and swallow it.
5 At that time, Commander-in-chief Yahweh will become a beautiful crown,
and a splendid diadem for the remnant of his people,
6 and a spirit of justice for those who need judgements,
and strength for those who turn the battle back at the gates.

Yehudah's drunken prophets

7 Even those reeled from wine
and stagger from strong drink.
Priest and prophet reeled from the strong drink,
and they were confused by from the wine.
They staggered from the strong drink—
reeling in vision, they stagger in indecision.
8 Indeed, all their tables are covered with vomit—
there's no place without filth.
9 Who will he teach knowledge to,
and who will he get to understand the message?
Those who've been weaned from milk—
who've already been taken off the breasts.
10 Because it's 'command to command to command, line to line to line, a little there, a little there'.[59]
11 Indeed, with stammering lips and foreign language,
he will speak to this people group[60]
12 telling them, 'This is the resting place where the weary ones can rest',
and, 'This is the place for refreshing'.
but they weren't willing to listen.
13 So Yahweh's message to them,
'command to command to command, line to line to line, a little there, a little there',
so they can go, but they'll stumble backwards and will be broken,
plus they'll become trapped and will be captured.

A vital foundation for Tsiyon/Zion

14 Therefore, listen to Yahweh's message,
you people who are always mocking,
you rulers of the people there in Yerushalem (Jerusalem),
15 because you've all said, "We've come to an agreement with death,
and we have an understanding with the grave.
When the overwhelming scourge goes past,
it won't bother us because we've made lies our shelter,
and we hide in deception."
16 Therefore, my master Yahweh says:
Look, I've put a foundation stone in place in Tsiyon (Zion)—one that's been tested.
It's a valuable cornerstone—a reliable foundation.
Anyone who trusts in it won't have to rush away.[61]

59 RV 28:10 · Note The Hebrew for this verse (and v13) includes 'tsav latsav, tsav latsav, kav lakav, kav lakav,' etc., suggesting that it might possibly have been intended as drunken gibberish.

60 RV 28:11-12 · Cross-ref. 1Cor 14:21.

61 RV 28:16 · Cross-ref. Rom 9:33; 10:11; 1Pe 2:6.

Readers' Version

17 Then I'll make justice into a measuring stick,
and righteous into a levelling tool.
Hail will sweep away the shelter of lies,
and floods will drown the hiding place.[62]
18 Then your agreement with death will be dissolved,
and your understanding with the grave will collapse.[63]
When the overwhelming scourge comes past,
→you'll all be overwhelmed by it.
19 When it comes past, it'll take you all
because it'll come past morning by morning, and day and night.
Understanding the message will bring only terror,
20 because the bed is too short for stretching yourself out on,
and the woven blanket is too narrow to wrap around you.
21 Yahweh will take action like he did at Mt. Peratsim.[64]
He'll stir himself up like he did in Giveon valley[65]
to do his work—his special work.
To perform his task—his special task. 22 So now, don't show yourselves to be mockers
in case your chains become heavier,
because I've heard from my master, Commander-in-chief Yahweh
about complete destruction and the rest that's been determined against the entire land.

The wisdom of God

23 Listen carefully to what I say.
Pay attention to my words.
24 Does a farmer spend all day ploughing and not sow anything?
Does he just continue to break up and harrow his land?
25 Doesn't he level its surface and scatter fennel and sow cumin,
and put the wheat in rows and the barley in plots, and spelt around the border?
26 Yes, his god instructs him,
he teaches him to make good decisions.
27 Fennel isn't threshed with a threshing board,
nor is a cart wheel rolled over cumin,
but rather, fennel is beaten with a stick,
and cumin with a rod.
28 Grain for bread must be ground because anyone threshing it doesn't keep at it forever.
He can run his cart wheel over it and his horses don't crush it.
29 That too comes from Commander-in-chief Yahweh
who gives good advice—he has great wisdom.

The siege of Yerushalem

29:1 You won't end well Ariel—the town where David camped.
Year follows year—let the holidays come around,
2 but I'll bring distress to Ariel
and there'll be mourning and wailing
and it'll become like an altar hearth[66] to me.
3 Then I'll get troops to camp all around you and besiege you—
building towers and ramps against your fortified walls.
4 You'll be brought down and will speak from the ground,
and your words will come from the dust.
Your voice will sound like a spirit speaking out of the ground,
and your speech will whisper from the dust.
5 But the multitude of foreigners will be like fine dust,
and that mass of ruthless people will be like chaff that gets blown away.
and it will happen so suddenly.
6 Commander-in-chief Yahweh will send thunder, an earthquake, and a loud noise,
a strong gale, a windstorm and a fire burning things up.
7 It'll be like a dream—a vision in the night.
Many of the world's nations will go to war against Ariel.
All those will attack its fortifications and put her under distress.
8 It'll be like a hungry person dreaming and eating in the dream, then waking up with an empty stomach.
Or like a thirsty person dreaming and drinking in the dream, then waking up with a dry throat and feeling faint.
That's what it'll be like for all those nations which go to war against Mt. Tsiyon (Zion).

Compromised prophets

9 Astonish yourselves and be astonished.
Blind yourselves and be blind.
Get drunk, but not with wine.
Stagger, but not from strong drink,
10 because Yahweh has poured a spirit of deep sleep out onto you all,
and has shut your prophets' eyes,[67]
and has covered your visionaries' heads.
11 Then to you all, the entire vision will be like the words sealed in a scroll—
if it's handed to a person who's educated to read out, they'll say, 'I can't, because it is sealed up.'
12 ^Or if the scroll is given to an uneducated person to read out, they'll say, 'I can't read.'
13 My master says,
"Yes, those people come close to me with what their mouths say,
and honour me with lipservice,
but their heart is far from me,
and their respect for me is just something that they've

62 **RV 28:17b · Cross-ref.** 28:15b.
63 **RV 28:18 · Cross-ref.** 28:15.
64 **RV 28:21 · Cross-ref.** 2Sa 5:20; 1Ch 14:11.
65 **RV 28:21 · Cross-ref.** Josh 10:10-12.
66 **RV 29:2 · Note** Here we use one of the possible translations of ''Arī'ēl' (rather than transliterating it as a name), but none of those three possible options seem to make a lot of sense.
67 **RV 29:10 · Cross-ref.** Rom 11:8.

Readers' Version

been taught to do.[68]
14 Because of that, I'll confound those people again with wonder after wonder.
The wisdom of the wise will vanish,
and the intelligence of the intelligent will be hidden."[69][70]
15 Those who keep their plans down deep to hide them from Yahweh, won't end well,
and they did what they wanted in dark places, saying, "Who can see us? Who could know what we're doing?"
16 Your thinking is crazy!
It's as if the potter's clay, the thing that was made by him, would be considered to say, 'He didn't make me.'
Or if the pot said to the potter, 'He doesn't understand.'[71]
17 Hasn't it been just a little while,
and Levanon will turn into an orchard,
and the orchard will be considered as a forest?[72]
18 At that time, deaf people will be able to hear the words from a scroll,
and from their gloom and darkness, the eyes of blind people will be able to see.
19 The people of low status will be happy again because of Yahweh,
and the poor people among us will celebrate because of Yisrael's (Israel's) holy one,
20 because ruthless people and mockers will come to an end,
and all those who plan wicked schemes will be eliminated—
21 those who give false evidence against a person,
and lay a trap at the city gate for the person who arbitrates,
and who deprive the innocent person of justice.
22 That's why Yahweh (who redeemed Avraham) says this to Ya'akov's (Jacob's) descendants:
"My people will no longer be ashamed—
no longer will their faces be pale with fear,
23 because when they see their children who are the result of my work among them,
they will regard my name and reputation as sacred
and they will regard me as sacred and will show respect to me.
24 Then those whose spirits go astray, will know understanding,
and those who murmur will learn insight.

Hope for the future

30:1 Yahweh declares that you rebellious children won't end well.
You're making plans that don't come from me,
and pouring out drink offerings but not by my spirit,
thus adding disobedience to disobedience.

Yehudah's worthless treaty with Mitsrayim

2 Those who go down to Mitsrayim (Egypt) didn't ask my advice,
before trying to reach safety with Par'oh (Pharaoh),
and trying to find security in Mitsrayim's shadow.
3 But Par'oh's safety will bring you all shame,
and Mitsrayim's security will bring you all humiliation,
4 because its officials have been in Tsoan,
and its messengers have reached Hanes.
5 Everyone will be ashamed because of a nation that won't benefit them—
not help, nor advantage, but shame and even disgrace.
6 This is a message about the Negev desert's animals:
In the area of trouble and danger
from the lioness and the lion,
and the viper and the flying serpent,
they carry their wealth on donkeys' shoulders
and their treasures on camels' humps,
to a nation that can't help them.
7 Mitsrayim's (Egypt's) 'help' is futile and meaningless,
so I've called her 'Rahav who just sits there'.
8 Now go to them and write it on a tablet—
inscribe it on a scroll
so that it'll be there for a future day—
something that'll endure forever
9 because this is a rebellious nation.
They're lying children—unwilling to listen to Yahweh's instructions,
10 who tell those who see visions, "Don't see."
And tell the prophets, "Don't show us 'what's right'—
Just flatter us and give us deceptive messages."
11 Turn off the road.
Go on a different path.
Keep Yisrael's (Israel's) holy one away from us.
12 Therefore Yisrael's holy one says,
"Because you've all rejected this message
and have trusted in oppression and perversion and depended on it,
13 then that disobedience will become your downfall,
→like a bulge in a high wall that will at some unexpected time, suddenly come smashing down.
14 It'll be like the smashing of a clay jar—completely shattered.
Among the fragments, a person wouldn't be able to find a piece big enough to pick up a hot coal from the fire,
or to dip some water out of a cistern to drink."
15 So this is what Yisrael's (Israel's) holy one says,
"You'll all be saved by returning and quietly waiting.
Your strength will come from quietness and confidence,
→but you all weren't willing.

The disobedient people

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68 RV 29:13 · Cross-ref. Mat 15:8-9; Mrk 7:6-7.

69 RV 29:14 · Note Septuagint: I will destroy the wisdom of the wise, and will hide the intelligence of the intelligent. Cited in 1 Corinthians 1:19.

70 RV 29:14 · Cross-ref. 1Cor 1:19.

71 RV 29:16 · Cross-ref. Isa 45:9; Rom 9:20.

72 RV 29:17 · Cross-ref. 32:15.

Readers' Version

16 You all said, 'Nah, we'll flee away on horses,'
and indeed you all will flee,
and you said, 'We'll ride on swift horses,'
but those who chase after you all will prove to be swifter.
17 A thousand will flee from the threat of just one.
You'll all flee from the threat of five of the enemy
until you're left like a lone flagstaff on the top of a mountain
or like a banner poked into a hill."

Yahweh will bless his people

18 And yet Yahweh is waiting to show favour to you all,
so he takes action to show you mercy
because Yahweh is a god of justice.
Those who wait for him to rescue them will be blessed,
19 because people will live in Tsiyon (Zion)—in Yerushalem (Jerusalem).
You certainly won't weep anymore because at the sound of your crying out, he'll show favour to you.
As soon as he hears, he'll answer you.
20 My master will give you distress for your food
and oppression for your water,
and your teacher will no longer hide himself,
so you'll see him will your own eyes.
21 Your ears will hear a command coming from behind you saying,
'That's the right way to go,'
so you'll be guided whether you go to the right or to the left.
22 Then you all will desecrate your silver-plated idols
and your gold-sheathed images.
You'll throw them away like a menstrual rag
and you'll say, 'You piece of filth!'
23 Then he'll give you rain for the seed that you've planted in the ground,
→and the soil will produce plenty of food,
and your livestock will graze in wide pastures at that time.
24 The bulls and the male donkeys that till the ground
→will eat human-quality grain that's been properly winnowed.
25 On every high mountain and every substantial hill,
there'll be streams flowing with water,
at the time of much slaughter when fortified towers are defeated.
26 The light from the moon will be like the light from the sun,
and the sun's light will be seven times brighter
at the time when Yahweh bandages up his people's fracture
and when he heals their severe wound.

Yahweh's judgement for Ashur

27 Look, Yahweh is coming from far away.
He's very angry and his weight ascends.
His lips are full of indignation
and his tongue is like a consuming fire.
28 His breath is like a rushing river that comes up to the neck,
to sift the nations in a sieve that separates out worthlessness,
and with a bridle in the people's jaws to lead them astray.
29 You'll all have your own song like you would at a religious festival,
and be happy inside like when someone walks to Yahweh's mountain with their flute—
going to Yisrael's (Israel's) rock that gives protection.
30 Then Yahweh will make his majestic voice heard
and lowering his arm, he'll reveal his raging anger and the consuming flame,
as well as a windstorm, a rainstorm, and a hailstorm,
31 because Yahweh's voice will shatter Ashur (Assyria)—
he'll strike them with a rod.
32 With every stroke from the punishing rod that he puts across them,
there'll be tambourines and harps as he fights them in battle—brandishing his arm,
33 because a cremation place was arranged long ago.
Indeed, it's been prepared for the Assyrian king.
Its funeral pyre is deep and wide with the firewood piled high.
Yahweh's breath will ignite it like a stream of burning sulphur.

Yahweh's protection of Yerushalem

31:1 Those who go down to Mitsrayim (Egypt) for help won't end well.
They depend on horses and rely on chariots that are many,
and on cavalry that are very numerous,
but they don't look towards Yisrael's (Israel's) holy one,
and they don't request help from Yahweh.
2 Yahweh is also wise and he brought calamity.
He hasn't changed his mind since his messages
and he'll take action against the place of evil-doers
and against those who do wicked things.
3 Mitsrayim (Egypt) is human and not a god.
Their horses are physical and not spiritual
and Yahweh will stretch out his hand and the ones trying to help will stumble,
and the ones being helped will be defeated,
→and all of them will die together.
4 Because this is what Yahweh has told me,
"As a lion growls and the young lion growls over its prey,
even if a large group of shepherds shout at it,
→it's not put off by their voices
and it doesn't cringe because of the commotion they make,
→so too Commander-in-chief Yahweh will descend to go to war on Mt. Tsiyon (Zion) and its hill.
5 Just like birds do, Commander-in-chief Yahweh will protect Yerushalem (Jerusalem).
He'll defend and rescue it—passing over it and saving it."
6 You Israeli people, return to the one that you've seriously rebelled against, 7 because at that time, everyone will reject their gold and silver idols that you've all made with your disobedient hands.

Readers' Version

8 Then Ashur (Assyria) will fall from a sword (but not a human one),
and a sword (not a human one) will destroy it.
It will flee away from that sword,
and its young men will become forced labour.
9 Their security will pass away from terror,
and their officers will be dismayed from seeing the banner flying.
That's the declaration from Yahweh who has fire in Tsiyon (Zion)
and a furnace in Yerushalem (Jerusalem).

Predicting an honest government

32:1 Listen, a king will reign with fairness,
and officials will rule with justice.
2 Each of them will be like a hiding place from the wind
and a shelter in a rainstorm.
They'll be like streams in the desert,
and like the shade from a large rock in an arid land.
3 Then won't the eyes of those who see, look,
and the ears of those who hear, pay attention?
4 Then the heart of the hasty will understand knowledge,
and the tongue of stutterers will speak fluently and clearly.
5 The fool won't be called 'noble' any more,
and scoundrels will no longer be respected,
6 because the fool speaks foolishness
and his heart plans disobedience for doing ungodly things
and by speaking error about Yahweh.
He keeps those empty who have a hungry appetite,
and he deprives those who are thirsty.
7 As for the scoundrel, evil is his weapon.
He plans to ruin those already suffering with false stories,
and speaks against justice for the needy.
8 In contrast, the honourable person plans to do honourable things,
and they will stand on those noble actions.

Yerushalem's women in despair

9 Take action, you carefree women.
Listen to my voice you confident daughters.
Pay attention to what I have to say.
10 In just over a year you confident women will be agitated
because the grape harvest will fail and the fruit gathering won't happen.
11 Tremble you carefree women.
Be agitated you confident women.
Strip yourselves bare then put sackcloth around your waists.
12 Beat your breasts with grief over the pleasant fields
and over the fruitful grapevines.
13 My people's land has thorns and thistles growing up over it—
even in all the happy homes in the cheery town,
14 because the palace will be abandoned.
The busy city will be deserted.
The hill and the watchtower will forever be like caves—
a delight for the wild donkeys and a pasture for the flocks
15 until the spirit is poured down on us from up high,
and the wilderness becomes an orchard,
and the orchard is considered as a forest.[73]
16 Then justice will live in the wilderness,
and righteousness will stay in the orchard.
17 The result of their doing what's right will be peace,
and the service of righteousness will be quietness and permanent security.
18 Then my people will live peacefully,
and in secure homes and undisturbed resting places.
19 It will hail when the forest comes down,
and the city will be completely levelled.
20 You all who sow wherever there's water, will be blessed—
you all who untie your cow and donkey to give them free range.

Yahweh pushes Ashur away

33:1 The destroyer won't end well,
but you haven't been destroyed.
The one who acts treacherously hasn't been dealt with treacherously.
When you finish destroying, that's when you'll be destroyed.
When you've stopped dealing treacherously, that's when people will deal treacherously with you.
2 Yahweh, show your favour to us because we've waited for your help.
Be our strength each morning as well as our rescuer when trouble comes.
3 The peoples flee when they hear the commotion.
When you took action, the nations were scattered.
4 You all gather the plunder like locusts—
like locusts swarming in over it.
5 Yahweh is praised because he lives in a high place.
He will rule Tsiyon (Zion) by doing what's both right and fair.
6 He will be your constant source of stability—
a large supply of security, wisdom, and knowledge.
Respect and honour for Yahweh will be its treasure.
7 Look, their warriors have cried outside—
the messengers of peace weep bitterly.
8 The highways are deserted—
no one is going past on the paths.
Agreements are broken, people avoid cities, no one values people.
9 The land has dried up and become unproductive.
Levanon is ashamed and has withered.
The Sharon plain is like the desert,
and Bashan and Karmel are losing their leaves.

Yahweh warns his enemies

10 "Now I'll take action" says Yahweh.

73 **RV 32:15 · Cross-ref.** 29:17.

Readers' Version

"Now I'll be praised.
Now I'll be elevated.
11 You'll all conceive chaff and give birth to stubble.
Your breath is a fire that will devour you all.
12 The people will be burnt down into ashes,
like thorn bushes cut down and burnt in a heap.
13 You who are far away, listen to what I've done.
^and you all who are nearby, feel my strength."
14 The sinners in Tsiyon (Zion) are very afraid—
trembling has seized the godless.
"How can we stay in this place with a devouring fire?
Which of us can live with continual burning?"
15 The one who does what's right,
and is honest in what they say,
who rejects dishonest gain from extortion,
and who avoids shaking hands on a deal involving a bribe,
who refuses to listen to ideas of murder,
and who won't let his eyes look into evil schemes,
16 that person will live in high places—
the mountain fortress will be their refuge.
They'll have a reliable source of food and water.
17 Your eyes will see the king in his beauty. **The ruling king**
They'll see a distant land.
18 Your heart will recall the terror.
"Where's the taxation accountant? Where's the one doing the weighing?
Where's the one who counted the towers?"
19 You'll no longer see those fierce people
whose language is too confusing to comprehend
and whose sounds are too foreign to understand.
20 Look at Tsiyon (Zion), the town of our festivals.
Your eyes will see Yerushalem (Jerusalem)—a place to live undisturbed.
No tents will be packed up and no tent pegs will ever be pulled out,
and none of its ropes will be snapped.
21 Yahweh the majestic one will be there with us—
a place with rivers and wide canals.
No ship that's rowed will be able to go over it,
and no huge sailing ships will pass along it.
22 Yes, Yahweh is our judge—he's our commander.
Yahweh is our king—he'll rescue us.
23 Your ropes are coming undone—they can't secure the base of the mast.
They can't spread the sail out.
Then the large booty onboard will be divided as plunder—
even lame people will take some spoil.
24 None of the residents will say that they're sick—
the people who live there will be forgiven for their disobedience.

34:1 Come close you nations to listen. **Yahweh punishes his enemies**
and you peoples pay attention.
The earth and everything that fills it must listen—
the world and everything that it's produced.
2 Yahweh is very angry at all the nations
and furious at all their armies.
He'll completely destroy them—
he'll hand them over to be slaughtered.
3 Then their slain will be tossed out
and the hills will soak up their blood,
and their corpses will release a stench.
4 All the stars in the sky will rot away,
and the skies will be rolled up like a scroll.
All their objects will wither like leaves falling off a grapevine,
and like withered fruit dropping off a fig tree.[74]
5 Once my sword will have drunk its fill in the skies/heavens,
look, it will descend on Edom and on the people who will receive total destruction as my judgement.[75]
6 Yahweh's sword is full of blood and fattened with fat
from the blood of lambs and goats, and from the fat from rams' kidneys,
because Yahweh has a sacrifice in Batserah,
and a great slaughter in the nation of Edom.
7 Wild bulls will go down with them,
as well as young bulls and powerful ones.
Their land will drink its fill of blood,
and the dust will be smeared with fat,
8 because Yahweh will have his day of vengeance—
a year of retribution for Tsiyon's (Zion's) sake.
9 Its streams will be changed into tar,
and its dust into sulfur,
and its land will become burning pitch.
10 It'll burn night and day and its smoke will permanently go up.[76]
It'll be a wasteland throughout the generations
and no one will ever pass through it again.
11 Desert owls and hedgehogs will take it over—
owls and ravens will live there.
Yahweh will stretch the measuring line of ruin over it
and plumb lines of destruction.
12 Its leading citizens will have nothing left to call a kingdom,
and all its princes will become nobodies.
13 Thorns will grow up its fortresses.
Nettles and thornbushes will grow on its high walls,
and it'll become a place for jackals to live in—
grass for ostriches.
14 Wild animals will meet hyenas,
and the wild goats will bleat to each other.

74 RV 34:4 · Cross-ref. Mat 24:29; Mrk 13:25; Luk 21:26; Rev 6:13-14.

75 RV 34:5-17 · Cross-ref. Isa 63:1-6; Jer 49:7-22; Eze 25:12-14; 35:1-15; Amos 1:11-12; Oba 1-14; Mal 1:2-5.

76 RV 34:10 · Cross-ref. Rev 14:11; 19:3.

Readers' Version

The lilith owl[77] will rest there,
and find a place for itself to nest.
15 Owls will nest and lay eggs there,
and hatch and brood the chicks in its shade.
Indeed the hawks will gather there with their mates.
16 Look through Yahweh's scroll and read—not one of them will be missing.
Not one will lack its mate because Yahweh has commanded it,
and his spirit will gather them there.
17 He has thrown dice for them,
and his hand divided out their territory with a measuring line.
It'll be theirs forever—they'll live there throughout the generations.

The happiness of those saved by God

35:1 The wilderness and the desert will celebrate,
and the Aravah plain will be happy and blossom like a lily.
2 It will blossom widely and be glad,
even with happiness and cheery shouting.
Levanon's glory will be given to it,
as well as the splendour of Karmel and Sharon.
They will see Yahweh's brightness—the splendour of our god.
3 Strengthen the limp hands,
and steady the stumbling knees.[78]
4 Tell those with anxious hearts,
"Be strong—don't be afraid.
Listen, your god will come with vengeance—
paying them back for what they've done.
→He himself will come and rescue you."
5 Then the blind will be able to see again,
and deaf people will be able to hear.[79]
6 Then the lame person will leap like a deer
and the one who's mute will shout happily
because springs will burst out in the wilderness,
and streams in the Aravah plain.
7 The parched ground will become a pool,
and the thirsty place will become springs of water.
The place where jackals lived and relaxed
→will grow grass, reeds, and papyrus.
8 There'll be a highway to travel on
→and it'll be called 'the sacred road'.
The 'unclean' won't use it
but it'll be for those walking in the right direction—
fools won't be allowed to wander onto it.
9 There'll be no lions there
and no dangerous wild animals on it.
Those creatures won't be found there,
but those people who've been bought back will walk on it.
10 Then the people ransomed by Yahweh will return
and they'll come to Tsiyon (Zion) with a cheerful shout.
They'll always be happy and gladness and celebration will overwhelm them,
and sorrow and groaning will disappear.

Ashur threatens Yerushalem[80]

36:1 In the fourteenth year of the reign of King Hizkiyah (Hezekiah), Ashur's (Assyria's) King Sanheriv (Sennacherib) attacked Yehudah's (Judah's) fortified cities and captured them.
2 Then from Lakish, the Assyrian king sent his top negotiator to King Hizkiyah in Yerushalem (Jerusalem) with a large army. He stopped by the aqueduct at the upper pool on the road to the field where women wash clothes, 3 and Hilkiyah's son Elyakim, the palace supervisor, went out to meet him, taking Shevna the administrator, and Asaf's son Yoah the secretary. 4 The negotiator instructed them, "Tell Hizkiyah that Ashur's powerful king wants to know who or what you think you're trusting in to rescue you? 5 Your plan and war preparations are only hot air, so who are you relying on that encourages you to rebel against me? 6 Listen, if it's Mitsrayim (Egypt), that's like trusting a staff made from a splintered reed. If a man were to lean on it, it would pierce his palm—that's what relying on Mitsrayim's King Par'oh (Pharaoh) is like for those who put their trust in him. 7 But if you tell me that you're relying on your god Yahweh, hasn't Hizkiyah removed his hilltop shrines and altars, and forced all Yehudah to worship him in front of the altar there in Yerushalem?
8 "So now, make a deal with my master, the Assyrian king. Let me give you two thousand horses if you can find that many riders for them. 9 How could you even repel a captain who's one of the least of my master's servants since you've been relying on Mitsrayim for chariots and horsemen to rescue you? 10 Also, listen, I didn't come here to destroy this region without Yahweh—it was Yahweh who told me to come here and destroy this nation."
11 Then Elyakim and Shevna and Yoah asked the negotiator, "Please speak Aramit to your servants, because we understand it. Don't speak to us in Hebrew in the hearing of the people who are up on the wall."
12 But the negotiator replied, "Do you think that my master sent me to give this message just to you and your master? Don't you think that it's also for the men sitting on the wall who'll have to join you in eating their own dung and drinking their own urine?"
13 Then the negotiator stood and looked up, and shouted in Hebrew, "Listen to this message from the great Assyrian king. 14 The king says not to let your king Hizkiyah deceive you all, because he won't be able to save you. 15 Don't let him make you rely on Yahweh by telling you all that Yahweh will rescue you, and that this city won't be captured by the Assyrian king. 16 No, don't listen to Hizkiyah, be-

77 **RV 34:14 · Note** See article on 'lilith' at https://www.sil.org/resources/publications/entry/111035.
78 **RV 35:3 · Cross-ref.** Heb 12:12.
79 **RV 35:5-6 · Cross-ref.** Mat 11:5; Luk 7:22.
80 **RV 36:1 · Parallel** 2 Kgs 18:13-27; 2 Chr. 32:1-19

cause the Assyrian king says that if you all surrender and come out here, you'll be allowed to continue to harvest your own grapevines and fig trees, and everyone will be able to drink the water from their own wells **17** until I come and take you to a land like your own that has grain and new wine—a land with bread and vineyards.

18 "Don't let Hizkiyah (Hezekiah) mislead you all by saying that Yahweh will rescue you. Did the gods of any other nations saved them from the Assyrian king's power? **19** Where were Hamat and Arpad's gods? Where were Sefarvayim's gods? Did any gods save Shomron (Samaria) from my power? **20** From all those regions, which of their gods saved them from my power, so what makes you all think that Yahweh will save Yerushalem (Jerusalem) from me."

21 But those on the wall kept silent and didn't answer him, because King Hizkiyah had ordered them not to respond. **22** Then Elyakim (Hilkiyah's son who was the palace supervisor) and Shevna (the administrator) and Yoah (the secretary) returned to Hizkiyah with their clothes torn in grief and passed the negotiator's messages on to him.

Hizkiyah consults Yeshayah[81]

37:1 When King Hizkiyah (Hezekiah) heard the report, he torn his clothes too, and covered himself with sackcloth and went into Yahweh's residence. **2** Then he sent Elyakim (the palace supervisor) and Shevna (the administrator) and the elders of the priests to go to Yeshayah (Isaiah), the son of Amots the prophet, **3** and they told him, "King Hizkiyah says that today is a day of distress and rebuke and disgrace, like when children go to their mother who's about to deliver her baby but she doesn't have the strength to give birth. **4** Perhaps your god Yahweh heard the messages from the negotiator who was sent by his master, the Assyrian king, to defy the living god. Perhaps Yahweh will rebuke him for the words that Yahweh heard. So send up a prayer for the remnant of us here."

5 When King Hizkiyah's servants got to Yeshayah, **6** he told them to tell their master, "Yahweh says not to be afraid because of the words that you heard when the Assyrian king's servants insulted me. **7** Listen, I'll put a spirit in him and he'll hear a report that he needs to return to his own country, and then I'll cause him to be assassinated at home."

A further threat from Ashur[82]

8 Then the Assyrian negotiator returned to find the Assyrian king because he'd heard that he had left Lakish, and he found him fighting against Livnah. **9** Then the king heard that Kush's (Ethiopia's) King Tirhakah was marching out to attack him, so he sent messengers back to Hizkiyah (Hezekiah) with instructions, **10** "Tell Yehudah's (Judah's) King Hizkiyah: don't let your god that you trust in, deceive you by telling you that Yerushalem (Jerusalem) won't be conquered by the Assyrian king. **11** Listen, you've heard how that the Assyrian kings have destroyed all the other regions. Don't think that you'll be saved. **12** Did the gods of those other nations save them—places like Gozan and Haran and Retsef, and the people of Eden who lived in Telasar? **13** What happened to the kings of Hamat, Arpad, La'ir, Sefarvayim, Hena, and Ivah?"

Hizkiyah's Prayer

14 Hizkiyah (Hezekiah) accepted the letter brought by the messengers and read it. Then he went into Yahweh's residence and spread it out in front of Yahweh **15** and prayed to Yahweh, saying, **16** "Commander-in-chief Yahweh, Yisrael's (Israel's) god, who's enthroned above the winged creatures. You alone are God over all of earth's kingdoms—you made the heavens and the earth. **17** Yahweh, please pay attention and listen. Open your eyes, Yahweh, and look, and listen to everything that Sanheriv (Sennacherib) has said to defy the living god. **18** Yahweh, it's true that the Assyrian kings have destroyed all those nations and their regions, **19** and his men threw their gods into the fire, because they weren't gods at all—they're just crafted from wood and stone, so they destroyed them. **20** But now, Yahweh our god, save us from his power so that all of the world's kingdoms will know that you alone are Yahweh who is God.

Yeshayah's message to Hizkiyah[83]

21 Then Amots' son Yeshayah (Isaiah) sent this message to King Hizkiyah (Hezekiah): "Yisrael's (Israel's) god Yahweh says that because you prayed to me about the Assyrian King Sanheriv (Sennacherib), **22** then this is what Yahweh pronounces about him:

Tsiyon's (Zion's) virgin daughter despises you—she scorns you.
Yerushalem's (Jerusalem's) daughter shakes her head at you.
23 Who is it that you've defied and insulted?
Who did you raise your voice against
and arrogantly challenged?
It was Yisrael's holy one.
24 You've defied my master by sending your servants,
and you've said that you've gone to the tops of the mountains with your chariots—
up to the remotest parts of Levanon to cut down its tallest cedars and best pines.
You've said that you'll enter the highest parts of its forest plantation.
25 It's me who has dug and drunk water,
and dried up all of Mitsrayim's (Egypt's) canals with the soles of my feet.
26 "Haven't you heard that I determined it from long ago.
I planned it since ancient times and now I'm making it happen,
→and you're about to make fortified cities into desolate heaps of ruins.
27 Their powerless inhabitants are dismayed and

81 **RV 37:1 · Parallel** 2 Kgs 19:1-7
82 **RV 37:8 · Parallel** 2 Kgs 19:8-9
83 **RV 37:21 · Parallel** 2 Kgs 19:20-37

Readers' Version

ashamed.
They come and go like the vegetation in the countryside,
and like how a grass roof doesn't stay green for long
and like a field as the grain crop grows.
28 "I know when you sit down and when you go in or out,
and I know your raging against me.
29 Because of that raging against me,
and your arrogance that's reached my ears,
I'll put my hook in your nose
and my bit in your mouth,
and I'll send you home on the same road that you came here on."
30 So this will be the sign for you Hizkiyah (Hezekiah):
This year you'll eat wild crops,
and next year you'll eat the self-seeded growth.
But in the third year you must sow and harvest,
and plant vineyards and eat their fruit.
31 The people of Yehudah (Judah) who've remained here
will send their roots down and their fruit will grow up,
32 because a remnant will come out of Yerushalem (Jerusalem),
and survivors from Mt. Tsiyon (Zion).
Commander-in-chief Yahweh will accomplish this through his zeal.
33 Therefore Yahweh says this about the Assyrian king:
He won't come into this city and he won't shoot an error here.
He won't bring a shield near it, and he won't build ramps up against it.
34 He'll return by the road that he came on, and he won't enter this city.
That is Yahweh's declaration 35 and I'll protect this city and rescue it for my own sake and for the sake of my servant David.

Sanheriv's retreat and assassination

36 Then Yahweh's messenger went out and killed 185,000 Assyrian soldiers—when the others got up early the next morning, wow, there were corpses all around! 37 Then the Assyrian King Sanheriv (Sennacherib) left and headed back there, and he settled down in Nineveh. 38 One day he was worshipping in the temple of his god Nisrok, and his sons Adramelek and Sharetser ran a sword through him before escaping to the Ararat region, and his son Esar-Hadon replaced him as king.

Hizkiyah's sickness and recovery[84]

38:1 Then a time came when King Hizkiyah (Hezekiah) became critically ill, and the prophet Yeshayah (Isaiah) (Yeshayah, Amots' son) went to him and told him, "Yahweh says that you should put all your affairs into order, because you won't recover—your time is up."
2 Then Hizkiyah rolled over to face the wall and prayed to Yahweh, 3 "Oh Yahweh, please remember how I've served you faithfully and with integrity, and done what pleases you." Then Hizkiyah cried and cried.
4 Later, Yahweh gave Yeshayah this message, 5 "Go and tell the king that Yahweh, the god of his father David has taken notice of his prayer and seen his tears. So he'll give him another fifteen years 6 and will rescue both him and Yerushalem (Jerusalem) from the Assyrian king. Yahweh will defend this city 7 and this will be the sign from him that he will do what he's said, 8 'Look, I will turn the shadow on the steps built by King Ahaz, back ten steps.' " So the sun's shadow went back up ten steps that it had gone down.

Hizkiyah's poem of praise

9 Yehudah's (Judah's) King Hizkiyah (Hezekiah) wrote this poem after he'd recovered from his sickness:
10 I said, "I'll go through the gates to the grave in the prime of my life,
I'll miss out on the remainder of my years."
11 I said, "I won't see Yah in the land of the living.
I'll no longer look at humankind but rather those who've ceased living."
12 The body that I live in has been pulled up and removed from over me like a shepherd's tent.
I've rolled my life up like a weaver cutting me off from the loom.
From day until night, you make an end of me—
13 I lie down[85] until the morning.
He breaks all my bones like a lion would.
From day until night, you make an end of me.
14 I chirp like a swallow and moan like a dove.
My eyes feel weak from looking upwards.
I'm oppressed, my master, help me out.
15 What will I say? He told me and then he did it.
I'll walk slowly my remaining years because of my soul's bitterness.
16 My master, people live by such things,
and my spirit finds life in all of them.
Please restore my health and preserve my life.
17 Look, this severe bitterness was for my welfare,
and you held my life back from the pit of destruction
because you threw all my sins back over your shoulder.
18 No, the grave doesn't thank you.
Death doesn't praise you.
Those who go down into the pit don't expect you to be faithful.
19 The living, yes only the living, give thanks to you like I do today.
A father tells his children about your faithfulness.
20 Yahweh will save me and we'll play stringed instruments
at his residence for the rest of our lives.
21 Then Yeshayah (Isaiah) said, "Get them to apply a cake of figs to the boil so he'll recover."
22 Now Hizkiyah (Hezekiah) asked, "What will be the sign that I should go up to Yahweh's residence?"

84 **RV 38:1 · Parallel** 2 Kgs 20:1-11; 2 Chr. 32:24-26
85 **RV 38:13 · Note** The Hebrew could be read: I cried out or I lie down.

Readers' Version

Hizkiyah shows off his wealth[86]

39:1 At that time, Babylonian King Merodak-Bal'adan (son of Baladan) sent messengers with letters and a gift to King Hizkiyah (Hezekiah) because he had heard that he'd been sick and then recovered. **2** Hizkiyah happily welcomed them, and showed them his treasure house—the gold and silver and spices and high-quality oil, as well as his armoury and other storehouses. Hizkiyah showed them everything in his palace and all over his kingdom.

3 Afterwards, the prophet Yeshayah (Isaiah) went to King Hizkiyah and asked him where those men had come from and what they had said.

"They came from the distant region of Bavel (Babylon)," Hizkiyah replied.

4 "What did they see in your palace?" Yeshayah asked.

"They've seen everything that's in my palace," Hizkiyah answered. "There's none of my treasures that I didn't show them."

5 Then Yeshayah told Hizkiyah, "Listen to this message from Commander-in-chief Yahweh: **6** The time is definitely coming when everything in your palace will be carried away to Bavel—everything that your ancestors collected in the past until now. Yahweh says that nothing will be left. **7** In addition, some of your descendants, your own flesh and blood, will be taken away and be castrated so as to become servants in the Babylonian king's palace."

8 "Yahweh's message that you've passed on is appropriate," Hizkiyah told Yeshayah, "because at least there'll be peace and stability during my time."

Yahweh will comfort his people

40:1 "Encourage my people," says your god. "Encourage them.

2 Speak to Yerushalem's (Jerusalem's) heart and tell her that her period of service is ended,

because the punishment for her disobedience has been accepted.

She's received double punishment from Yahweh for all her sins.

3 A voice calls out in the wilderness[87] to clear the path for Yahweh.

Make a straight road in the Aravah plain for our god.[88]

4 Every valley will be filled in and every mountain and hill will be flattened,

and so the slopes will be levelled and the rough places smoothed out,

5 then Yahweh's splendour will be revealed and all people will see it simultaneously,

because that's what Yahweh has declared.

6 A voice says, 'Call out!' and I ask, 'What should I call out?'

Say that all people are like grass—

all their 'loyal commitment' is as temporary as a flower in the countryside.[89]

7 The grass dries up and the flower wilts

when Yahweh's breath blows over it.

Surely humankind is like grass.

8 The grass dries up, the flower wilts,

but the decree from our god will stand forever.

9 Go up onto a high hill you bearer of news for Tsiyon (Zion).

Raise your voice you bringer of news to Yerushalem (Jerusalem)—shout loudly and don't be afraid.

Tell Yehudah's (Judah's) cities that their god is here.

10 Look, my master Yahweh will be coming with strength,

and he will be ruling with power.

Look, he's bringing his reward

and his wages are there in front of him.[90]

11 He will tend his flock like a shepherd does.[91]

He will hold the lambs to his chest.

He will lead along the ewes who've just had lambs.

Not/None like of Master of Yisrael

12 Who has measured the oceans in their palm,

and has marked off the sky with their handspan?

Who can count the dust grains on the earth,

and has weighed the mountains with scales and the hills with balances?

13 Who has told Yahweh's spirit what to do,

and has any person given him good advice?[92]

14 Who did he ask for advice?

Who informed him about something?

Who taught him how to judge fairly,

and taught him knowledge and helped him to understand something?

15 Listen, the nations are like a drop in a bucket,

and are as insignificant as dust on the scales.

He lifts the islands as if they just specks.

16 It's not enough to set fire to Levanon,

and it doesn't have enough animals to be an adequate burnt offering.

17 All the nations together are still nothing to him.

He considers their combined power as useless and worthless.

18 Who could you compare God with?

What is there that you all could say is anything like him?[93]

19 An idol that was cast by a craftsman,

overlaid with gold by a goldsmith,

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86 **RV 39:1 · Parallel** 2 Kgs 20:12-19

87 **RV 40:3 · Note** It's unclear from the Hebrew if the ***voice*** is in the wilderness, or if the ***path*** is in the wilderness.

88 **RV 40:3 · Cross-ref.** Mat 3:3; Mrk 1:3; Yhn 1:23.

89 **RV 40:6-8 · Cross-ref.** Jam 1:10-11; 1Pe 1:24-25.

90 **RV 40:10 · Cross-ref.** Isa 62:11; Rev 22:12.

91 **RV 40:11 · Cross-ref.** Eze 34:15; Yhn 10:11.

92 **RV 40:13 · Cross-ref.** Rom 11:34; 1Cor 2:16.

93 **RV 40:18-19 · Cross-ref.** Acts 17:29.

Readers' Version

and then decorated with silver chains?
20 The poorer person chooses a contribution of wood that won't rot.
They choose a skillful craftsman to make an idol that won't topple over.
21 Don't you all know? Haven't you heard?
Didn't anyone tell you all from the beginning?
Don't you all understand the earth's foundations?
22 He's the one who sits above the circle of the earth,
and its inhabitants are like grasshoppers.
He's the one who stretches the skies out like a curtain
and spreads them out like a tent to live in.
23 He decides which officials will come to nothing.
He makes the world's judges irrelevant.
24 Indeed, they're hardly planted, yes, hardly sown.
Indeed, their stem has barely taken root in the earth,
but he also blows on them and they wither,
and the wind carries them away like straw.
25 "Who else is like me?" asks the holy one.
"Who else could be equal to me?"
26 Look up and see the stars.
Who created them?
Yahweh knows their number as he brings them out.
He calls them all by name.
Because of his great strength and mighty power
not a single one is missing.
27 Why do you talk, Ya'akov (Jacob)?
And why do you speak, Yisrael (Israel)?
Saying, 'My path is hidden from Yahweh,
and my rights disappear.'
28 Don't you know?
Haven't you heard?
The eternal God Yahweh is the creator of one end of the earth to the other.
He doesn't get tired
and he won't become weary.
You won't find a limit to his understanding.
29 He gives energy to those who are weary,
and increases the strength of those who are weak.
30 Even young people get tired and weary,
and young men can stumble clumsily,
31 but those who trust Yahweh will renew their strength.
They will rise up with wings like eagles.
They will run and not get tired.
They will walk and not become weary.

Yahweh will help Yisrael

41:1 Stay silent in front of me, you islands,
and let the peoples renew their strength.
Let them approach then let them speak.
Let's gather together for judgement.
2 Who has stirred up punishment from the east?
It meets with his feet.
He destroys nations in front of him.
He causes kings to rule.
He makes them like dust with his sword—
like chaff driven by his bow.
3 He chases after them—going forward in peace.
He comes on a path without using his feet.
4 Who has done it and has accomplished it—
calling the generations out from the beginning?
I Yahweh, am the first and the last. I am he.
5 The islands have seen and are afraid.
The whole world trembles.
They approach and come.
6 Everyone helps out their neighbours,
and tells each other to be strong.
7 The craftsman encourages the goldsmith who smooths with a hammer.
The one who strikes the anvil says that the welding is good
and the strengthen it with nails so it won't topple over.
8 But you, my servant Yisrael (Israel),
Ya'akov (Jacob) who I've chosen,
the offspring of my friend Avraham,
9 I pulled you back from the ends of the earth,
calling you from its most distant corners,
and I told you, 'You're my servant.'
I've chosen you and won't reject you.
10 Don't be afraid, because I'm with you.
Don't be anxious, because I'm your God.
I'll strengthen you, indeed, I'll help you.
Yes, I'll support you with my strength—always doing what's right.
11 Listen, all those who are angry with you will be ashamed and disgraced.
Those who contend with you will be reduced to nothing and will perish.
12 You'll search for those who contended against you, but you won't be able to find them.
Those who battled against you will be useless and irrelevant,
13 because I, your god Yahweh, will hold up your right hand—
the one who tells you not to be afraid because I'll help you.
14 Don't be afraid, Ya'akov (Jacob), you worm—you Israeli people.
I will help you declares Yahweh—the one who rescues you—
Yisrael's (Israel's) holy one.
15 Listen, I'm making you into a threshing sledge—sharp and doubled-edged.
You'll thresh mountains and crush them,
and make the hills like chaff.
16 You'll toss them into the air and the wind will carry them away,
and a whirlwind will scatter them.
Then you'll be happy about Yahweh—
you'll boast about Yisrael's holy one.
17 The poor and needy people look for water, but there's none.
Their tongues are dry from thirst.
I, Yahweh, will respond to them.
I, Yisrael's god won't abandon them.

Readers' Version

18 I'll make streams flow down from barren hills,
and will cause springs to appear in the middle of the valleys.
I'll make the wilderness into a pool of water,
and fill the dry land with springs.
19 I'll grow cedar, acacia, myrtle, and olive trees in the wilderness.
I'll plant cypress, elm, and boxwood trees on the desert plain,
20 so that people will be able to see, to realise, and to have determination and insight together
→because Yahweh has personally done this—Yisrael's (Israel's) holy one has created it.

Yahweh's challenge to idols

21 "Bring your case to me," says Yahweh.
"Present your arguments," says Ya'akov's (Jacob's) king.
22 Let them bring them out and tell us what will happen.
What happened before that?
Tell us so we can ponder them and so we can know what's been done
and then tell us what's still coming.
23 Tell the signs of the future so that we can know if you're all gods.
Yes, do something good or bad so that we can be amazed or afraid together.
24 Look, you're all nothing and your actions are worthless.
Anyone who chooses you all to worship is disgusting.
25 I have stirred up a ruler from the north,
and he's coming from the east.
He'll put his trust in me
and he'll step on officials like mud
and like a potter who works the clay with his feet.
26 Who told us that from the beginning so that we'd know?
Who predicted it so that we can now say that they were correct?
Actually, no one said or announced it—
no, no one heard your messages.
27 Firstly to Tsiyon (Zion), look they're here!
Then I sent a runner to Yerushalem (Jerusalem) to give them the news.
28 Then I looked at those idols but there was no life there.
There wasn't any advisor among them.
29 No, all of them are a delusion—they accomplish nothing.
Their cast metal images are as empty as the wind.

Yahweh's chosen servant · The first servant song

42:1 Look, here's my servant who I support—my chosen one who I'm pleased with.[94]
I've put my spirit onto him. He'll bring justice to the nations.
2 He won't cry out or lift up his head.
and he won't make his voice heard in the streets.
3 He won't break a crushed reed
and nor will he extinguish a dim oil-lamp.
He will faithfully bring justice to the people.
4 He won't grow dim or be crushed
before he's established justice in the world,
and while the islands wait for his instructions.
5 The god Yahweh who created the skies and stretched them out,
who formed the earth and all its produce,
who gives breath to the people on it
and a spirit to those who walk on it, says this:
6 I, Yahweh, have called you my servant for a godly purpose,
and I'll take hold of your hand and watch over you.
I will make you into a promise for the people—a light for the nations:
7 to open the eyes of the blind—
to bring prisoners out of the dungeon—
to release those who live in dark prisons.
8 I am Yahweh. That's my name
and I won't allow anyone else to receive the honour that only I deserve,
and nor will I allow images to receive the praise that should come to me.
9 Listen, things said before have come to pass
and I'm about to reveal new things—
I'll let you all know about them before they come to be.

A song to praise Yahweh

10 Sing a new song for Yahweh—praising him from the end of the earth.
Those who go down to the sea and everything that fills it.
You islands and their inhabitants.
11 Let the wilderness and its cities lift up their voice—
the villages where the Bedouins live.
Let the inhabitants of Edom's capital Sela sing.
Let them shout from the mountaintops.
12 Let them honour Yahweh
and praise him from the islands.
13 Yahweh will go ahead like a warrior—
he'll stir up zeal like a man of war.
He'll raise a war cry—shouting out loudly,
and then he'll defeat his enemies.

Yahweh promises help

14 I've been silent for a long time now.
I've been still—I've restrained myself.
Now I'll cry out like a woman giving birth.
I'll puff and pant at the same time.
15 I'll make the mountains and hills dry up
and all their vegetation will wither.
plus I'll turn the rivers into islands
and dry up the pools.
16 I'll lead the blind down a path that they don't know.
I'll guide them on roads that they're not familiar with.
I'll make the dark places in front of them, light,
and the rough places into level ground.
I'll do those things for them, and I won't abandon them.

94 **RV 42:1 · Cross-ref.** Mat 3:17; 17:5; Mrk 1:11; Luk 3:22; 9:35.

Readers' Version

17 Those who trust in idols will be turned back and totally humiliated—
those who tell a cast metal figure, 'You're our god.'
18 Listen you deaf people,
and look you blind people and see.
Yisrael's stubborn deafness
19 Who is blind other than my servant,
or deaf like my messenger who I'll send?
Who's blind like my partner in our agreement,
or blind like Yahweh's servant.
20 You see many things but don't take any notice.
Your ears are open but you don't listen.
21 Yahweh was pleased to do what's right—
he made his instructions honourable and splendid.
22 But this is a people who've been robbed and plundered.
They're all trapped in holes and hidden away in prisons.
They've become the spoil, and there's no one to rescue them.
They've become plunder and no one speaks up to help them back.
23 Will any of you take any notice of that?
Will anyone listen or pay attention afterwards?
24 Who gave Ya'akov (Jacob) to the robbers,
and Yisrael (Israel) to the looters?
→Wasn't it Yahweh, the one we disobeyed?
They weren't willing to do what he wanted,
and they didn't listen to his instructions.
25 Then he poured out his rage and the violence of war.
The flames burnt all around, yet Yisrael didn't realise.
They burnt it up, but it didn't take it to heart.
43:1 But now Yahweh, the one who created you, Ya'akov (Jacob),
Yahweh promises rescue and return
and who formed you, Yisrael (Israel), says this:
Don't be afraid, because I've paid the price to free you.
I've called you by name—you belong to me.
2 When you pass through the waters, I'm with you,
and through the rivers, they won't carry you away.
When you walk through the fire, you won't get scorched
and the flames won't burn you up
3 because I'm your god, Yahweh—
your rescuer, Yisrael's (Israel's) holy one.
I've given Mitsrayim (Egypt) as your ransom—
Kush (Ethiopia) and Seva in your place
4 since you are precious in my eyes.
You are honoured and I love you,
and I'll give humankind in your place,
and nations in exchange for your life.
5 Don't be afraid, because I'm with you.
I'll bring your descendants from the east,
and I'll gather you in from the west.
6 I'll tell the north to hand you over,
and tell the south not to hold you back.
Bring my sons back from distant lands,
and bring my daughters from the ends of the earth—
7 yes, all those who belong to me
and who I've created as my showpiece—
those who I formed when I made them.
8 Bring out the people with eyes who still seem blind,
The calling of God of Yisrael as witness
and those who have ears but still seem deaf.
9 All the nations have gathered together,
and the peoples assemble.
Which of them could have predicted this?
They announce things that have happened in the past!
Let them appoint their own witnesses so they can be justified.
Let them hear and then let them say that it's true.
10 But Yahweh declares that you all are *my* witnesses
and my servant who I've chosen
so that you all can know and believe me
and understand that I am God.
There's no other god that was formed before me,
^and none will be format after me.
11 I (and no one else) am Yahweh.
and other than me, there's no one else who can save you.
12 I have declared that I would save and I have saved,
and I have proclaimed that I have done it,
and you all are my witnesses that I am God.
That is Yahweh's declaration.
13 From the first day, I am he,
and no one can oppose my power.
I take action and who could reverse it?
14 Yahweh, the one who paid to set you all free, Yisrael's (Israel's) holy one, says this:
The punishment of Bavel
For your sake, I've sent an army to Bavel (Babylon),
and I'll bring all of them down as fugitives in boats,
and all those Kasdim (Chaldeans) in the ships that they usually cheer about.
15 I am Yahweh, your holy one
creator of Yisrael, your king.
16 I am Yahweh,
the one who made a path through the sea
and a road through the surging waters.
17 I enticed the chariots and horses out,
together with a strong army,
They fell down together and didn't rise again.
They were extinguished like how a wick is quenched.
18 Yahweh says,
Don't meditate on what happened previously,
and don't keep thinking about past history.
19 Listen, I'm going to do something new.
It's springing up—haven't you noticed it?
Yes, I'll make a road in the wilderness—
streams in that desolate place.
20 The animals in the countryside will honour me—
the jackals and the ostriches
because I've put water in the wilderness,
streams in the desolate place
to provide water for my chosen people.
21 I formed that nation for myself.
They will discuss their praise for me.
22 But you didn't call to me for help, Ya'akov (Jacob),
Yisrael's sin

Readers' Version

because you've grown tired of me, Yisrael (Israel).
23 You haven't brought sheep to me as your burnt offerings,
and you haven't honoured me with your sacrifices.
I haven't burdened you with grain offerings,
and I haven't made you weary by demanding incense.
24 You didn't spend any money to buy fragrant reeds for me,
and you haven't satisfied me with the fat from your sacrifices.
Nevertheless you've burdened me with your disobedience—
you've tired me out with your wickedness.
25 I'm the only one who wipes your offenses out for my own sake,
and then I won't remember your sins any more.
26 Remind me, let's plead the case together.
You retell it all so that you can be declared innocent.
27 Your founding father sinned,
and your spokesmen have disobeyed me,
28 so I'll defile your sacred officials,
and send destruction to Ya'akov (Jacob),
and insults to Yisrael (Israel).

Yahweh's chosen people

44:1 Now listen Ya'akov (Jacob) my servant,
and Yisrael (Israel) who I've chosen.
2 The one who made you and formed you in the womb,
Yahweh says this:
Don't be afraid, Ya'akov my servant,
and Yisrael who I've chosen,
3 because I'll pour water out onto the thirsty ground
and streams on the dry ground.
I'll pour my spirit out onto your offspring
and my blessing onto your descendants.
4 They'll spring up among the grasses
like poplars beside flowing streams.
5 This one will say that they're in favour of Yahweh,
and that one will out Ya'akov's (Jacob's) name out.
Another one will write 'Belonging to Yahweh' on their hand,
and others will use the title 'From Yisrael'.
6 Yisrael's (Israel's) king and the one who bought their freedom,
Commander-in-chief Yahweh says this:
I'm the first and the last,[95]
and there's no other god—just me.
7 Yes, who's like me? Let him proclaim it,
and let him declare it.
Let him recount to me the historical sequence of how this nation was established in the past,
and let them declare what's about to happen.
8 Don't dread the future
and don't be afraid.
Didn't I already declare it to you
and announce what would happen, and you all are my witnesses?
Is there some other god[96] than me?
There's no other 'rock' that I know of.

The absurdity of crafting an idol

9 All those who form idols are losers
and their expectations won't be realised.
Their witnesses can't see and they don't know anything,
so they'll be ashamed.
10 Who would form a god
or an idol that never helps them?
11 All their associates will be put to shame—
craftsmen are just human beings.
Let all of them gather together and take their stand.
Let them dread the consequences and be ashamed together.
12 The blacksmith takes a tool and works on the iron over the coals.
He hammers it with his strong arm to form it into shape.
But then he gets hungry and feels weaker.
If he doesn't drink water, he'll feel exhausted.
13 The carpenter measures a piece of wood.
He outlines it with a marker and works it with his chisels.
He outlines it with a compass and makes it like the figure of a man—
like a good-looking man who might live in a house.
14 He cuts down cedar trees
or selects a cypress or an oak.
He lets it grow strong among the trees in the forest.
He plants a fir tree and the rain makes it grow.
15 Then the wood is used by humankind to burn.
The carpenter uses some of the wood to warm himself,
Yes, he kindles a fire and bakes bread on it.
He also makes a god out of it and bows down to it.
He makes the wood into an idol and kneels in front of it.
16 He burns half of the wood for the fire,
and roasts meat on that half—he eats the meat and is satisfied.
He also warms himself and says 'Aha, I'm warm,' as he looks at the fire.
17 He uses the rest of the wood to make a god.
He makes an idol and kneels in front of it.
He bows down and prays to it
→and says, 'Rescue me, because you're my god.'
18 Those people don't know and don't understand
because their eyes are plastered over so they can't see
and their minds are prevented from having insight.
19 No one gives much thought to their actions.
They don't apply knowledge and understanding, to say,
'I burnt half of the wood in the fire and baked bread on the coals.
I roasted meat on it and ate it.
Then I'll take the remainder to make a detestable idol.
I'll bow down to a piece of wood from a tree.'

95 **RV 44:6 · Cross-ref.** Isa 48:12; Rev 1:17; 22:13.

96 **RV 44:8 · Note** This is the only place where Yeshayah uses Eloah (singular) for God instead of Elohim (plural).

Readers' Version

20 He eats thanks to those ashes.
He's deceived and been led astray.
He doesn't escape from his own situation and say,
'I'm holding a lie in my right hand.'
21 Remember that, Ya'akov (Jacob),
and Yisrael (Israel) because you're my servant.
I formed you—you're my servant Yisrael—I won't forget about you.
22 I've blotted out your disobedience like a cloud.
and your sins like a fog.
Return to me because I paid the price for your freedom.
23 Shout happily you skies because Yahweh has taken action.
Shout triumphantly you depths of the earth.
Sing loudly you mountains and forests and all you trees
because Yahweh has paid the price for Ya'akov's (Jacob's) freedom
and will be honoured by Yisrael (Israel).
24 Yahweh, the one who paid for your freedom
and the one who formed you in the womb, says this:
I am Yahweh who made everything,
who alone stretched out the skies and formed the earth.
Who was it who helped me?
25 Who else frustrates the sign of empty-talkers,
and makes diviners look foolish?
Who else turns wise people back
and makes their knowledge seem foolish?[97]
26 Who else confirms the words of his prophet,
and fulfills the advice of his messengers
who say that Yerushalem (Jerusalem) will be inhabited,
and that Yehudah's (Judah's) towns will be rebuilt,
and the country's ruins will be rebuilt?
27 Who else tells the deep sea to dry out,
and makes your rivers dry up?
28 Who else calls King Koresh (Cyrus) 'my shepherd',
and says that he'll do everything I want?
Who else says that Yerushalem will be rebuilt,
and that the temple foundations will be restored.[98]

Yahweh send Koresh

45:1 Yahweh has appointed Koresh (Cyrus) and given him power
to subdue other nations and defeat kings—
to open doors ahead of him,
and no gates will shut him out.
Now Yahweh says this:
2 I'll go ahead of you Koresh and level the mountains.
I'll break down bronze doors and cut through iron bars,
3 and I'll give you the treasures that are hidden away
and the riches stored in secret places
so that you'll know that it's me, Yahweh, Yisrael's (Israel's) god, who calls you by name.
4 For the sake of my servant Ya'akov (Jacob)
and Yisrael my chosen one,
I've summoned you by name.
Although you don't know me, I'll give you a title of honour.
5 I am Yahweh and there's no one else.
Apart from me, there's no other God.
Even though you don't know me,
I will strengthen you
6 so that from the east to the west they'll know
that there's nothing apart from me.
I'm Yahweh, and there's no other God.
7 I formed the light and created the darkness.
I bring peace and prosperity, and I cause disasters.
It's me, Yahweh, who does all those things.
8 Rain down from above you skies,
and let the clouds pour down godliness.
Let the earth open up and let salvation grow on the trees
and at the same time, let righteousness sprout up.
I, Yahweh, have created it.

Don't argue with Yahweh

9 The person who argues against their creator won't end well.
They're like a piece of broken pottery lying among all the other pieces on the ground.
Does the clay ask the potter what he's making,[99]
or ask why he didn't do a very good job making what he did?
10 Anyone who asks a father what he's fathering won't end well,
and nor will anyone who asks a woman what she's in labour for.
11 Yahweh, Yisrael's (Israel's) holy one and the one who formed it, asks this:
'Concerning the things to come, do you question me about my children?
And will you all tell me what actions that I should take?'
12 I made the earth and created humankind on it.
My own hands stretched the skies out,
and I ordered all the heavenly bodies into place.
13 I stirred Koresh (Cyrus) up to do what's right,
and I'll smooth out his paths ahead of him.
He'll be the one to build my city, and he'll release my exiles—
not for a ransom or for a bribe.
Commander-in-chief Yahweh says that.
14 Yahweh says this:
Mitsrayim's (Egypt's) produce and Kush's (Ethiopia's) profit and those tall people from Seva
will all be turned over to you and they'll belong to you.
They'll walk behind you and will be handed over in chains.
They'll bow down to you and state,
'Surely God is with you—he's the only god—there's no other.'
15 You are certainly a god who hides himself,
you god who rescues Yisrael (Israel).

97 **RV 44:25 · Cross-ref.** 1Cor 1:20.
98 **RV 44:28 · Cross-ref.** 2Ch 36:23; Ezr 1:2.
99 **RV 45:9 · Cross-ref.** Isa 29:16; Rom 9:20.

Readers' Version

16 Those who craft idols will be humiliated—
all of them will be put to shame together.
Those who craft idols will be publicly disgraced.
17 Yisrael has been rescued by Yahweh—freed forever.
You all won't be humiliated or put to shame ever again.
18 Yahweh who created the skies, is God.
He formed the earth and established it.
He didn't create it as a wasteland,
^but rather, he formed it to be lived in.
Yahweh says this:
19 I didn't speak in secrecy in a place where it's all dark.
It wasn't in vain that I told Ya'akov's (Jacob's) descendants to search for me.
I am Yahweh who says what is right and declares what is proper.
20 Gather together and come.
Assemble together you fugitives from the nations.

Yahweh and false gods

Those who carry their wooden idols don't know what's going on—
those who pray to a god that can't help them.
21 Declare and approach. Let them also get advice together.
Who predicted that in the past and then declared it?
Wasn't it me, Yahweh?
There's no god other than me—
a god who does what is right and who rescues his people.
There's no other rescuer except me.
22 Turn to me and be saved, all you at the ends of the earth,
because I'm God and there isn't any other.
23 I've solemnly promised that—
I only say what's right and I don't change my mind,
because every knee will bow to me.
Every tongue will promise allegiance to me.[100]
24 They'll say that righteousness and strength are only in Yahweh.
All those who were angry at him will come to him in their shame.
25 Yisrael's (Israel's) descendants will be declared innocent by Yahweh,
and they'll boast about what he's done for them.
46:1 The Babylonian gods Bel bows down and Nevo stoops low.

The false gods there in Bavel

Their idols need to be carried by animals and are burdens for tired cattle.
2 Together those gods bend low, kneeling down.
They're not able to rescue the load
and they themselves have been taken into captivity.
3 Listen to me you descendants of Ya'akov (Jacob),
and all the remnant of Yisrael's (Israel's) families—
carried since birth,
supported since the womb.
4 I'll be there even when you age,
and I'll carry you when your hair goes grey.
I made you and I'll support you,
and I'll carry you and rescue you.
5 Who can you liken me to or say that I'm the same as,
or compare me to and say that we're alike?
6 Those who pour gold out from a bag
and weigh their silver on a scale,
hire a metalsmith to make it into a god.
They kneel in front of it and worship it.
7 They lift it up and carry it on their shoulders,
and then they put it down in its place.
It stands there and never leaves.
They call out to it for help but it doesn't answer—
it won't rescue them from their troubles.
8 Remember that and pluck up courage.
You rebels, take it to heart.
9 Think about what happened long ago
because I'm God and there's no other,
I'm God and there's no one like me.
10 From the beginning, I declare the end.
From ancient times, I announce what's still to come.
I declare that my plan will come to be,
and all my intentions will be accomplished.
11 Summoning a bird of prey from the east,
from a distant country—the man to carry out my plan.
Yes, I've spoken and I'll make it happen.
I've planned, and I'll also accomplish it.
12 Listen to me you stubborn people—
you who are so far from doing what's right.
13 I've brought my righteousness near—it's not far away,
and my salvation won't delay.
I'll rescue Tsiyon (Zion)
and display my splendour to Yisrael (Israel).
47:1 Come down and sit in the dust you virgin daughter of Bavel (Babylon).

Bavel's coming judgement

Sit on the ground without a throne you daughter of the Kasdim (Chaldeans),[101]
because people won't call you tender and delicate any more.
2 Turn those millstones and grind flour.
Remove your veil and strip off your skirt.
Uncover your legs to wade through rivers.
3 Your nakedness will be exposed.
Yes, your shame will be visible.
I'll take vengeance and won't spare anyone.
4 Commander-in-chief Yahweh is the name of the one who bought our freedom—
Yisrael's (Israel's) holy one.
5 Sit in silence and go in darkness you daughter of the Kasdim (Chaldeans),
because you'll no longer be called 'the queen of kingdoms'.
6 I was angry with my people—

100 **RV 45:23 · Cross-ref.** Rom 14:11; Php 2:10-11.

101 **RV 47:1-15 · Cross-ref.** Isa 13:1–14:23; Jer 50:1; 51:64.

Readers' Version

I defiled my inheritance and handed them over to you.
You showed them no compassion—
even the old had a heavy burden placed on them.
7 You said that you'd be queen forever,
but you didn't give it enough thought—
you didn't consider its outcome.
8 Now listen to this you over-indulged woman who lives in security,
saying in her heart, 'No one else is important except me.
I'll never be a widow or lose my children.'[102]
9 But both of these things will suddenly happen to you:
Bereavement and childless will hit in one day.
They'll come on you with completeness despite your plentiful sorceries
and the power of your multiple spells.
10 You trusted in your wickedness and thought no one would notice you.
Your wisdom and knowledge has led you astray
and you told yourself that no one else was important except you.
11 Calamity will hit you and you won't be able to charm it away.
Disaster will fall on you and you won't be able to avoid it—
disaster like you've never known before will come on you suddenly.
12 Keep trusting your spells and your plentiful sorceries
that you've worked hard at since your youth.
Perhaps you'll be successful—maybe scaring disaster away.
13 You've become tired of listening to so much advice.
Please let them stand up and save you—
those ones who chart the skies and divine from moons
to discover what's going to happen to you.
14 Look, they've become like straw that get burnt in a fire.
They can't rescue themselves from the flames.
There'll be no coals to warm them—no fire to sit by.
15 That's what those you worked with have become—those traders from your youth.
Everyone has wandered in their own direction—there's no rescuer.

Yahweh knows and controls the future

48:1 Listen to this you descendants of Ya'akov (Jacob),
who are called by the name Yisrael (Israel) and descended from Yehudah (Judah).
You make promises using Yahweh's name,
and mention Yisrael's god,
but it's not done honestly or sincerely
2 even though they state that they're from the sacred city,
and that they're supported by Yisrael's god, named commander-in-chief Yahweh.
3 Long ago I predicted and explained what would happen,
→then suddenly, I took action and they happened
4 because I knew that you were stubborn.
Your neck muscles are like iron
and your forehead is like bronze,
5 so I announced those things in advance.
Before they happened, I informed you
so that you couldn't say that your idol did them,
or say that your carved idols and cast figures ordered them to happen.
6 You've heard—now investigate all of it.
Won't you admit that what I tell you is true?
Now I'll tell you new things,
and secret things that you didn't previously know.
7 They're activated now—not in the past,
and you hadn't heard of them happening before today
otherwise you might say that you expected them.
8 No, you hadn't heard and you didn't know
because from way back, you never wanted to hear.
Yes, I knew that you act very treacherously
and even from the womb you've been called a rebel.
9 For the sake of my reputation, I'll hold back my anger,
and so that I'm praised, I'll restrain myself from destroying you.
10 Look, I've refined you, but not like silver—
I've tested you in the furnace of affliction.
11 But for my own sake I'll take action,
because how could I allow my reputation to be damaged?
I won't allow others to take the honour that's due to me.

The chosen by God destroy of Bavel

12 Listen to me Ya'akov (Jacob),
and Yisrael (Israel) who I called.
I am he, the first, and also the last.[103]
13 Yes, my hand founded the earth,
and my right hand stretched out the skies.
I call to them, then they stand together.
14 Gather together all of you and listen.
Which of those idols has announced these things?
Yahweh's dearest ally will implement Yahweh's desire on Bavel (Babylon)
and apply his power to those Kasdim (Chaldeans).
15 I've spoken. I've summoned him.
I've brought him, and he will succeed in his mission.
16 Come close to me and listen to this:
From the beginning, I haven't spoken in secrecy.
I was there when those things happened.
My master Yahweh has sent me and his spirit.
17 Yahweh, Yisrael's (Israel's) holy one and the one who paid the price for your freedom, says this:
I am your god, Yahweh, who teaches you to prosper—
who leads you in the path that you should follow.
18 If you had paid attention to my instructions
then you would have had peace like a river
and your righteousness like waves in the ocean.
19 Your descendants would have been as numerous as the sand,

102 **RV 47:8-9 · Cross-ref.** Rev 18:7-8.

103 **RV 48:12 · Cross-ref.** Isa 44:6; Rev 1:17; 22:13.

Readers' Version

and the offspring from your womb like its grains.
It wouldn't have been destroyed
and had its name removed from my presence.
20 Go away from Bavel (Babylon).
Flee from those Kasdim (Chaldeans).[104]
Proclaim this with a happy song.
Send it out to the ends of the earth to say:
Yahweh has paid the price to free his servant Ya'akov (Jacob).
21 They weren't thirsty when he led them through the wildernesses.
He made water flow out of a rock for them—
he split open the rock and the water gushed out.
22 There's no peace for the wicked says Yahweh.[105]

Yahweh's servant · The second servant song

49:1 Listen to me you islands,
and pay attention you distant peoples.
Yahweh called me from before I was born—
he knew my name when I was still inside my mother.[106]
2 He made my mouth like a sharp sword[107] that he hid in the shadow of his hand.
He made me into a polished arrow that he hid in his quiver.
3 Then he told me, 'Yisrael (Israel), you're my servant,
and I'll be honoured by others because of you.'
4 I replied, 'I've worked with no results
and used my strength for nothing at all.
Nevertheless, my justice is with Yahweh,
and my wages are with my god.'
5 Now Yahweh has spoken—
the one who formed me from the womb as his servant—
to restore Ya'akov (Jacob) to himself,
and gather Yisrael (Israel) to him.
I'll be honoured in Yahweh's eyes,
and my god has been my strength.
6 Also he says,
'It's too insignificant for you to be my servant to raise up Ya'akov's tribes
and to bring back those from Yisrael who've been preserved.
I'll make you into a light for the nations[108]—
to be the one who takes salvation to the ends of the earth for me.'[109]
7 Yahweh, Yisrael's holy one,
the one who paid the price for their freedom
says to the one whose life is despised,
the one who's hated by the nations—a slave of rulers:
'Kings will see and stand up,
and princes will bow down
on account of Yahweh who is faithful—Yisrael's holy one
because he has chosen you.'

Yisrael's restoration

8 Yahweh says this:
I will answer you in a time of favour,
and I will help you on a day of salvation[110]
and protect you and appoint you to be an agreement for the people,
to rebuild the land so that desolate place can be redistributed as inheritances.
9 You'll tell the prisoners to come out
and those in darkness to show themselves.
They'll graze along roads,
and over all the pasture on bare hills.
10 They won't be hungry or thirsty,
and the burning heat of the sun won't beat down on them,
because they'll be guided by one who has compassion on them
and he'll lead them to springs of water.[111]
11 I'll make all my mountains into a road,
and I'll fill all the low spots on my highways.
12 Look, they'll come from far away,
and look, some from the north and from the west, and from Sinim.
13 Shout happily you sky and be cheerful you earth
and shout with joy you mountains
because Yahweh has comforted his people
and has compassion on them when they're suffering.
14 But Tsiyon (Zion) said, 'Yahweh has abandoned me,
and my master has forgotten me.'
15 Would a woman forget her young baby
or have no compassion on the child that she's given birth to?
Even if she could forget, I won't forget you.
16 Look, I've written your name on my palms.
I'm always thinking about your city walls.
17 Your children are hurrying.
Those who destroyed and ravaged you, are going away from you.
18 Look up and see all around you,
they're all gathering together—coming towards you.
Yahweh declares, As surely as I live,
you'll 'put them all on' like jewelry,
and you'll tie them on like a bride.
19 Look up because your ruined and desolate places,
and your devastated land,
will be too cramped for the coming inhabitants,

104 **RV 48:20 · Cross-ref.** Rev 18:4.
105 **RV 48:22 · Cross-ref.** Isa 57:21.
106 **RV 49:1 · Cross-ref.** Jer 1:5.
107 **RV 49:2 · Cross-ref.** Heb 4:12; Rev 1:16.
108 **RV 49:6 · Cross-ref.** Isa 42:6; Luk 2:32; Acts 26:23.
109 **RV 49:6 · Cross-ref.** Acts 13:47.
110 **RV 49:8 · Cross-ref.** 2Cor 6:2.
111 **RV 49:10 · Cross-ref.** Rev 7:16-17.

Readers' Version

and those who swallowed you up will be far away.
20 Yet your descendants who were born in captivity will say in your ears,
'This place is too cramped for us.
Move over to make room for us to live here.'
21 Then you'll think to yourself, 'Who fathered these children?
I was bereaved and barren—taken into exile and thrown away. Who raised these children?
I was left alone, so where did these children come from?'
22 My master Yahweh says this:
Look, I'll lift my hand up to the nations,
and raise my banner to the peoples.
They'll bring your sons on their laps,
and they'll carry your daughters on their shoulders.
23 Kings will become your children's tutors,
and their noble ladies will become your wet nurses.
They'll bow down to you with their faces to the ground
and lick the dust from your feet.
→Then you'll know that I am Yahweh—those who patiently rely on my assistance won't be humiliated.
24 Can the booty be snatched from a warrior,
or can captives escape from a tyrant.[112]
25 But Yahweh says this:
Even the warrior's captives will be taken from him,
and the spoils will be recovered from a tyrant,
→and I'll oppose your opponent and rescue your children.
26 I'll cause those who mistreated you to eat their own flesh,
and they'll get drunk on the wine of their own blood.
Then everybody will know that I am your rescuer, Yahweh,
and Ya'akov's (Jacob's) powerful one who paid the price for your freedom.
50:1 Yahweh says this:
Where's the divorce papers for your mother who I sent away?
Which of my creditors did I sell you all to,
because you were all sold because of your disobedience?
And your mother was sent away because of your rebellion.
2 Why did I come when there wasn't anyone there?
Why did I call when no one answered?
Was I unable to pay the ransom?
Didn't I have enough strength to rescue you?
Look, when I scold the ocean, it dries up.
I can turn rivers into a wilderness—
→its fish will stink because they'll die of thirst because there's no water.
3 I clothe the skies with darkness,
and I place sackcloth as their covering.

Yahweh's obedient servant · The third servant song

4 My master Yahweh, has given me a tongue that keeps learning—
knowing how to help the weary with a message.
He wakes me in the morning—
wakes me up to listen to his teaching.
5 My master Yahweh, has opened my ears.
I haven't been rebellious
and I haven't turned back from what I was asked.
6 I gave my back to those who struck me,
and my cheeks to those who made them bare.
I didn't hide my face from insults and getting spat on[113]
7 but my master Yahweh will help me.
Therefore I'm not humiliated,
so I've made my face look determined like flint
because I know that I won't be ashamed.
8 The one who'll declare me innocent is close by.
Who will bring charges against me?[114] Let's stand in court together.
Who is my accuser? Let him approach me.
9 Listen, my master Yahweh will help me.
Who is it who condemns me as guilty?
They'll all wear out like clothes—the moths will eat them.
10 How many of you strive to obey Yahweh,
listening to his servant's words?
Who among you all walks in deep darkness without light?
Learn to trust Yahweh and to depend on your god.
11 Look, all of you who kindle fires and carry flaming torches.
Walk in the light from your fire and from the kindling that you're all burning.
That is what you'll receive from my hand.
You'll all lie down in pain.

Comforting words for Yerushalem

51:1 Listen to me, all of you who strive to do what's right—
you who want to follow Yahweh's instructions.
Look at the rock that you where chiselled from,
and at the mouth of the cistern that you were quarried out of.
2 Look at your ancestor, Avraham,
and Sarah who bore you all,
because I called him as one person,
→then I blessed him and made him many,
3 because Yahweh will comfort Tsiyon (Zion).
He will comfort all its ruined places,
and make her wilderness like Eden
and her desert plains like Yahweh's garden.
Joy and happiness will come from there—
thanksgiving and the sounds of music.
4 Pay attention to me, my people.
and you my nation, listen carefully,
because I will send out my instructions,

112 **RV 49:24 · Note** Using the reading from the Qumran scroll here.
113 **RV 50:6 · Cross-ref.** Mat 26:67; Mrk 14:65.
114 **RV 50:8-9 · Cross-ref.** Rom 8:33-34.

Readers' Version

and in an instant, I'll make my justice as a light for the nations.
5 I'm ready to declare you as innocent.
My salvation will go out.
My arms will bring justice to the peoples.
The islands wait eagerly—waiting for my arm.
6 Look upwards to the skies
^and down to the earth below,
because the skies will be dispersed like smoke,
and the earth will wear out like a piece of clothing
and its inhabitants will die like gnats.
However, when I save you, you'll be free forever,
and I'll only ever do what is right.
7 Listen to me, all of you who know what is right—
people with my instructions always in their thoughts.
Don't be afraid of getting insulted by people,
and don't be dismayed by their abuse,
8 because moths will eat them like a piece of clothing,
and their larva will devour them like they do with wool.
However, I will only ever do what is right,
and when I save you, you'll be free throughout the generations.
9 Wake up, wake up! Yahweh, strengthen yourself!
Wake up like back in the old days—
the generations from long ago.
Wasn't it you who pierced the sea monster Rahav and cut it into pieces?
10 Wasn't it you who dried up the ocean—those large, deep waters—
the one who made the deep seas into a way for those who've been set free to pass over?
11 Then those who Yahweh has paid the price for their freedom, will return,
and go to Tsiyon (Zion) with happy shouts,
and with happiness always showing on their faces.
Gladness and joy will overtake them—
sorrow and mourning will disappear.
12 It's me who's the one who comforts you all.
Why would you be afraid of other humans who are just mortal,
or other descendants of humankind who are a temporary as grass.
13 Then you've forgotten Yahweh who made you
and who stretched out the skies and made the earth's foundations.
You've been in dread the entire day as your angry oppressor approaches ready to destroy you.
But where is the oppressor's anger now?
14 The one who stoops over will be quickly released.
He won't die in the pit and won't lack his food.
15 I am your god Yahweh who stirs up the sea
and its waves roar.
Commander-in-chief Yahweh is his name.
16 I've given you my messages to proclaim,
and I've protected you with my hand—
planting the skies and founding the earth,
and telling Tsiyon (Zion) that you are my people.

The cup of anger removed from Yerushalem

17 Rouse yourself, rouse yourself.
Get up, Yerushalem (Jerusalem)—
you who drank the cup from Yahweh's hand that was filled with his anger.
You drank the cup that makes you stagger—you drained it.
18 Despite all the children that she's borne, there's no one to lead her,
and there's no one to hold her hand out of all the children that she's brought up.
19 Those two things have happened to you:
Who shows sympathy to you after the devastation and destruction?
Who comforts you after the famine and war?
20 Your children have fainted and they lie at the end of every street like antelope caught in a net.
They're full of Yahweh's anger—the rebuke from your god,
21 so listen to this you oppressed one,
and the one who's drunk, but not from wine.
22 This is what your master Yahweh,
and your god who defends your people, says:
Listen, I've taken that cup of suffering out of your hand—
the goblet containing my rage. You'll no longer have to drink it.
23 Instead, I'll put it into your tormentors' hand—
those who told you to bow down so they could walk over the top of you,
and made your back like the ground or the street for walking on.

Yahweh will rescue Yerushalem

52:1 Wake up, wake up, strengthen yourself Tsiyon (Zion).
Put your beautiful clothes on, Yerushalem (Jerusalem), sacred city,
because the uncircumcised and the 'unclean' people won't enter you again.[115]
2 Shake yourself free from the dust.
Take action, you captive Yerushalem.
Release the chains from your neck, you captive daughter of Tsiyon
3 because Yahweh says this:
You were sold for nothing
and you'll gain your freedom without any payment,
4 because my master Yahweh says this:
My people went down to Mitsrayim (Egypt) to stay there long ago,
and then Ashur (Assyria) has oppressed the nation for nothing.
5 Now Yahweh declares:
My people were taken for no reason.
His rulers mock him
and my name is continually slandered throughout the

115 **RV 52:1 · Cross-ref.** Rev 21:2-27.

Readers' Version

day.[116]
That is Yahweh's declaration.
6 Therefore my people will know my name because on that day
it will be me speaking and saying, 'Here I am.'
7 How delightful is the one who brings good news across the mountains announcing peace[117]—
bringing good news that announces a coming rescuer,
and telling Tsiyon (Zion) that their god reigns.
8 Your watchmen will all call out loudly at the same time.
They'll all shout happily because each of them will see that Yahweh has returned to Tsiyon.
9 Start shouting out happily you ruined places in Yerushalem (Jerusalem)
because Yahweh has encouraged his people—he's paid the price for Yerushalem's freedom.
10 In front of all the nations, Yahweh has revealed that he's holy and powerful,
and even the ends of the earth will see that our god rescues his people.
11 Get out, get out, leave that place! Don't touch anything that's 'unclean'.[118]
Get out from among it. Purify yourselves, all of you who carry Yahweh within you,
12 because you won't leave out in a rush.
You all won't have to flee hurriedly
because Yahweh will go ahead of you all,
and Yisrael's (Israel's) god will bring up the rear.

The suffering servant · The fourth servant song

13 Listen, my servant will prosper—
he'll be promoted and highly honoured.
14 Many people were horrified at you—his appearance was so disfigured
and his body was so disfigured that he no longer looked like a man.
15 So he'll startle many nations.
Kings will shut their mouths because even if they hadn't been told about it,
they'll see and understand what they hadn't heard about.[119]
53:1 Who has believed our message,
and who has Yahweh's power been revealed to?[120]
2 He grew in front of him like a young plant,
and like a root out of the dry ground.
He had no fancy form or splendour to look at,
and his appearance didn't attract us to him.
3 He was despised and rejected by people—
a man with a lot of pain and familiar with sickness
like someone that most people would look away from
and despise him, rather than to esteem him.
4 Despite that, he's borne our sicknesses
and carried our pains.[121]
We thought that he'd been struck down by God—
attacked and made to suffer.
5 But he was pierced for our disobedience,
and crushed for our wicked actions.
The punishment that gave us peace was on him,
and we were healed thanks to his wounds.[122]
6 We've all strayed away like sheep—
everyone's gone in their own direction[123]
and Yahweh has placed all our disobedience onto him.
7 He was oppressed and tormented
but like a lamb being led away to be slaughtered,[124] he didn't open his mouth,
and like a sheep that's silent in front of its shearers, he didn't open his mouth.
8 After oppression and judgement, he was taken away,
but how many of his peers even cared that he was cut off from the land of the living?
He was wounded because of the disobedience of my people.
9 His burial place was among the criminals,
and a rich man at his death,
although he'd committed no violent acts,
and had never spoken deceitfully.[125]
10 But Yahweh desired to crush him—
he made him sick if it would make his life a guilt offering.
He will live long and see offspring,
and Yahweh' plans will prosper through his work.
11 Due to his internal anguish, he'll be able to see.
He'll be satisfied with his knowledge.
My obedient servant will justify many,
and he will carry their disobedience.
12 Because of that, I'll allocate a portion for him.
He'll divide out the plunder to a powerful people
because he poured out his life resulting in his death.
He was included with the wicked,[126]
and he bore the disobedience of many people,
and he intervened on behalf of the disobedient.

116 **RV 52:5 · Cross-ref.** Rom 2:24.
117 **RV 52:7 · Cross-ref.** Nah 1:15; Acts 10:36; Rom 10:15; Eph 6:15.
118 **RV 52:11 · Cross-ref.** 2Cor 6:17.
119 **RV 52:15 · Cross-ref.** Rom 15:21.
120 **RV 53:1 · Cross-ref.** Rom 10:16; Yhn 12:38.
121 **RV 53:4 · Cross-ref.** Mat 8:17.
122 **RV 53:5 · Cross-ref.** 1Pe 2:24.
123 **RV 53:6 · Cross-ref.** 1Pe 2:25.
124 **RV 53:7 · Cross-ref.** Rev 5:6.
125 **RV 53:9 · Cross-ref.** 1Pe 2:22.
126 **RV 53:12 · Cross-ref.** Luk 22:37.

Readers' Version

Yahweh's love for Yerushalem

54:1 Sing happily you barren
women who has never given birth.
Break into a cheery song and celebrate, you who've never
been in labour,
because the desolate woman now has more children than
the married woman did says Yahweh.[127]
2 Widen your tent and stretch your tent curtains further
out without restraint.
Make your tent ropes longer and drive your stakes in
deep
3 because you'll spread out both to the right and to the
left,
and your descendants will conquer nations
and settle in cities that had become desolate.
4 Don't be afraid because you won't be put to shame,
and don't be discouraged because you won't be dis-
graced,
because you'll forget the shame from your youth.
You'll no longer remember the disgrace from when you
were made a widow
5 because your husband is the one who made you—
his name is Commander-in-chief Yahweh.
Yisrael's (Israel's) holy one is your protector.
He's called the god of the whole world.
6 Yes, Yahweh has called you back
as if you were an abandoned wife with a wounded spirit,
or a young wife who was rejected.
Your god says:
7 I abandoned you for a little while,
^but now I'll bring you back with great compassion.
8 I kept away from you for a while in a flood of severe
anger,
but with my permanent loyal commitment, I'll have com-
passion on you.
Yahweh who paid the price for your freedom says:
9 For me, this is like Noah's flood—
just as I promised to never again to cover the earth,
so too I promise not to be angry at you or to rebuke you.
10 Even if the mountains disappear and the hills shake,
my loyal commitment to you won't disappear and my
agreement for peace won't be shaken,
says Yahweh, the one who has compassion for you.

The new Yerushalem

11 You city which is suffering like
being battered in a storm
with no one to comfort you,
listen, I'll rebuild you with turquoise stones,
and place sapphires in your foundations.
12 I'll make your towers out of rubies
and your gates from beryl stones,
and all your walls from other precious stones.
13 All your children will be followers of Yahweh,
and they'll experience extended peace.
14 You'll be established with justice—far away from op-
pression.
You won't be afraid of acts of terror because it won't ap-
proach you.
15 Listen, no one will attack you that I haven't sent.
Anyone stirring up trouble against you will fail.
16 Look, I created the craftsman who fans the charcoal
fire,
and produces weapons as his work,
and it's me who created a destroyer to cause destruction.
17 No weapon that's made to be used against you will suc-
ceed,
and those who speak out accusations against you will be
condemned as guilty.
That's the inheritance of Yahweh's servants,
and I, Yahweh, will pronounce them as innocent.

Come and freely find Yahweh

55:1 Hey, you who are thirsty, go to
the water supplies,
and you who have no money, go and buy grain and eat.
Yes, come and buy grain without money,
and wine and milk with no price on them.
2 Why pay money for what's not food,
and work hard for what doesn't satisfy?
Listen carefully to me and eat good things
and enjoy rich foods.
3 Pay attention and come to me.
Listen so you all can live,
and I'll make a permanent agreement with you all—
the reliable, loyal commitment shown to David.[128]
4 Listen, I've made him a witness to the nations—
a leader and commander of the people groups.
5 Look, you'll call a nation that you didn't know,
and that nation that didn't know you either, will run to
you
because of your god Yahweh,
and because Yisrael's (Israel's) holy one has caused you
to be honoured.
6 Search for Yahweh while he lets himself be found.
Call out to Yahweh for help while he's near.
7 Let the wicked person abandon their behaviour,
and the evil person abandon their plans.
Then let them return to Yahweh so that he can have
compassion for him,
and return to our god because he'll freely forgive them.
8 Yes, my thoughts aren't like your thoughts,
and your ways aren't like my ways.
That's what Yahweh declares.
9 Yes, just as the skies are higher than the earth,
so too my ways are higher than your ways
and my thoughts are higher than your thoughts.
10 Just like how the rain and snow come down from the
skies
and don't return there, but water the land
that then makes it produce and sprout,
seed is given to the sower and bread to the consumer,
11 so too when my message leaves my mouth.

127 **RV 54:1 · Cross-ref.** Gal 4:27.

128 **RV 55:3 · Cross-ref.** Acts 13:34.

Readers' Version

It won't return to me empty,
but when it's done what was desired,
and after having prospered in the place where I sent it.
12 You'll all go out cheerfully
and be led in peace.
The mountains and hills will let out a happy shout,
and all the trees in the countryside will clap their hands.
13 Instead of thornbushes, cypress trees will grow up.
Rather than nettles, myrtle trees will rise up,
and it'll increase Yahweh's reputation
as a permanent sign that will never be destroyed.

Salvation for others

56:1 Yahweh says this:
Promote justice and do what is right
because the time when I'll save you is coming soon,
and my righteousness will be revealed.
2 Everyone who does that will be blessed,
and the son of humanity who takes hold of it,
who observes the rest day—not defiling it,
and who stays away from doing anything evil.
3 Don't let the son of any foreigner who's decided to follow Yahweh,
say, 'Yahweh will certainly separate me out from his people.'
And don't let the castrated slave say, 'Look, I'm a withered-up tree,'
4 because Yahweh says this:
To the castrated slaves who observe my rest days
and choose what pleases me and are faithful to my agreement,
5 I will give them a monument and a good name in my house and inside my walls
that's better than sons and daughters.
I'll give them a permanent good reputation which won't be terminated.
6 Then the children of foreigners who strive to follow Yahweh,
to serve him and to love his name, and to be his servants,
who observe the rest day without defiling it,
and who cling to my agreement,
7 I'll bring them to my sacred mountain
and make them happy in my temple where people pray.
Their burnt offerings and sacrifices will be acceptable on my altar,
because my temple will be called a prayer house for all the nations.[129]
8 My master Yahweh, who gathers Yisrael's (Israel's) outcasts, says this:
I'll gather others beside those already gathered.

The judging of teachers of Yisrael

9 All you animals in the countryside, come to devour,
yes, all you animals in the forest.
10 All of its watchmen are blind—they don't know what's going on.
They're all voiceless dogs, unable to bark.
They dream about lying down—enjoying a nap.
11 The dogs have a fierce appetite—they're never full.
The shepherds know nothing and don't understand.
They've all gone their own way and make money from their illegal sidelines.
12 Come on, take some wine and let's drink strong drink.
Tomorrow will be just like today except we'll have even more.

Yisrael's idolatry is condemned

57:1 The godly people die but no one takes it to heart.
Those with loyal commitment are removed but no one knows what's going on
because the godly people are pulled back from facing evil.
2 They go in peace.
They've walked on a straightforward path
and now they rest on their beds.
3 But come here you children of a sorceress—
offspring of adulterers and prostitutes.
4 Who are you all making fun of?
Who are you speaking out against and poking your tongues out against?
You're all children of wickedness—offspring of deception
5 who burn with lust under oak trees—in fact under every green tree.
You all slaughter children in valleys under the crevices in the cliffs.
6 You stand up large, smooth stones from the riverbed
and offer them a portion of your food.
You pour out wine as a drink offering and offer up a grain offering.
Will I relent in taking action about those activities?
7 You slept up high at the hilltop shrines
where you went up to also offer a sacrifice,
8 and you've put your symbols behind the door and doorposts.
Yes, away from me you stripped off
and filled your bed with others.
You had an agreement with those whose bed you loved—
enjoying their bodies.
9 You took oil and travelled to the king,
along with lots of perfumes.
Then you sent your ambassadors to distant places,
and even descended to the world of the dead.
10 You were tired from your long journey,
but you didn't say that it's all just hopeless.
You found new things to do so then you didn't become weak.
11 Who very you so afraid of that you lie,
and don't remember me or think about me?
Haven't I been silent for a long time now
so it's not me that you're afraid of.
12 I'll talk about your activities and how you do what's right
but they won't benefit you.
13 When you call out for help, let your collection rescue

129 RV 56:7 · Cross-ref. Mat 21:13; Mrk 11:17; Luk 19:46.

Readers' Version

you,
but a wind will carry them all away—
a breath will take them away.
But those who rely on me for safety will inherit the land,
and will take possession of my holy mountain.
14 Then he'll say:
God will help and heal
Pile it up, pile it up, make a track through.
Remove the stumbling blocks from the path for my people.
15 The one who's high and honoured, who lives forever and whose name is holy, says:
I live in a place that's holy and up high,
but also with the oppressed person and with the humble person,
→to restore the spirit of the humble and to encourage those who feel crushed.
16 However, I won't argue the point forever,
and I won't remain permanently angry,
because those who stand in front of me would faint—
the creatures that I myself made.
17 I was angry at the wickedness of their dishonest gain and I struck them.
I hid and I was angry, but they decided to go against me.
18 I've seen their ways and I'll heal them,
and I'll lead them and comfort them and their mourners.
19 I'll enable them to shout happily,
'Peace, peace, to those both near and far,'
and I will heal them says Yahweh.
20 But the wicked are like the ocean in a storm,
because it's unable to stay calm, but rather it stirs up slush and mud.
21 My god says that there's no peace for those who are wicked.
58:1 Shout loudly. Don't hold back.
Don't fast just for looks
Raise your voice like a trumpet
and confront my people with their wickedness,
and Ya'akov's (Jacob's) descendants with their disobedience.
2 They search for me every day
and want to learn about my ways like a nation that does what is right,
and they haven't abandoned the values of their god.
They ask me to make judgements that are far and right.
They want god to approach them.
3 Why did we fast, as you didn't even look?
We humbled ourselves and you didn't even notice?
Listen, when you fasted was it just for your own needs?
You all certainly drive your labourers hard!
4 Look, you all fast with strife and contention,
and strike out with vicious clenched fists.
You all don't fast today to make your voices heard up on high.
5 Is that the kind of fasting that I would choose?
A day when a person humbles themself and bows their head down like a bulrush does.
They wear sackcloth and form a bed of ashes to sit on.
Is that really a fast that's acceptable to Yahweh?
6 Isn't this the fast that I would prefer?
When you all remove chains that were wickedly put on others,
and undo the ropes from the yoke that forced them to comply?
Let go all those who've been crushed,
and break every yoke that burdened them.
7 Isn't it to share your food with those who are hungry,
and to bring the poor, homeless people into your house?
When you see someone naked, clothe them,
and don't hide yourself from your own relatives.
8 Then your light will break through like the dawn,
and your healing will quickly spring up.
Your right actions will go ahead of you
and Yahweh's honour will follow along behind you.
9 Then you'll call out and Yahweh will answer.
You'll cry for help and he'll say, 'Here I am.'
If you remove the burden of the yoke from among you,
as well as the pointing finger and wicked speech,
10 give yourself to the hungry
and give those who are suffering what they need
then your light will rise in the darkness
and your darkness will be like the noonday.
11 Then Yahweh will continually lead you
and satisfy your appetite in arid regions.
He'll strengthen your bones and will be like a watered garden,
and like a spring that never runs dry.
12 Then some of you will rebuild the ancient ruins—
you'll restore the foundations from generations ago
and you'll be called the repairer of the wall—
the one who restores streets to live in.
13 If on the rest day, you turn back from what you wanted to do
Blessings for keeping the rest day
and don't try to please yourself on my sacred day,
enjoy Yahweh's sacred and honourable rest day,
and honour it instead of doing your own activities such as finding your own pleasure or delivering a speech,
14 then you'll take delight in Yahweh.
I'll make you ride on the heights of the earth,
and I'll give you the same blessings that I gave your ancestor, Ya'akov (Jacob).
That's what Yahweh has spoken.
59:1 Listen, don't think that Yahweh can't rescue you,
Yisrael's sins and punishment
or that he won't be able to hear you.
2 However, your disobedience causes separation between you all and your god,
and your sins have made him turn away from listening to you,
3 because your hands are defiled with blood,
and your fingers with sin.
Your lips spew out lies
and your tongue works against justice.
4 No one stands up for justice,
and no one pleads their case truthfully.

Readers' Version

They rely on being meaningless, or fancy words of no value—
conceiving mischief and advancing wickedness.
5 They hatch vipers' eggs
and weave spiders' webs
Anyone who eats any of their eggs will die—
when they're cracked open, a viper will be hatched.
6 Their weavings aren't for clothes,
so they don't cover themselves with their products.
Their products are products of wickedness,
and their hands are involved in violence.
7 Their feet run towards evil,
and they're quick to shed innocent blood.
They're always thinking about wickedness—
they walk the paths of causing ruin and destruction.
8 They don't know the way of peace,
and there's no justice on their tracks.
They've make their paths crooked—
none of those who tread on them will experience peace.
9 Therefore, justice is far from us — **Societal sinfulness**
and righteousness doesn't reach us.
We wait for light, but look, we get darkness.
We wait for gleams of light, but walk in the gloom.
10 We grope along the wall like the blind,
and feel around as though we had no eyes.
Even at midday, we stumble as if it's twilight—
among the living but behaving like the dead.
11 All of us growl like bears,
and moan mournfully like doves.
We keep hoping for justice, but none comes,
for rescue, but it's far away
12 because our transgressions in front of you are many.
Our sins have testified against us
because our transgressions are with us,
and as for our iniquities, we know them.
13 We've rebelled and denied Yahweh,
and turned away from following our god—
promoting oppression and rebellion instead.
We've conceived and told lies as if they were the heart-felt truth.
14 Justice is driven right back,
and righteousness stands off at a distance,
because truth has stumbled in the public square,
and honesty can't enter.
15 So then truth went missing,
and the one who turned away from evil got robbed.
Yahweh saw it and wasn't pleased that there was no justice.
16 Yahweh saw that there wasn't anyone to make a stand, — **The assisting of Master of his people**
and was appalled that there was no one to intervene.
So he applied his own power to bring salvation,
and his own desire to do what's right, sustained him.[130]
17 He put righteousness on like armour,
and a helmet of salvation on his head.[131]
He dressed in clothes of vengeance
and wrapped himself with zeal like a robe.
18 He will repay his enemies for the evil things that they have done.
He will repay the islands with the appropriate reward.
19 Then those in the west will respect Yahweh's reputation,
and in the east, will respect his splendour,
→because he'll come like a swift river with Yahweh's wind driving it.
20 Then a redeemer will come to Tsiyon (Zion)
and to those descendants of Ya'akov (Jacob) who repent of their disobedience.
That's what Yahweh declares.
21 Then Yahweh says:
This is my agreement with them.
My spirit which is on you and my messages that I've put in your mouth,
they won't leave your mouth or the mouths of your descendants,
even the distant generations from now and forever onwards.
That is Yahweh's declaration.
60:1 Take action, shine, because your light has come, — **Yerushalem's future splendour**
and Yahweh's brilliance has risen to shine on you,
2 Yes, listen, darkness will cover the earth.
and thick darkness will blanket the nations,
and then Yahweh will dawn over you,
and his brilliance will appear over you.
3 Nations will come to your light,
and kings to your rising brightness.
4 Look up and all around and see all of them gathered together.
Your sons will come from far away,
and your little daughters will be carried back on the hip.
5 Then you'll see and be radiant,
and your heart will be in awe, and broaden,
because plenty of international shipping will come to you,
6 Plenty of camels will cover your land—
young camels from Midyan and Eyfah.
All of them will come from Sheva.
They'll bring gold and frankincense
and will announce praises to Yahweh.
7 All the flocks from Kedar will be gathered for you.
The rams from Nevayot will serve you.
They'll be accepted to go up onto my altar,
and I'll decorate my house beautifully.
8 Who are these who fly like a cloud,
and like doves to their windows?
9 The islands wait for me, and the ships from Tarshish
will be first to bring your sons from far away

130 **RV 59:16 · Cross-ref.** Isa 63:5.

131 **RV 59:17 · Cross-ref.** Eph 6:14-17; 1Th 5:8.

Readers' Version

along with their gold and silver to honour your god Yahweh
and for Yisrael's (Israel's) holy one because he's honoured you.
10 The sons of foreigners will rebuild your city walls,
and their kings will serve you,
because although I struck you in my severe anger,
yet in my favour I've had compassion towards you.
11 Then your city gates will be always open—
they won't be shut day or night,
so the wealth from other nations can be brought to you,
with their kings being led captive.[132]
12 Yes, any nation or kingdom that won't serve you will perish,
and the nations will be completely destroyed.
13 Levanon's best will come to you—
cypress, fir, and cedar timber all at once,
to make my sanctuary beautiful
and I'll honour the place where I stand.
14 The descendants of those who oppressed you will come to you
and all those who despised you will bow down at your feet.[133]
They will call you Yahweh's city—
Yisrael's (Israel's) holy one—Tsiyon (Zion).
15 Instead of your being abandoned and hated, with no one passing through you,
I'll make you a thing of perpetual pride—the joy of future generations.
16 You'll suckle the milk from the nations,
and feed from the breast of kings,
and you know that I, Yahweh, am your rescuer and your redeemer—Ya'akov's (Jacob's) powerful one.
17 Instead of bronze and iron, I'll bring gold and silver,
and instead of timber and stones, bronze and iron.
Then I'll appoint peace as your overseer,
and righteousness as your supervisors.
18 Violence won't be experienced in your land—
no more devastation or destruction in your territories.
You'll realise that salvation protects you like city walls
and praise like your city gates.
19 The sun will no longer be your light during the day,
nor will the moon's brightness shine for you,
but rather, Yahweh will be your perpetual light,
and your god will be your brilliant light.[134]
20 Your sun will no longer set,
and your moon will no longer disappear,
because Yahweh will be your perpetual light,
and your days of mourning will be over.
21 As for your people, all of them will do what is right.
They will permanently possess the land—the shoot that I planted—
my handiwork to showcase my greatness.
22 The little one will become a thousand,
and the little nation will become powerful.
I, Yahweh, will quickly accomplish it at the appropriate time.

The assisting of Yisrael

61:1 My master, Yahweh's spirit is on me
because Yahweh has chosen me
→to bring good news to those who are suffering.[135]
He's sent me to bandage up the brokenhearted,
to decree freedom for those taken captive,
and to liberate those who are chained up.
2 He's sent me to proclaim the year of Yahweh's favour,[136]
and a day of our god's vengeance,
and to comfort all those who mourn.[137]
3 It'll be a time to give Tsiyon's (Zion's) mourners a nice turban instead of ashes on their heads,
oil to show joy on their faces instead of mourning,
a cloak of praise instead of a discouraged spirit.
Then they'll be called 'oaks of righteousness' that Yahweh planted to display his splendour.
4 They'll rebuild the ancient ruins—
restoring the places that had become deserted.
They'll rebuild the devastated cities,
and places that have been in ruins for generations.
5 Strangers will stand out in your fields and shepherd your flocks,
and sons of foreigners will take care of your farms and vineyards.
6 Then you'll all be called Yahweh's priests,
and it'll be said that you're servants of our god.
You'll consume the wealth from the nations
→and you'll also boast because there'll be so much of it.
7 Instead of shame, you'll all have a double blessing,
and instead of dishonour, they'll shout happily about their portion,
Yes, they'll possess a double portion in their land
and they'll have permanent happiness
8 because I, Yahweh, love justice and hate theft and crime.
Due to my faithfulness, I'll repay them for what they've been through,
and I'll make a permanent agreement with them.
9 Then their descendants will be known among the nations,
and their offspring among the people groups.
Everyone who sees them will recognise them
because they are the people who Yahweh has blessed.

132 **RV 60:11 · Cross-ref.** Rev 21:25-26.
133 **RV 60:14 · Cross-ref.** Rev 3:9.
134 **RV 60:19 · Cross-ref.** Rev 21:23; 22:5.
135 **RV 61:1 · Cross-ref.** Mat 11:5; Luk 7:22.
136 **RV 61:1-2 · Cross-ref.** Luk 4:18-19.
137 **RV 61:2 · Cross-ref.** Mat 5:4.

Readers' Version

10 I'm going to really celebrate Yahweh.
My inner being will be glad about my god
because he has dressed me in clothes of a free person.
He's clothed me with the robe of a person declared innocent
like the groom puts on a nice turban,
and the bride adorns herself with jewelry.[138]
11 Just as the soil produces growth,
and as the seeds in the garden start to sprout,
so too my master, Yahweh, will make righteousness grow
as well as praise towards all the nations.

Yerushalem's coming rescue

62:1 For the sake of Tsiyon (Zion), I won't be silent.
and for Yerushalem's (Jerusalem's) sake, I won't be quiet,
until its righteousness proceeds as brightness
and its salvation like a burning torch.
2 Then the other nations will see your righteousness,
and all kings will see your glory.
and you'll be called by a new name that Yahweh himself will give.
3 You'll be a beautiful crown in Yahweh's hand,
and a royal turban in your god's palm.
4 They won't claim any longer that you've been abandoned,
and they won't say again that your land has been deserted,
because you'll be called 'the place that Yahweh likes'.
Also, your land will be called 'married'
because your land will be married to him.
5 Just like a young man marries a young woman,
your sons will marry you,
and as the groom is full of happiness about his bride,
your god will be full of happiness about you.
6 I've put watchmen on your walls, Yerushalem (Jerusalem).
They'll never be silent—night or day.
You all who are reminding Yahweh, don't ever stop to rest—
7 don't let him rest until he reestablishes Yerushalem,
and until he makes it something to be praised by the world.
8 Yahweh has using the strength from his power,
and raised his right hand to make a promise:
I'll won't give your grain to your enemies again for their food,
and foreigners' children won't be drinking the new wine that you worked so hard to make,
9 because those who harvested the grain will eat it,
and those who collected the grapes will drink in my sacred courtyards.
10 Go through, head out the city gates. Clear the way for the people.
Build up, build up the highway. Clear away the stones to raise up a banner for the nations.
11 Listen, Yahweh has proclaimed to the ends of the earth:
Tell Tsiyon's (Zion's) daughter to look because her rescue is about to happen.
Look, he's brought his reward with him,
and his wages go ahead of him.[139]
12 The ones that Yahweh has paid to have freed
will be called 'the sacred people' by others.
Also, you'll be called 'the desirable city'—
the one which hasn't been abandoned.

Yahweh's vengeance

63:1 Who's that coming from Edom,[140]
coming from Batserah dressed in crimson?
This one dressed like an honoured person,
marching in the greatness of his strength?
It's me, Yahweh, proclaiming what's right—powerful to rescue.
2 What's that red on your clothes?
Your clothes look like you've been treading grapes in a wine-pressing pit?
3 I've trodden in the wine-pressing pit alone,
and there wasn't anyone from the nations with me.
I trod them in my anger,
and trampled them in my fury.[141]
and their blood is splattered onto my clothes.[142]
All my clothes are stained
4 because I had decided that this was the day of vengeance,
and the year had come for me to buy my people's freedom.
5 I looked and there wasn't anyone to help,
and I was appalled that no one assisted,
but my power gave me victory,
and my rage sustained me.[143]
6 I trod down peoples in my anger,
and in my rage, I made them drunk,
and I poured their blood out on the ground.

Remembering Yahweh's goodness

7 I'll tell others about Yahweh's loyal commitment—
praising him for his treatment of us.
Yes, for his amazing goodness to Yisrael's (Israel's) descendants,
which he's shown us according to his mercy,
and according to his incredible loyal commitment,
8 and he said, "They're definitely my people—
children who wouldn't be disloyal,"

138 **RV 61:10 · Cross-ref.** Rev 21:2.
139 **RV 62:11 · Cross-ref.** Isa 40:10; Rev 22:12.
140 **RV 63:1-6 · Cross-ref.** Isa 34:5-17; Jer 49:7-22; Eze 25:12-14; 35:1-15; Amos 1:11-12; Oba 1-14; Mal 1:2-5.
141 **RV 63:3 · Cross-ref.** Rev 14:20; 19:15.
142 **RV 63:3 · Cross-ref.** Rev 19:13.
143 **RV 63:5 · Cross-ref.** Isa 59:16.

Readers' Version

and he became their rescuer.
9 In all their suffering, he also suffered,
and his messenger went ahead of him to rescue them.
In his love and mercy, he paid the price for their freedom,
through that era, he lifted them up and carried them.
10 However, they rebelled and grieved his holy spirit,
→so he turned into their enemy who fought against them.
11 Then his people recalled that era with Mosheh (Moses),
Where is the one who brought them up from the sea
along with those shepherds of his flock?
Where is the one who sent his holy spirit to be among them,
12 who transferred his glorious power to Mosheh,
who then divided the sea in front of them[144]
to gain himself a lasting reputation,
13 who led them through the depths?
Like a horse in the wilderness, they didn't stumble.
14 Like cattle going down a valley, Yahweh's spirit gave them peace,
so you led your people to give yourself an incredible reputation.
15 Look from heaven **The mercy**
and see from your wonderful, holy residence.
Where's your actions full of zeal and power?
Your inner motivation and your compassion have restrained themselves from me.
16 Yes, you are our father, although Avraham doesn't know us
and Yisrael (Israel) doesn't recognise us.
You, Yahweh, are our father
and the one who bought us our freedom long ago.
17 Yahweh, why do you make us wander from your paths—
hardening our hearts so we don't want to obey you.
Return for your servants' sake—
the tribes who are your inheritance.
18 For a while, your holy people possessed your sanctuary.
Now our enemies have trampled over your sacred place.
19 We've become like those who you never ruled over—
like those who never called to you for help.
64:1 If you'd torn the skies open, then had come down,
the mountains would have shaken in front of you.
2 Just as fire ignites twigs and boils water,
making your name known to your enemies will make the nations tremble in front of you.
3 When you did amazing things that we weren't expecting, you came down.
The mountains shook in front of you.
4 Since ancient times, no one has heard,
and people's ears haven't listened to anything like that.
No eye has seen any god other than you,
→who takes action for those who wait, expecting his help.[145]
5 You meet the one who is happy and who does what is right—
who remembers your instructions.
Listen, you were angry because we sinned over a long period
but now we will be saved.
6 We've all become like someone 'unclean'
and all the good things we do are like a used menstrual rag.
Because of our acts of disobedience,
all of us have been like leaves that withered and were carried off like the wind.
7 There's no one left who calls on your name—
no one who stirs themself up to take hold of you,
because you've hidden yourself from us
and allowed our acts of disobedience to dissolve us away.
8 But now, Yahweh, you are our father.
We are the clay, and you're our potter,
and all of us are the your handiwork.
9 Don't be excessively angry, Yahweh,
and don't remember our disobedience forever.
Wow, please look here—all of us are your people.
10 Your sacred cities have become a wilderness:
Tsiyon (Zion) has become a wilderness.
Yerushalem (Jerusalem) became a desolation.
11 Our sacred and beautiful temple, where our ancestors praised you,
has now been burnt,
and everything that we liked there is in ruins.
12 After those, will you restrain yourself, Yahweh?
Will you remain silent as you make us suffer so much?
65:1 "I let myself be consulted by **Judgement from Yahweh**
those who hadn't asked,
I let myself be found by those who hadn't searched for me.[146]
I said, 'Here I am. Here I am.' to a nation that wasn't even calling out my name.
2 All day long, I held my hands out to a rebellious people,[147]
who do just what they want rather than walking the good path—
3 a people who continually provoke me to anger.
They regularly sacrifice in gardens
and burn incense on brick altars.
4 They sit among graves and spend the night in such places.
They eat pork, and soup made from 'unclean' meat,

144 **RV 63:12 · Cross-ref.** Exo 14:21.
145 **RV 64:4 · Cross-ref.** 1Cor 2:9.
146 **RV 65:1 · Cross-ref.** Rom 10:20.
147 **RV 65:2 · Cross-ref.** Rom 10:21.

Readers' Version

5 saying, 'Don't come near me because I'm more holy than you!'
Those people make me angry like a fire burning all day long.
6 "Listen, it's written in front of me.
I won't stay silent because I'll repay—
I'll repay where it hurts—
7 your disobedience and that of your ancestors together."
Yahweh says, "They burnt incense on the mountains,
and taunted me on the hills,
so I'll measure out their wages where it hurts."
8 This is what Yahweh says:
When juice is found in some grapes on the vine,
then someone will say, 'Don't destroy it because there's good in it,'
so too for the sake of my servants, I won't destroy everyone.
9 I'll bring descendants out of Ya'akov (Jacob),
and someone to possess my mountains out of Yehudah (Judah),
and my chosen ones will take possession of it,
and my servants will live there.
10 The Sharon plain will become a pasture for the flocks,
and the Akor valley[148] will be a resting place for cattle
for my people who search for me.
11 But you all who abandon Yahweh,
who forget my sacred mountain,
who prepare a table for Gad,
and fill mixed wine for Meni,
12 I'll appoint you all for the sword.
You'll all bow down for slaughter
because I called and you all didn't answer.
I spoke and you all didn't listen,
and did what I considered to be evil
and you chose what I didn't like.
13 So my master, Yahweh, says this:
Listen, my servants will eat, but you'll all be hungry.
Look, my servants will drink, but you'll all be thirsty.
Watch, my servants will celebrate, but you'll all be put to shame.
14 Listen, my servants will shout happily as they celebrate,
^but you'll all cry out from mental anguish,
and you'll all wail because of your broken spirits.
15 Your names will remain in your language as curse words for my chosen ones,
but my master Yahweh will put you to death,
and then he will call his servants by another name.
16 Anyone who blesses themself on earth, will bless themself by the god of certainty,
and anyone who makes a vow on earth, will promise by the god of certainty,
because their former troubles will be forgotten because they'll be hidden from my eyes.

Yahweh's new creation

17 Listen, I'm about to create new skies and a new earth,[149]
and then the previous things won't be remembered or thought about
18 because you'll celebrate and be forever happy with what I'm about to create,
because listen, I'm about to create a happy Yerushalem (Jerusalem) with celebrating people.
19 Then I'll celebrate about Yerushalem and be happy about my people,
and the sounds of weeping and distress will no longer be heard there.[150]
20 There won't be any more babies die there at a few days old,
or an elderly person who doesn't enjoy their full life.
Someone who's a hundred years old will seem like a young man,
and someone who doesn't reach one hundred will be considered cursed.
21 They'll build houses and live in them,
and they'll plant vineyards and get to eat their fruit.
22 They won't build then end up having someone else live there,
and they won't plant then end up with someone else eating the produce,
because my people will live as long as trees,
and my chosen ones will fully enjoy everything they've worked at.
23 Their work won't be wasted, and they won't end up discouraged,
→because they'll be Yahweh's children who are blessed, along with their descendants.
24 Before they even call out, I'll answer them—
while they're still speaking, I'll hear them.
25 The wolf and the lamb will graze together,
and the lion will eat straw like the cow.
The snake's food will be dirt and they won't cause any harm,
and nothing will be destroyed on my sacred mountain says Yahweh.[151]

Hypocrisy in worship

66:1 Yahweh says this:
The heavens are my throne[152] and the earth is my footstool.[153]
Where then, could you all build a house for me,
and where could be a place for me to relax?
2 My hand made all those things

148 **RV 65:10 · Cross-ref.** Josh 7:24-26.
149 **RV 65:17 · Cross-ref.** Isa 66:22; 2Pe 3:13; Rev 21:1.
150 **RV 65:19 · Cross-ref.** Rev 21:4.
151 **RV 65:25 · Cross-ref.** Isa 11:6-9.
152 **RV 66:1 · Cross-ref.** Mat 5:34; 23:22.
153 **RV 66:1 · Cross-ref.** Mat 5:35.

Readers' Version

and they came to be by Yahweh's declaration.
The people that I take notice of
are those who are humble and contrite,
and who sincerely respect and honour my message.
3 The same person who slaughters a bull (to sacrifice),
also murders a person.
The one who sacrifices a lamb, breaks a dog's neck.
Someone who brings up a grain offering, also brings pigs' blood.
A person who offers incense as a memorial, blesses wickedness as well.
→They've chosen their own ways, and enjoy their detestable behaviour.
4 So I will choose their punishment,
→and I'll cause their fears to come to be.
because I called but no one answered.
I spoke and no one listened.
They did evil things as I watched,
and chose to do what I didn't like.
5 Listen to Yahweh's message you who respect and honour it.
Your relatives who hate you and who exclude you all for my name's sake, have said,
'Let Yahweh be honoured so we can see your happiness,'
however, they'll be put to shame.
6 There's a sound of uproar from the city—
noise coming from the temple:
the sound of Yahweh giving his enemies what they deserve.
7 Before it went into labour, it already gave birth.
Before the pain hit it, it delivered a son.[154]
8 Who's heard anything like that before?
Who's seen those sorts of things?
Can a land be given birth to in one day?
Can a nation be born in an instant,
→because Tsiyon (Zion) gave birth to her children so soon as she went into labour?
9 "Do I bring a baby to the birth canal and then not deliver it?" Yahweh asks.
"Or do I bring it to the point of delivery and then hold it back?" asks your god.
10 Celebrate with Yerushalem (Jerusalem) all of you who love it, and be glad.
Happily celebrate with it, all of you who mourned over it,
11 because you'll all suckle and be satisfied from her comforting breasts.
Yes, you'll all drink deeply and delight yourselves from her gushing nipple,
12 because Yahweh says this:
Listen, I'm about to extend peace to Yerushalem like a river,
and the wealth of the nations to her like an overflowing stream.
Then you'll all suckle and be carried on the hip,
and bounced on her knees.
13 I'll comfort you all like a mother comforts her child,
and you'll all be comforted in Yerushalem.
14 You'll all see that and it'll warm your heart,
and your bones will sprout like the grass.
Yahweh will reveal his power to his servants,
and he'll be indignant at his enemies,
15 because listen, Yahweh will come in fire with his chariots like a windstorm,
→to bring his raging anger and to rebuke with flames of fire.
16 Yes, Yahweh judges all humanity with fire and his sword,
and many people will be killed by him.
17 Those who consecrate themselves, and purify themselves for the gardens,
and those who eat pork, rats, and other detestable things, will all be destroyed together.
That is Yahweh's declaration.
18 I know their thoughts and what they've done. The time is coming to gather all the nations and the language groups, and they'll come and see my glory. 19 I'll perform a miracle among them, and will send survivors from them to the nations: Tarshish, Put, Lud (home of archers), Tuval, Yavan (Greece), and to the distant islands where they haven't heard about me or seen my splendour. They'll tell other nations about my greatness. 20 Then they'll bring all your relatives back from all the nations to my sacred mountain Yerushalem (Jerusalem), on horses, and in chariots and wagons, and on mules and camels, as an offering to Yahweh like how the Israelis bring a grain offering in a clean vessel into the house of Yahweh.
That's what Yahweh says.
21 Then I'll choose some of them to be priests and temple workers.
That's what Yahweh says.
22 Just as the new skies and the new earth will stand in front of me,[155]
so your descendants and your name will endure.
That's what Yahweh declares.
23 Then from month to month and week to week,
all creatures will come to bow down in front of me.
That's what Yahweh says.
24 Then they'll go out and see the corpses of those who rebelled against me,
because the maggots won't die and their fire won't be extinguished,[156]

154 **RV 66:7 · Cross-ref.** Rev 12:5.

155 **RV 66:22 · Cross-ref.** Isa 65:17; 2Pe 3:13; Rev 21:1.

156 **RV 66:24 · Cross-ref.** Mrk 9:48.

and all creatures will find them abhorrent.

Tsefanyah

(Zephaniah)

Introduction

Tsefanyah (commonly known as Zephaniah) was a prophet at the time that Yoshiyah (Josiah) was king of Yehudah (Judah). The people served the true God, but before long, they abandoned Yahweh and started worshipping false gods. So then Yahweh threatened to punish the people of Yerushalem (Jerusalem) city and the people across all of Yehudah because of their evil activities. However, even then, they refused to ask him for forgiveness. So in 586 before Yeshua/Jesus (B.C.), Yerushalem was destroyed by the Babylonians (sometimes also called Chaldeans). But even then, he'd planned to punish those other nations in the future for enslaving his people, then he'd allow his people to return there to Yerushalem and receive his blessing.

Main components of this document

The day of Yahweh's judgement *1:1–2:3*
The destruction of nations near Yisrael *2:4-15*
The destruction and future redemption of Yerushalem *3:1-20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 The message from Yahweh which came to Tsefanyah (Zephaniah) (son of Kush (Ethiopia), son of Gedalyah, son of Amaryah, son of Hizkiyah (Hezekiah)) in the time of Amon's son, King Yoshiyah (Josiah) of Yehudah (Judah)[1]

Coming judgement against Yehudah · Southern kingdom

2 Yahweh declares:
I will exterminate everything that lives on the ground.
3 Yahweh declares:
I'll bring humans and animals to an end, along with the birds and fish. Wicked people will be destroyed along with their idols and humankind will be cut-off from the earth.
4 I will punish the people of Yehudah (Judah),
and those living in Yerushalem (Jerusalem).
I will wipe all remnants of Ba'al out from this place.
No one will even remember the names of those priests who served idols.
5 I'll punish those who bowed down to the stars and planets from their rooftops,
and those making promises to Yahweh but then promising to the false god Malkam.[2]
6 I'll punish those who turn back after following me, Yahweh,
as well as those who haven't searched for Yahweh or prayed to me.
7 Be silent in the presence of the master Yahweh,
because his day is near.
Yahweh has prepared a sacrifice,
and he's consecrated his guests.
8 On the day of Yahweh's sacrifice, I will visit their officials and the king's sons, and all those wearing foreign clothing. **9** At that time I will punish all the officials who force their way into people's homes—the ones filling their masters' houses using fraud and violence.
10 Yahweh declares:
On that day a cry of distress will come from the Fish Gate,
and wailing from the second district
and a loud crash from the hills.
11 Wail, you inhabitants of the Maktesh,
because all of the people of Kena'an (Canaan) will be destroyed.
All the money-counters will be eliminated.
12 I will search Yerushalem (Jerusalem) with lamps at that time,
and I will punish those who've sunk to the bottom—
the ones who tell themselves,
'Yahweh will never take action—either good or bad.'
13 Their wealth will be taken as plunder
and their houses will be ruined.
They'll build houses, but they won't get to live in them.
They'll plant vineyards, but won't get to drink their wine.
14 Yahweh's big day of judgement is near—
close and coming quickly.
The sound of Yahweh's day is bitter—
even warriors will cry out.
15 That day will be a day of anger,
a day of distress and anguish,
a day of destruction and desolation,
a day of darkness and gloom,
a day of cloud and thick darkness,
16 a day of trumpet blasts and with the battle cry
against the fortified cities and against the high towers on their corners.
17 I'll bring distress to the people,
and they'll walk slowly as if they were blind,
because they've sinned against Yahweh.
Their blood will be poured out like dust,
and their innards like dung.
18 Their silver, and even their gold, won't be able to save them
on the day of Yahweh's anger.
The whole earth will be consumed in the fire of his jealousy
because he'll soon destroy people from all over the world.

Do what is right · Southern kingdom

2:1 Gather yourselves together,
yes, assemble now you shameless nation
2 before the decree is made,
before the day passes like chaff,
before Yahweh's anger reaches you all,
yes, before that day of Yahweh's anger hits you.
3 Search for Yahweh, all you humble people who do his justice.
Aim to do what is right and to stay humble.
Perhaps you'll be hidden away on the day Yahweh's anger.

The demolition of places near Yisrael

4 Because Azah (Gaza) will become abandoned,
and Ashkelon will become a ruin.
The people of Ashdod will be driven out by noon,
and Ekron will be overthrown.[3]
5 The inhabitants of the coastal region are to be pitied,
the nation of the Kereti.
Yahweh's decision is against you all,
Kena'an (Canaan), land of the Pelishtim.
I'll destroy you until no one remains.
6 The coastal region will become pastures of meadows for shepherds
and pens for flocks.
7 The remaining survivors from Yehudah (Judah) will inhabit that region.
They will shepherd their flocks on that land.
They'll lie down in their houses in Ashkelon in the

1 **RV 1:1 · Cross-ref.** 2Ki 22:1–23:30; 2Ch 34:1–35:27.

2 **RV 1:5 · Note** A variant of the name of the pagan god 'Molek' (or 'Molech', but also close to the Hebrew word for 'king' as found in some other translations).

3 **RV 2:4-7 · Cross-ref.** Isa 14:29-31; Jer 47:1-7; Eze 25:15-17; Yoel 3:4-8; Amos 1:6-8; Zech 9:5-7.

Readers' Version

evening,
because their god Yahweh will visit them, and he'll restore their fortune.
8 I've heard Moav's (Moab's) mocking[4]
and the Amonim' insults.[5]
They've insulted my people
and built up their forces against their border.
9 Commander-in-chief Yahweh, Yisrael's (Israel's) god, declares:
As certain as I'm alive,
Moav will become like Sedom,
and the Amonim like Amorah (Gomorrah),
overrun by nettles and salt-pits—in ruins forever.[6]
The remnant of my people will plunder them,
and the remainder of my nation will take possession of them.
10 That will be the fruit of their pride,
because they mocked and talked themselves up
against the people of Commander-in-chief Yahweh.
11 The people of Moav (Moab) and Amon will be very scared when Yahweh punishes them.
He'll do that so powerfully that people will stop worshipping all other gods.
People in every nation will worship Yahweh instead—each person in their own country.
12 Also you, Kushim (Ethiopians) (Kushim), will be killed by my sword.[7]
13 Yahweh will punish those in the north.
Yes, he'll destroy Ashur (Assyria).
He'll turn Nineveh into ruins—
it'll become a dry place like the desert.[8]
14 Herds of every kind of wild animals will lie down in the middle of it,
Various kinds of owls will sit on the pillars still standing.
A call will hoot in the window.
Rubble will blocking any doorways still upright,
because the cedar planks will be exposed.
15 This is the proud city where people lived in security.
The one with a reputation: "No other city compares with me."
How it's become a ruin—a home for the wild animals.
Every one passing by will hiss at it in derision,
and shake their fist remembering their hate for it.

Yerushalem's sin · Southern kingdom

3:1 The one rebelling and being defiled is to be pitied—
the city of oppressors.
2 She doesn't listen to what she's told.
She doesn't take correction.
She refuses to trust in Yahweh.
She won't approach her god.
3 Her leaders are roaring lions among the flock.
Her judges are wolves that approach in the evening.
There's nothing left to eat by the morning.
4 Her prophets are insolent, treacherous men.
Her priests profane the sanctuary—they violate God's law.
5 Yahweh behaves fairly in her midst.
He doesn't do anything that's wrong.
He makes fair and just judgements every morning.
At every dawn, he's present there,
and yet those who are disobedient have no shame.
6 I've destroyed nations—broken down their walls.
I've destroyed their streets and now they're deserted.
Their cities are ruined, lifeless,
without anyone living in them.
7 I said, 'Surely you will respect me and accept correction.
Then she won't die as a city because of my punishing her.'
Nevertheless, they got up early to do all their corrupt activities.
8 Yahweh declares:
Wait for me, for when I pounce on the prey,
because my decision is to gather nations and assemble kingdoms,
to pour my indignation and all my anger out on them,
because the whole world will be consumed by the fire of my jealousy.
9 Then I'll be sure to give pure speech to the peoples,
so all of them can pray to Yahweh,
and serve him side-by-side.
10 From across the rivers of Kush (Ethiopia) (Kush), my worshippers,
my scattered children will return and bring my offering.
11 On that day you won't feel ashamed about all the times you disobeyed me,
because at that time, I'll remove those proud people from among you,
and you won't continue to be arrogant on my sacred mountain.
12 And I'll leave the poorer and humble people among you,
and they'll trust in Yahweh's authority.
13 The surviving Israelis won't do what is wrong.
They won't tell lies or deceive others.[9]
Instead they'll eat and sleep in peace,
No one will be there to terrify them.

The song of happiness · Both kingdoms

14 Tsiyon's (Zion's) daughter, sing happily.
All Yisrael (Israel), shout aloud.

4 **RV 2:8-11 · Cross-ref.** Isa 15:1–16:14; 25:10-12; Jer 48:1-47; Eze 25:8-11; Amos 1:13-15.

5 **RV 2:8-11 · Cross-ref.** Jer 49:1-6; Eze 21:28-32; 25:1-7; Amos 1:13-15.

6 **RV 2:9 · Cross-ref.** Gen 19:24.

7 **RV 2:12 · Cross-ref.** Isa 18:1-7.

8 **RV 2:13-15 · Cross-ref.** Isa 10:5-34; 14:24-27; Nah 1:1–3:19.

9 **RV 3:13 · Cross-ref.** Rev 14:5.

Readers' Version

Daughters of Yerushalem (Jerusalem), be happy and triumphant will all your being.
15 Yahweh will stop punishing you.
He's forced your enemy to retreat.
Yisrael's king, Yahweh, is among you.
Don't worry any more about being harmed.
16 In that day Yerushalem will be told,
"Don't be afraid, Tsiyon (Zion).
Don't let your hands grow weak.
17 Your god Yahweh is right there.
A powerful warrior, he'll save you.
He'll be so happy about you.
He'll be silent in his love.
He'll talk happily about your rescue."
18 I will gather those among you who grieve so they can attend the celebrations.
They were taken as tribute and it was a reproach.
19 Look, I'll be dealing with all of your oppressors at that time.
I'll save your people who are disabled or who've been shamed.
Then I'll get them praising,
and change their shame into a good reputation around the world.
20 At that time I will bring you all in—
yes, I'll gather you all together at that time.
You'll have a good reputation and people all over the world will praise you,
as I restore your good fortune right in front of your eyes.
Yahweh has spoken.

ZEP · OET-RV v0.2.2

Havakuk

(Habakkuk)

Introduction

In this document, we can read the prophet Havakuk's (Habakkuk's) discussions about Yahweh God. Havakuk lived in Yehudah (Judah) and this document was likely written by 600 before Yeshua/Jesus (B.C.) Havakuk questions God as to why he punishes his Israeli relatives when they're more godly people than those who attack them. Yahweh answered that he sent armies from Bavel in order to punishment them. At that time, the Babylonians solders were very feared because they were very fierce and had already defeated Ashur and Mitsrayim. Havakuk didn't understand why his master Yahweh would allow that. He also asked God, "Why are you silent while the wicked destroy those who are more godly than them?" (1:13). God answered that he would step in and help in due course: "...godly people live by their faith." (2:4)
The other part of this document is the prophecy about the coming destruction of evil people. Havakuk still fears God's curse on Yehudah, but he trusting that his people would be saved and given of strength to endure the difficulties that they were experiencing. This document finishes with a song praising the Yahweh for his faithfulness.

Main components of this document

The complaints of prophet Havakuk and the answer of Master God *1:1–2:4*
The destruction of evil people *2:5-20*
The praying for Havakuk *3:1-19*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 Here is the message that the prophet Havakuk (Habakkuk) saw:

Havakuk's complaint · Southern kingdom

2 For how long, Yahweh, must I call for help before you listen?
I cry out about the violence, but you haven't rescued me.
3 Why do I have to keep seeing injustice and looking at trouble?
Destruction and violence are all around—there's such strife, and conflicts keep happening.
4 That's why the law is paralysed and why justice doesn't prevail—
because those who do good are surrounded by wicked people, so justice gets perverted.

Yahweh's response · Southern kingdom

5 Watch the other countries and observe them, and be astonished and amazed,
because I'm about to do something in your time
that no one will believe would happen, even if they were told about it.[1]
6 Listen, I'm about to stir up the Babylonians[2]—
that fierce and impetuous empire
that marches around the world to seize cities for themselves.
7 They're dreaded and feared.
They go by their own rules to boost their own pride.
8 Their horses are faster than leopards
and more menacing than the wolves in the evening.
So their horsemen arrive from a great distance, then come charging—
they fly like an eagle that's swift to devour.
9 They all come for violence—
hordes of faces advancing like the wind in the wilderness.
They gather captives like sand.
10 They scoff at kings, and rulers are just a joke to them.
They laugh at fortresses as they pile soil up around them and capture them.
11 Then they sweep past like the wind and move on.
They become guilty of thinking that their own strength is their god.

Havakuk's second complaint · Southern kingdom

12 Yahweh, aren't you the eternal God?
You're my heavenly protector who won't die.
Yahweh, you've appointed them for judgement.
Our rock, you've established them for punishment.
13 Your eyes are too pure to endure seeing evil,
and you're not able to look on wrongdoing with favour.
Why then have you tolerated those who are treacherous?
Why are you silent while the wicked destroy those who are more godly than them?
14 You've made those people like the fish of the sea—
like reptiles that have no ruler.
15 The invader brings them all up with a fishhook.
He drags them up with his fishing net.
He catches them all in his drag net,
which makes him happily celebrate.
16 Therefore he sacrifices to his fishing net
and burns incense to his drag net,
because it's his net that gives him plenty of food,
and his food is the richest kind.
17 So will he keep harvesting with his net?
Will he continue destroying nations without mercy?
2:1 I'll stand at my guard post and station myself on the watchtower,
and I'll wait there to see what he will say to me,
and how I should respond when I'm corrected.

Yahweh's second response to Havakuk · Southern kingdom

2 Yahweh responded, saying:
"Write this vision clearly onto tablets so that messengers can run with them and read them aloud.
3 This vision is for a future time, but in the end anyone waiting for it will see it happen, because when it comes, it won't delay.[3]
4 Listen, those who don't have noble desires are puffed up,
but godly people live by their faith.[4]

The punishment of sinners · Southern kingdom

5 Wine betrays the arrogant man so that he won't rest.
His appetite becomes like the cemetery—always wanting more,
and like death which is never satisfied.
The invader takes over all the nations,
and captures every people group.
6 Won't all those peoples create a saying to ridicule the invader and a taunting song and riddles about him? They'll say 'It won't end well for those who take what doesn't belong to them. As you take more and more, it will become heavier and heavier for you.'
7 Won't those you've taken from suddenly organise themselves—
won't you tremble when they wake up?
Then you'll become spoil for *them*
8 because you've plundered many nations.
All the remnants of the nations will plunder you because you've taken lives
and acted with violence against the land and cities, and everyone who lives in them.
9 It won't end well for anyone who's used evil gains to furnish his house.
He wanted to set his nest on high to keep himself safe from the hand of evil,
10 but because you've destroyed many nations,

1 **RV 1:5 · Cross-ref.** Acts 13:41.
2 **RV 1:6 · Cross-ref.** 2Ki 24:2.
3 **RV 2:3 · Cross-ref.** Heb 10:37.
4 **RV 2:4 · Cross-ref.** Rom 1:17; Gal 3:11; Heb 10:38.

Readers' Version

you've brought guilt onto yourself.
11 The stones in the wall will cry out,
and the timber rafters will answer them.
12 It won't end well for anyone who builds a city with blood,
or who establishes a town with wickedness.
13 Listen, isn't it Commander-in-chief Yahweh who ensures that
those peoples are just playing with fire
and those nations will just get exhausted from their efforts?
14 The world will be filled with the knowledge of Yahweh's splendour
as surely as the oceans are filled with water.[5]
15 It won't end well for anyone (nation) who forces their neighbour to drink—
you'll pour your anger out on them to make them drunk
so that their nakedness becomes exposed.
16 You'll be filled with shame instead of honour.
Now it's your turn—drink and then your uncircumcision will be exposed.
The cup in Yahweh's powerful right hand is coming around to you,
and your honour will be covered over with disgrace.
17 The violence done to Levanon will bounce back and overwhelm you,
and the destruction of animals will terrify you,
because you've taken lives
and you've acted with violence against the land and the cities, and everyone who lives in them.
18 How can an idol profit you when it was just formed and shaped by its human maker?
It's a teacher of lies because its maker uses his own imagination when he makes these speechless 'gods'.
19 It won't end well for anyone who tells the piece of wood to wake up,
or for the one who tells that speechless stone to stand up.
Can these things teach?
Yes, it might be plated with valuable gold and silver,
but there's absolutely no life in it.
20 In contrast, Yahweh is in his sacred temple.
Let everyone in the world be silent in his presence.

Havakuk's prayerful song · Southern kingdom

3:1 A prayer of the prophet Havakuk (Habakkuk) designed to be sung:[6]
2 Yahweh, I've heard the report about what you've done,
and I'm in awe of your work, Yahweh.
Do it again in our times—
show us again in this age.
Despite your severe anger, remember to have compassion.
3 God came in from Teyman in Edom,
and the sinless one from Mt. Paran. (Instrumental break.)
His splendour blanketed the skies,
and the earth was full of his praise.
4 His brightness was like the light—
rays flashed from his hand
where he kept his power.
5 Deadly disease went ahead of him,
then the plague followed along behind.
6 He stood and measured the earth.
He looked and made the nations tremble.
Even the ancient mountains were shattered,
and the everlasting hills bowed down.
His ways are everlasting.
7 I saw the people in tents in Kushan in trouble.
The tent curtains in the Midyan region were trembling.
8 Was your rage against the rivers, Yahweh?
Was your anger against the rivers,
or your fury against the ocean,
when you rode in on your horses and your victorious chariots?
9 You got your bow out ready to use.
Each arrow was a promise you'd made. (Instrumental break.)
You split the earth open with rivers.
10 The mountains saw you and twisted in pain.
A storm brought heavy rain down on them.
The deep sea raised its voice—
it sent up high waves.
11 The sun and moon have stopped in their places
with the light from your arrows as they fly by,
yes, with the gleam of your flashing spear.
12 You have marched over the world in your fury.
You've trampled down the nations in anger.
13 You went out to rescue your people—
to save your anointed one.
You crush the leader of the house of wicked people
to strip him from the thigh up to the neck. (Instrumental break.)
14 You have pierced the head of his warriors with his own arrows,
since they came like a storm to scatter us—
their gloating was like someone who destroys weak people in secret.
15 You trod on top of the sea with your horses—
churning the many waters.
16 I heard, and my insides turned to jelly.
My lips quivered at the sound.
My bones start aching, and my legs tremble beneath me.
However, I will wait quietly for the day of distress to hit the people who invaded us.
17 Even if the fig tree doesn't produce buds
and there is no fruit on the grapevines,
and although the olive tree stops producing,

5 **RV 2:14 · Cross-ref.** Isa 11:9.

6 **RV 3:1 · Note** The meaning of the Hebrew word transliterated 'shigyonot' is unknown, but assumed to be some kind of musical directive. (Also in Song/Psalm 7:0.)

Readers' Version

and the fields yield no food,
and although the sheep and goats can't return to their pens,
and there are no cattle in their stalls,
18 I'll still praise Yahweh.
I'll celebrate because God saves me.
19 I trust my master Yahweh for my strength,
and he makes my feet agile like a deer's feet.
He helps me climb up to my high places.[7]
For the musical director, on my stringed instruments.

7 RV 3:19 · Cross-ref. 2Sam 22:34; Psa 18:33.

Yirmiyah

(Jeremiah)

Introduction

The prophet Yirmiyah/Jeremiah, started his vocation as a prophet around 627 B.C. and continued for just under fifty years until around 580 B.C. During that long period serving as a prophet,he warned the people concerning the coming destruction of the nation of Yehudah/Judah due to their wickedness including the worshipping of false gods. Then in due course, Yirmiyah saw the fulfilment of what he'd prophesied when Yerushalem was captured by King Nevukadnetsar from Bavel. Yirmiyah witnessed the demolition of the city and Yahweh's temple, and the forced exile of many people to Bavel. Then he prophesied the return of some people from captivity, and the rebuilding of the nation.

Yirmiyah's account is divided into five main sections: 1. Yirmiyah's calling; 2. Yahweh's messages to the nation of Yehudah and its teachers during the reigns of Yoshiyah/Josiah, Yehoyakim/Jehoiakim, Yehoyakin/Jehoiakin, and Tsidkiyah/Zedekiah; 3. all the persecution of people according what Yirmiyah's secretary Baruk wrote, including the various prophecies, and the important events in Yirmiyah's life; 4. what was said by Yahweh concerning the various foreign nations; and 5. the other messages concerning Yerushalem's destruction, and the capture of the people who would be exiled to Bavel.

Yirmiyah was a merciful person and full of love towards his people, and so he disliked having to present Yahweh's judgements to them. Parts of this account documents his personal sufferings due to his calling by Yahweh to become a prophet. Yahweh's messages were like fire in his heart that he couldn't hide.

This document also writes about a new agreement coming at a future time, and that that agreement would be kept by Yahweh's people even with no teacher driving them because it would be written onto their hearts. (31:31-34)

Main components of this document

Yirmiyah's calling *1:1-19*
The prophecies during the reigns of Yoshiyah, Yehoyakim, Yehoyakin, and Tsidkiyah *2:1–25:38*
Yirmiyah's persecution *26:1–45:5*
The prophecies for nations *46:1–51:64*
Yerushalem's destruction *52:1-34*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

Introduction · Southern kingdom

1:1 These are the messages from Hilkiyah's son, Yirmiyah (Jeremiah)—one of the priests who were in Anatot in Benyamin's territory. **2** Yahweh's messages started coming to him when Yehudah's (Judah's) King Yoshiyah (Josiah) (Amon's son) was in the thirteenth year of his reign.[1] **3** It continued through the reign of Yoshiyah's son, King Yehoyakim[2] until the end of the eleventh year of the reign of Yoshiyah's son, King Hizkiyah (Hezekiah)—Yerushalem (Jerusalem) was exiled in the fifth month of that year.[3]

Yirmiyah's calling

4 Now Yahweh's message came to me:

5 "Before I formed you in your mother, I already knew you,
and before you came out of the womb, I had a plan for you.
I appointed you as a prophet to the nations."

6 But I said, "Oh no, Yahweh, my master. Listen, I don't know how to speak, because I'm just a young lad."

7 but Yahweh told me, "Don't say that you're only a child, because you must go to everyone I send you to and you must tell them everything that I command you to say.
8 Don't be afraid of them, because I'll be with you to rescue you."
That's Yahweh's message.

9 Then Yahweh stretched out his hand and touched my mouth and said, "Listen, I've put my messages into your mouth. **10** I'm appointing you today over the nations and kingdoms—to uproot and to break down, to destroy and to pull down, to build and to plant."

Yahweh encourages Yirmiyah · Southern kingdom

11 Another time, Yahweh's message came to me, saying, "Yirmiyah (Jeremiah), what do you see?"

"I see a branch from an almond tree," I replied.

12 Then Yahweh told me, "You've done well to see that, because I keep watch[4] on my message to make sure it happens."

13 Then Yahweh asked me a second time what I was seeing, and I replied, "I see a pot full of boiling water and it's tipping towards the north."

14 "Yes, disaster will come from the north and be released onto all the inhabitants of this region," Yahweh continued. **15** "Listen, I'm about to summon all the clans of the northern kingdoms, and they'll come and attack the walls around Yerushalem (Jerusalem) and all of Yehudah's (Judah's) other cities, then each king will place his throne at the entrance to Yerushalem's gates." That is Yahweh's declaration. **16** "That's how I'll judge my people for their wickedness as they've abandoned me and sacrificed to other gods and bowed down to idols that they made with their own hands. **17** So Yirmiyah (Jeremiah), get yourself ready and go and tell them everything that I'll tell you. Don't be scared in front of them or else I'll scare you right there in front of them! **18** And listen, today I've you as strong as a fortified city and an iron pillar and bronze walls, as far as the kings of Yehudah are concerned, along with their officials and priests, and the general population. **19** They'll oppose you but they won't be able to defeat you because I'll be with you to rescue you," says Yahweh.

Yisrael has deviated from Yahweh · Both kingdoms

2:1 Then Yahweh gave me a message **2** to proclaim to Yerushalem's (Jerusalem's) ears:

"Yahweh says: I remember your loyal commitment when you were all young
and your love when you were committed to me.
You all followed after me in the wilderness where no crops were planted.
3 Yisrael (Israel) was set apart for Yahweh—the firstfruits of his harvest.
All those who devoured it became guilty—calamity came to them.
That is Yahweh's declaration.

Yisrael's ancestors turned away · Both kingdoms

4 Listen to Yahweh's message you descendants of Ya'akov (Jacob),
and all you clans that are part of Yisrael (Israel).
5 Yahweh asks: what injustices did you ancestors find in me,
that caused them to become distant from me.
They chased after vanity and became vain.
6 They didn't try to find out where Yahweh was—
the one brought led them out of Mitsrayim (Egypt)
then led them through the wilderness with its pits and desert areas.
It was a region of deep darkness without water—
an area that no one passes through, let alone lives in.
7 Then I took you to the Karmel region
to eat its fruit and other good things.
However you came and defiled my land
and made the inheritance that I gave you into something detestable.
8 The priests didn't ask where Yahweh was,
and the handlers of the law didn't know me.
The shepherds rebelled against me,
and the prophets prophesied by Ba'al
and they went after things that wouldn't profit them.

Yahweh's case against his people · Both kingdoms

9 Yahweh declares: I will bring a case against you all,
and I'll contend against your children and your grandchildren.
10 If you all cross over west to the coasts of Kupros (Cyprus) Island and look,

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1 RV 1:2 · Cross-ref. 2Ki 22:3–23:27; 2Ch 34:8–35:19.

2 RV 1:3 · Cross-ref. 2Ki 23:36–24:7; 2Ch 36:5-8.

3 RV 1:3 · Cross-ref. 2Ki 24:18–25:21; 2Ch 36:11-21.

4 RV 1:12 · Note There's a play on words in the original here, as the Hebrew word for 'keeping watch' has the same consonants as the word for 'almond'.

Readers' Version

or head east to Kedar, ask around and pay careful attention
to see if something like this has ever happened before.
11 Has a country ever swapped out its gods (not that they were actual gods)?
But my people have exchanged their greatness for something of no benefit.
12 You heavens, be appalled and shudder.
Become utterly desolate.
That's what Yahweh says
13 because my people have done two evil things:
1. They've abandoned the spring of living water
and 2. They've gone and dug wells for themselves—broken cisterns that can't hold any water.

Yisrael's punishment for abandonment · Both kingdoms

14 Is Yisrael (Israel) a slave? Was it born into slavery?
Why has it been carried off as plunder?
15 Young lions roared at it—
they've made their voice heard.
They've made the land into wasteland—
its cities have become ruins without any inhabitants.
16 Also the people from Nof (Memphis) and Tahfanhes have shaved your heads.
17 Didn't you bring this on yourself by abandoning your god, Yahweh
at the time when he was leading you along the right path.
18 So now, what's the point of travelling to Mitsrayim (Egypt) to drink from Shihor's waters?
And why bother taking a trip to Ashur (Assyria) to drink the river water?
19 Your own wickedness will punish you
and your turning away will rebuke you.
So see and know that it's evil and bitter to abandon your god Yahweh,
and you no longer have respect for me.
That's Commander-in-chief Yahweh's declaration.

Yisrael refuses to worship Yahweh · Both kingdoms

20 I broke off your yoke from long ago.
I tore your chains to pieces and you said that you wouldn't disobey,
because you'd been lying down with prostitutes on every high hill and under every leafy tree.
21 I myself had planted you as a choice vine from a reliable seed,
but how you've changed yourself into some degenerate, wild vine,
22 because even if you wash yourself with bleach or use heaps of soap,
your guilt remains as a stain in front of me.
That is the declaration of my master, Yahweh.
23 How can you say, 'I'm not defiled—I haven't worshipped the Baals'?
Consider your conduct in the valley.
Recognise what you've done:
behaving like a young, female camel that flits here and there.
24 You're like a wild, female donkey, accustomed to the wilderness in its desire for the wind.
No one can hold her back when she's in heat.
All those searching for her won't give up trying to find her at mating time.
25 Keep your feet from becoming bare, and your throat from thirst,
but you've said that it's hopeless,
as you love foreign gods and feel obliged to follow them.

Yisrael deserves their punishment · Both kingdoms

26 It's like the shame felt by a thief who gets caught.
So too, you Israelis will be shamed:
the people, their kings and officials, and their priests and prophets
27 who say to the tree, 'You're my father,'
and to the standing stone, 'You gave birth to me.'
Yes, they show their backs to me, not their faces,
but when calamity comes, they'll say, 'Do something and rescue us!'
28 So where then are the gods that you made for yourself?
Let them take action if they can save you at the time of your calamity,
because you have as many gods and you have cities in Yehudah (Judah).
29 Why do you all complain to me, when all of you have rebelled against me?
That is Yahweh's declaration.
30 It was a waste of time when I beat your sons—they wouldn't accept discipline.
You've all killed your prophets like a destructive lion.
31 You in this generation, pay attention to Yahweh's message.
Have I been a wilderness to Yisrael (Israel), or a land of thick darkness?
Why would my people say that they've now gone their own ways
and so won't come back to me again?
32 Would a young woman forget to wear her jewelry,
or a bride forget to wear her wedding sashes?
However my people have forgotten me for such a long time.
33 You've become very good at finding love—
you could even teach prostitutes a thing or two!
34 The blood of innocent, poor people was even found on your clothes—
it wasn't because you caught them breaking in, but you did it anyway
35 then you said, 'But I'm innocent—surely he's not angry at me.'
Listen, I'm about to judge you because you said that you didn't sin.
36 Why are you constantly changing your alliances?
You'll be disappointed by Mitsrayim (Egypt) just like you were disappointed by Ashur (Assyria).
37 What's more, you'll be removed from this place will

Readers' Version

your hands on your head,
because Yahweh has rejected the ones that you put your confidence in
→and they won't be of any help to you.

Yisrael is unfaithful · Both kingdoms

3:1 Listen, if a man divorced his wife and she left and married another man,
surely he wouldn't move in with her again?
Wouldn't the country end up totally immoral?
Now you've acted like a prostitute with many partners—
would you then return to me?
That is Yahweh's declaration.
2 Look up at the barren hilltops and see.
Is there anywhere there where you haven't given yourself?
You sat by the paths waiting for them like an Aravi waiting in the wilderness,
and so you've polluted the nation by your acts of prostitution and wickedness.
3 That's why the showers have been withheld
and the late rains never came,
yet you have the look of a prostitute who refuses to be ashamed.
4 Even now you say that I'm your father,
or that I'm your close friend from since you were young.
5 Will he be angry forever?
Or permanently keep watch?
Listen, you say that, but you do all the wicked things that you can.

Yehudah is also unfaithful · Southern kingdom

6 At the time when Yoshiyah (Josiah) was king of Yehudah (Judah),[5] Yahweh asked me, "Do you see what faithless Yisrael (Israel) has done? She herself has walked up every high hill, and has been a prostitute underneath every green tree. **7** However I thought that after she'd done all those things, she'd return to me, but she hasn't, and her treacherous sister, Yehudah, saw her. **8** So I saw that because of all those situations where faithless Yisrael had committed adultery, I had given her divorce notice to her and sent her away. But her sister Yehudah, acting treacherously, wasn't worried and she went out and also prostituted herself. **9** Because she took her prostitution lightly, the nation became immoral and committed adultery with standing stones and trees. **10** Then after all that, that treacherous sister Yehudah didn't return to me with sincerity, but with deception. That is Yahweh's declaration.

Hope for unfaithful Yisrael · Northern kingdom

11 Then Yahweh told me: Unfaithful Yisrael (Israel) has actually been more upright than treacherous Yehudah (Judah)! **12** Go up north and tell them:
Unfaithful Yisrael, Yahweh declares:
Return to me—
I won't continue to be angry at you, because I'm faithful.
That's Yahweh's declaration.
13 However you must recognise your disobedience
because you've rebelled against your god, Yahweh,
and you've extended your connections to foreign gods under every leafy tree,
and you haven't listened to my voice.
That's Yahweh's declaration.
14 Return you unfaithful children, Yahweh declares,
because I'm your husband.
Then I'll take you all—one from a city and a couple from a clan—and I'll bring you to Tsiyon (Zion),
15 and I'll give you shepherds who'll be faithful to me,
and they will guide you with knowledge and insight.
16 Then when you're fruitful and multiply in the land, Yahweh says,
they'll no longer talk about having the chest containing Yahweh's agreement.
They won't call it to mind or remember it,
and they won't miss it or want a new one made again.
17 At that time, they'll call Yerushalem (Jerusalem) Yahweh's throne,
and they'll be gathered there from all the nations to honour Yahweh's name,
and they won't want to behave again according to the evil in their own stubborn minds.
18 In those days, the people of Yehudah (Judah) will join the people of Yisrael (Israel),
coming from the northern lands to the land that I gave your ancestors as an inheritance.

The sinning of Yisrael · Both kingdoms

19 Then I thought to myself about how I'd accept you to be my children,
and give you a desirable land—an inheritance that all nations consider very beautiful.
I decided that you'll all call me 'my father',
and then you all won't turn away from me.
20 However, like a woman who deals treacherously with her companion,
so too you've all dealt treacherously with me, you Israeli people.
That is Yahweh's declaration.
21 A sound of weeping is heard on the barren hilltops—
the Israeli people begging for mercy
because they've followed paths of disobedience
and they've forgotten their god, Yahweh.
22 Come back, you unfaithful children—I will cure your faithlessness.
Say, look, we're coming back to you because you're our god, Yahweh.
23 Deception definitely comes from the hills—a commotion of mountains.
Our god Yahweh is certainly Yisrael's (Israel's) salvation.
24 From our youth, that shameful idol worship has consumed our ancestors' hard work—
their sheep and cattle, and their sons and daughters.
25 Let us lie down in our shame, and let our humiliation

5 RV 3:6 · Cross-ref. 2Ki 22:1–23:30; 2Ch 34:1–35:27.

Readers' Version

cover us,
because we've disobeyed our god, Yahweh.
Our ancestors and then we ourselves, haven't listened to the voice of our god, Yahweh.

A call to turn back · Northern kingdom

4:1 Yahweh says:
If you'll return, Yisrael (Israel),
yes, if you'll return to me
and remove those detestable idols away from me without wavering,
2 and if you promise as Yahweh lives, in truth, justice, and righteousness,
then the nations will bless themselves in him,
and it's him that they'll boast about.
3 Yes, tells the people from Yerushalem (Jerusalem) and across all Yehudah (Judah):
Plough your unploughed ground, but don't sow thorn-bushes.[6]
4 Circumcise yourselves to Yahweh by removing the foreskins from your hearts
you people of Yerushalem and Yehudah,
so that my rage doesn't burst out and burn like fire,
because there wouldn't be anyone to extinguish it due to the wickedness of your behaviour.

The coming punishment of Yehudah · Southern kingdom

5 Announce in Yerushalem (Jerusalem) and declare in Yehudah (Judah) to blow the horn in the land.
Call out loudly to gather together and enter the fortified cities.
6 Lift up a banner towards Tsiyon (Zion) and get to safety.
Don't stand still because I'm about to bring calamity from the north with horrific destruction.
7 A lion has come up from its thicket,
and a destroyer of nations has set out.
He's come out from his place to make your country into a wasteland.
Your cities will be reduced to ruins with no inhabitants.
8 So put on sackcloth—mourn and wail
because Yahweh's burning anger hasn't turned away from us.
9 Yahweh says that at that time,
the king and his officials will lose heart
and the priests and prophets will be astonished.
10 Then I replied, "Oh now! My master Yahweh,
you've certainly completely deceived Yerushalem (Jerusalem) and also this people,
saying, 'It will be well for you all.' Yet the sword will come for our throats."
11 When that happens, Yerushalem and this people will be told:
A scorching wind will come from the bare hills in the wilderness.
It won't be coming just to winnow the grain and blow away the chaff—
12 it'll be a strong blast from me.
Then I'll speak judgements against them.
13 Listen, he goes up like the clouds,
and his chariots are like the storm wind.
His horses are faster than eagles.
→We won't end well because we'll be devastated.
14 Yerushalem (Jerusalem), wash the evil from your heart so that you can be saved.
How much longer will you hold onto your wicked thoughts for,
15 because a voice from Dan declares trouble
and disaster is proclaimed from Efrayim's (Ephraim's) hill?
16 Remind the nations—
listen, announce to Yerushalem:
They're coming from a distant land to lay siege against you,
and they raise their voice against Yehudah's (Judah's) cities.
17 They'll surround Yerushalem like the watchmen around a field because it rebelled against me.
That's Yahweh's declaration.
18 Your conduct and your actions have brought that to you, Yerushalem.
That's your punishment—it's bitter and it'll pierce to your heart.

Yirmiyah's sorrow for the country · Southern kingdom

19 My inward parts, my insides!
I writhe with chest pains.
My heart is pounding—I won't stay silent,
→because my soul, you hear the sound of the trumpet—an alarm for battle.
20 Destruction followed by more destruction has been proclaimed,
because all the land has been devastated.
Suddenly my tents are devastated—
my tent fabrics gone in a moment.
21 How long do I have to watch the enemy's banner for?
How long will that trumpet sound go on for?
22 Yes, my people are foolish—they don't know me.
They're like stupid children who don't understand anything.
They've very clever at doing what's evil
and they don't know how to do what's good.

Yirmiyah's vision about destruction · Southern kingdom

23 I saw the land, and wow, it was formless and empty,
and the skies didn't have any light.
24 I saw the mountains, and wow, they were quaking,
and all the hills shook back-and-forth.
25 I looked, and wow, there were no more people,
and all the birds had flown away.
26 I saw, and wow, the orchard had turned into a wilderness,
and all the cities had been pulled down out of Yahweh's sight
due to his burning anger,
27 because Yahweh says this:

6 RV 4:3 · Cross-ref. Hos 10:12.

Readers' Version

The entire country will become desolate,
^but I won't completely destroy it.
28 The land will mourn after that,
and the skies will darken from above,
because I've revealed my resolution,
^and I won't change my mind or turn back from it.
29 The city people will flee from the sound of approaching horsemen and archers.
They'll head into the thickets and up onto the cliffs.
→Every city will be abandoned without anyone living in them.
30 So you,[7] what will you do for the devastated one?
You dress in scarlet, adorning yourself with gold jewelry.
You make your eyes look bigger with makeup, but it won't help—
your lovers reject you and they're coming for your life.
31 Yes, I hear a sound like a woman in labour—
distress like a woman giving birth to her first child—
the sound of Tsiyon's (Zion's) daughter as she gasps for breath.
She spreads out her hands saying,
'I fear for my life because of those murderers.'

Yerushalem's corruption · Southern kingdom

5:1 Roam around Yerushalem's (Jerusalem's) streets and look and observe,
and search around its plazas.
If you can find one person there who values justice and strives to be faithful,
then I'll forgive the city.
2 Even when they make an oath in Yahweh's name,
it'll still be a lie.
3 Yahweh, don't you look for honesty?
You struck them but they don't even react.
You brought them to an end, but they refuse to accept correction.
They make their faces harder than rock and refuse to change.
4 Then I thought that maybe they're just poor people?
They act foolishly because they're not educated about Yahweh's way
or what their god requires of them?
5 So I'll go to the leaders and speak to them,
because they know Yahweh's way and what their god requires.
However, all of them have broken out from under his yoke,
and torn off the chains.
6 Because of that, a lion from a thicket will attack them.
A wolf from the wilderness will devastate them.
A leopard lies in wait outside their cities—
→everyone who goes out from them will be torn to pieces
because their disobedience is extensive
and their disloyalty is substantial.
7 How could I forgive you for that?
Your children have abandoned me and have made oaths by things that are not gods.
I satisfied them, but they committed adultery
and ritually cut themselves[8] at the prostitute's house.
8 They were well-fed, lusty horses,
each man neighing at his neighbour's wife.
9 Yahweh asks:
Shouldn't I punish them for these things?
Shouldn't I avenge myself on a nation like that?
10 Go along the rows in the vineyard and destroy them,
but don't completely destroy them—
break off their shoots because they don't belong to Yahweh.
11 No, Yisrael's (Israel's) and Yehudah's (Judah's) people had indeed dealt treacherously with me.
That is Yahweh's declaration.

Yahweh rejects Yisrael · Southern kingdom

12 They've denied Yahweh and said:
He doesn't exist and nothing bad will happen us,
and we'll never experience war or famine.
13 The prophets are full of air and don't have any message.
So let what they say, happen to them.
14 So Commander-in-chief Yahweh says this:
Because you've spoken those words,
I'll put my messages in your mouth as a fire
and this people group will be the wood that it consumes.
15 Listen you Israelis to Yahweh's declaration:
I'm about to bring to you all a nation from far away—
it's an enduring nation that's been around for a long time.
You won't know their language or understand what they say.
16 Its quiver is like an open tomb.
All of them are warriors.
17 It will consume your grain and your food.
They'll devour your sons and daughters, and your flocks and your cattle.
They'll strip your grapevines and your fig trees.
With their swords, they'll shatter your fortified cities that you were trusting in.
18 But Yahweh says:
Even in those days, I won't completely destroy you all.
19 When the people ask why Yahweh's doing that, you'll tell them:
You rejected me and served foreign gods in your own country,
so you'll all serve strangers in a land that doesn't belong

7 **RV 4:30 · Note** The Hebrew has a female you pronoun (as used for the city), which doesn't match the male form of devastated. Many modern versions have What will you do, devastated one? despite the gender mismatch.

8 **RV 5:7 · Note** Many translations follow the Septuagint here rather than the Hebrew, and end up with something like gathered together. (Of course, the prostitute here refers to idol worship.)

Readers' Version

to you.

Yahweh warns his people · Southern kingdom

20 Declare this to Ya'akov's (Jacob's) descendants,
and proclaim it in Yehudah (Judah):
21 Please listen to this, you foolish, heartless people.
They have eyes but do not see,
and they have ears, but do not hear.[9]
22 Yahweh declares:
Should you all respect and strive to obey me,
and shouldn't you tremble in front of me?
It was me who designated the sand as the boundary for the ocean—
it's a permanent line and the sea doesn't go past it.
The waters surge but get no further,
and the waves roar, but can't get past it.[10]
23 But this group of people has a stubborn and rebellious heart.
They've turned aside and gone away.
24 They don't say to themselves:
Please, let's strive to obey our god Yahweh—
the one who gives the autumn and spring rains at the appropriate time.
He decides on the harvest weeks for us.
25 Your disobedience has diverted those things,
and your sins have withheld goodness from you all
26 because there are wicked influencers among my people.
They lie in wait like a bird-catcher.
They set a trap and catch people.
27 Their homes are full of deceit like a cage full of birds.
→so that's how they've become rich and powerful.
28 They've become fat and slick.
They also disobey by doing evil.
They don't plead the cause of those who are fatherless,
and they're successful, yet they haven't insisted on justice for the poor.
29 Yahweh says:
Why shouldn't I punish them for all that behaviour?
Why shouldn't I avenge myself on a nation like this one?
30 Something horrible and shocking has happened in the country:
31 The prophets prophesy with lies,
and the priests rule by their own authority,
and my people love it this way,
but what will you all do when it comes to its end?

Yerushalem's last warning · Southern kingdom

6:1 Get out of Yerushalem (Jerusalem) and get yourselves to safety, you people of Benyamin,
and blow a trumpet in Tekoa.
Send up a signal from Beyt-Hakerem
because disaster and terrible destruction looms from the north.
2 Although it's beautiful and delicate,
I will destroy Tsiyon's (Zion's) daughter.
3 Shepherds and their flocks will go and pitch their tents all around it.[11]
Each one will graze their own area.
4 Prepare for battle.
Take action and let's attack at midday.
It won't be good for us if the day is ending
because the evening shadows get longer.
5 Take action and attack at night
and destroy its palaces.
6 Commander-in-chief Yahweh says:
Cut down trees for timber
and mound up a ramp against Yerushalem (Jerusalem).
→That city must be punished as it's full of oppression.
7 Just as a well keeps its water fresh,
so too she keeps her evil fresh.
Violence and oppression can be heard there.
I always see sickness and deadly diseases.
8 Take note of my warning Yerushalem
in case I turn away from you—
in case I make you desolate—
a land that's not inhabited.

Yisrael's disobedience · Southern kingdom

9 Commander-in-chief Yahweh says this:
Those who remain in Yisrael (Israel)
will be picked over like gleaning the last few grapes off a vine.
Return your hand over the branches like a grape-picker.
10 Who should I speak to and warn so they can list?
Wow, their ears are so closed that they can't pay attention.
Wow, Yahweh's message has become offensive to them—
they don't enjoy hearing it.
11 Now I'm filled with Yahweh's rage.
I'm tired of holding it in.
Pour it out on the children in the street
and on the young men who gather together,
because a husband will be captured with his wife—
the very elderly as well.
12 Then their houses will be turned over to others,
along with their fields and wives
because I'll stretch out my hand
against the land's inhabitants.
That's Yahweh's declaration
13 because from the smallest to the greatest,

9 **RV 5:21 · Cross-ref.** Isa 6:9-10; Eze 12:2; Mrk 8:18.

10 **RV 5:22 · Cross-ref.** Yob 38:8-11.

11 **RV 6:3 · Note** Many English translations interpret these 'shepherds' with their 'flocks' to be leaders of foreign nations with their armies implementing the destruction mentioned in the previous verse, i.e., the ones battling in the next verse. However, we've chosen to interpret the flocks grazing the city surrounds as the follow-on *after* the destruction, before the next verse goes *back in time* to give more details of how the destruction will occur.

Readers' Version

they're all greedy for dishonest gain.
From a prophet to the priest, everyone deals in lies.
14 They've lightly bandaged my people's wound
by saying, 'Peace, peace,' but there wasn't any peace.[12]
15 Were they ashamed when they did something disgusting?
No, they weren't ashamed—
they didn't even know how to be humiliated
so therefore they'll fall among the fallen.
At the time when I punish them, they'll stumble.
That's what Yahweh says.[13]

Yisrael rejects Yahweh's messages · Southern kingdom

16 Yahweh says this:
Stand at the crossroads and look,
and ask about the ancient paths.
'Where is the path of the good?' Then walk along it
and find rest for your spirit.
But they say, 'We won't walk on it.'
17 I set watchmen over you.
Pay attention to the sound of the trumpet,
But they said, 'We won't pay attention.'
18 Therefore listen you nations,
and you congregation, know what will happen to them.
19 Listen, you earth.
Yes, I will bring disaster to this people—
the fruit of their own plans
because they paid no attention to my messages
and they rejected my instructions.
20 What difference does it make to me if they burn frankincense that came from Sheva?
Or if they have good cane from a distant land?
Your burnt offerings aren't acceptable,
and your sacrifices don't please me.
21 So Yahweh says this:
Listen, I'll give this group of people a stumbling block,
and they'll trip over it—
fathers and sons together,
both a neighbour and his friend.

The coming, northern army · Southern kingdom

22 Yahweh says this:
Listen, an army is about to come from a northern country,
and a powerful nation will be roused from the remotest parts of the world.
23 They carry bows and spears.
It's cruel and they have no mercy.
They make a noise like the sea roaring
and they ride in battle formation on horses
against you, Tsiyon's (Zion's) daughter.
24 We felt weak when we heard the reports about them.
Distress took hold of us and we're in agony like a woman about to give birth.
25 Don't go out to the countryside,
and don't walk on the road
because of the enemy's sword.
There's terror all around.
26 My people's daughter, dress yourself in sackcloth
and roll in ashes.
Go into mourning as if you'd lost an only child—
a time of bitter wailing
because the destroyer will suddenly come against us.
27 I've appointed you to examine my people like ore,
so you can observe their conduct, and test them.
28 They're all stubborn rebels who go around slandering others.
They're all like bronze and iron, behaving corruptly.
29 The bellows fan the fire
but after the thorough refining, the lead remains.
The evil people haven't been separated out.
30 They'll be called 'rejected silver'
because Yahweh has rejected them.

Yirmiyah's preaching in the temple · Southern kingdom

7:1 Yahweh's message came to Yirmiyah (Jeremiah):
2 Stand at the gate at Yahweh's temple and proclaim this message, saying:
Listen to Yahweh's message,
all you people of Yehudah (Judah) who enter these gates to worship Yahweh.
3 Yisrael's (Israel's) god, Commander-in-chief Yahweh says that
you all must improve your ways,
and make them right
so that I'll allow you all to live in this land.
4 Don't trust in deceptive words that say,
'Yahweh's temple is here.'
'Yahweh's temple, Yahweh's temple.'
5 Yes, if you all really make your behaviour good,
and everyone really acts fairly towards their neighbours,
6 and you all don't oppress strangers, orphans, or widows,
and don't shed innocent blood in this place
or follow after other gods that will harm you,
7 then I'll allow you all to live in this place in the land that I gave to your ancestors from ancient times and for the future to come.
8 Listen, you're all relying on deceptive messages which can't profit. **9** Will you all keep stealing and murdering, committing adultery and telling lies in court, offering incense to Ba'al and following other gods that you didn't previously know. **10** Then you all come here and stand in front of this temple that's associated with my name, and say that you're saved while you all continue to do all those disgusting things. **11** This house which bears my name has become a robbers' den in your eyes.[14] Listen, I've also seen it. That is Yahweh's utterance. **12** But please go to my place in Shiloh where I had previously had my tent and my name resided, and see what I did to destroy that place due

12 **RV 6:14 · Cross-ref.** Eze 13:10.
13 **RV 6:12-15 · Cross-ref.** Jer 8:10-12.
14 **RV 7:11 · Cross-ref.** Mat 21:13; Mrk 11:17; Luk 19:46.

Readers' Version

to the wickedness of my people, Yisrael (Israel).[15] 13 So now Yahweh declares that because you've all been doing those things, and I've spoken to you all over and over again but you wouldn't listen, and I called you all but you wouldn't answer, 14 then I'll do what I did to Shiloh, to this house that's called by my name—the temple that you've all trusted in, and the place that I gave to you and your ancestors. 15 I'll throw you all away where I can't see you just as I threw out all your relatives, all of Yisrael's (Israel's; Heb. Efrayim) descendants, from the northern kingdom.

Yehudah's consistent disobedience · Southern kingdom

16 And you, Yirmiyah (Jeremiah), don't pray on behalf of this group of people, and don't cry out for help, or pray for them, or petition me about them, because I won't listen to you. 17 Don't you see what they do in Yehudah's (Judah's) cities and in Yerushalem's (Jerusalem's) streets? 18 The sons are gathering firewood, and the fathers are kindling the fire, and the women are kneading dough to make cakes for 'the queen of the heavens'[16] and pouring out drink offerings for other gods so as to provoke me to anger. 19 Yahweh declares that it's not me they're provoking, but rather it's themselves that they're hurting to their own shame. 20 So my master Yahweh, says this: "Listen, my anger and rage will gush out onto this place—onto people and animals, and trees in the countryside and crops in the ground. It will burn and not be extinguished."

21 Yisrael's (Israel's) god, Commander-in-chief Yahweh says: "Instead of wasting time burning up your sacrifices, just eat the meat yourselves, 22 because on the day when I brought your ancestors out from Mitsrayim (Egypt), I didn't immediately give them orders about burnt offerings and sacrifices. 23 What I told them was, 'Listen to my voice, and I'll be your god, and you all will be my people. Follow all the instructions that I'll give you so that everything will go well for you all.' 24 But they didn't turn their heads towards him and listen, and they enacted schemes from the stubbornness of their own evil hearts—going backwards instead of forwards 25 from the day that their ancestors left Mitsrayim even until today. Then I sent my servants the prophets to you all—rising early each day and sending them. 26 However, they didn't listen to me, and they stiffened their necks and turned their heads—doing even more evil than their ancestors.

27 So pass all these messages on to them, even though they won't listen to you.

You'll call to them, but they won't answer you. 28 Tell them that this is a nation that doesn't listen to the voice of its god Yahweh, and doesn't accept discipline.

'The Slaughter Valley' · Southern kingdom

29 Shave your head in mourning and throw the hair away.

Sing a mourning song on the barren heights

because Yahweh has rejected and abandoned the generation who made him angry.

30 Yes, Yahweh says that Yehudah's (Judah's) people have done what I consider evil—putting disgusting things in the temple that's associated with my name, and so have defiled it. 31 They've built hilltop shrines to Tofet in Hinom Valley outside Yerushalem (Jerusalem)[17] to burn their sons and daughters in fire—something I've never commanded or even considered.[18] 32 So listen, Yahweh says, that days are coming because of that that, when it'll no longer be called 'Tofet' or 'Hinom Valley', but rather, 'The Slaughter Valley', because so many people will be buried in Tofet that they'll run out of space. 33 Then the people's corpses will become food for the vultures and the wild animals, and there'll be no one left to frighten them away. 34 Then in Yehudah's cities and Yerushalem's streets, I'll halt the sounds of joy and gladness, even wedding celebrations,[19] because the region will become a wasteland.

8:1 Yahweh declares that they will bring the bones of Yehudah's kings out from their graves at that time, as well as the bones of their leaders, priests, and prophets, along with the bones of Yerushalem's inhabitants. 2 Then they'll spread them out under the sun, moon, and stars—the heavenly bodies that they loved and served, and that they followed after and searched for, and that they bowed down to. Those bones won't be collected up, and they won't be buried again. They'll be like dung across the surface of the land. 3 The remnant of that evil group of people in all those places where I banished them, will choose death rather than life. That is Commander-in-chief Yahweh's declaration.

Sin and punishment · Southern kingdom

4 Then Yahweh says to tell them:

Don't people get back up when they fall down?

Don't they come back after they've turned the wrong way?

5 So Why do these people from Yerushalem (Jerusalem) turn and away, then continue to be unfaithful?

They keep hold of deceitfulness and refuse to come back.

6 I've listened carefully but they don't say the right things.

None of them wants to give up their wickedness.

^All of them carry on their own ways, like a horse rushing forward in battle.

7 Even the stork as it flies, knows the seasons.

The dove, swallow, and thrush stick to their migration times,

15 **RV 7:12-14 · Cross-ref.** Josh 18:1; Psa 78:60; Jer 26:6.

16 **RV 7:18 · Cross-ref.** Jer 44:17-19.

17 **RV 7:31 · Cross-ref.** 2Ki 23:10; Jer 32:35.

18 **RV 7:31 · Cross-ref.** Lev 18:21.

19 **RV 7:34 · Cross-ref.** Jer 16:9; 25:10; Rev 18:23.

Readers' Version

^yet my people do know what Yahweh expects of them.
8 How can you all say that you're wise and that you have Yahwehs instructions?
Honestly, the quills of deceitful scribes have made it into a lie.
9 The wise will be put to shame—
they will be dismayed and trapped.
Yes, they've rejected Yahweh's message.
What wisdom do they really have?
10 Because of that, I'll give their wives to others,
and their fields to those who dispossess them,
because they're all prospering by taking advantage of others—
prophets and priests are all behaving deceptively.
11 They lightly treated the fracture of my people's daughter,
saying, 'Peace, peace,' when there's no peace.[20]
12 Were they ashamed when they did something disgusting?
Even when confronted, they weren't ashamed—
they didn't know how to be humiliated
so they'll fall like the others.
They'll stumble at the time of their punishment says Yahweh.[21]
13 I'll bring their harvests to an end, says Yahweh.
There won't be any grapes on their vines, or figs on their trees.
Even the leaves will wither,
and what I gave them, will rot away.
14 Why are we just sitting here?
→Let's go into the fortified cities together so we can die there,
because our god Yahweh is going to cause us to perish,
and he'll make us drink poisoned water because we've sinned against him.
15 We had hoped for peace, but nothing good came.
We hoped for a time of healing, but wow, got terror.
16 The snorting of his stallions could be heard from Dan.
The whole earth shakes from the sound of the neighing of his powerful horses.
They are coming to destroy the land and everything in it,
and the city and everyone living in it.
17 Yes, listen, I'll send snakes[22] among you all—
vipers that can't be charmed,
→and they'll bite you all, says Yahweh.
18 My sorrow is beyond comfort.
My heart is faint within me.
19 Listen, it's the sound of a cry for help from my people's daughter from a far away land.
Isn't Yahweh in Tsiyon (Zion)?
Is its king no longer there?
Why have they provoked me to anger with their idols and with useless foreign gods?

Yirmiyah's sorrow about Yehudah · Southern kingdom

20 The harvest has passed, summer has ended,
and we haven't been rescued.
21 I'm broken because of the brokenness of my people's daughter.
I'm in mourning and overwhelmed by depression.
22 Is there no medicine in Gilead?
Isn't there a doctor there?
Why isn't my people's daughter getting healed?
9:1 If only my head was water, and my eyes were a fountain of tears,
→then I'd weep day and night for my people's slain daughter.
2 Who will give me a lodging place for travellers in the desert?
Then I would leave my people and walk away from them,
because all of them are adulterers—
a treacherous group of people.
3 They bend their tongues like bows—
chasing lies rather than faithfulness.
They grow strong in the land
because they go from evil to evil and they don't know me.
That's Yahweh's declaration.
4 Let each person beware of his neighbour,
and don't rely on any relative,
because brothers consistently betray,
and neighbours go around slandering.
5 Every one will deceive their neighbour,
and they won't tell the truth—
they teach their tongues to tell lies.
→They wear themselves out being disobedient.
6 Your residence is in the middle of deceit—
because of deceit they refuse to know me.
That's Yahweh's declaration.
7 Because of that, Commander-in-chief Yahweh says,
I'm about to refine them and test them,
because how else should I act towards my people's daughter.
8 Their tongue is a deadly arrow—
it speaks out deceit.
With his mouth, a man speaks peace with his neighbours,
while in his mind, he's planning his ambush.
9 Shouldn't I punish them for those things? Yahweh says.
Shouldn't I avenge myself against a nation like that?
10 On the mountains I'll take up weeping and wailing,
and a funeral song out in the wilderness pastures,
because they're left desolate as no one passes through there.
They don't hear the sound of cattle or birds or wild animals—
they've fled and gone away.
11 Then I'll make Yerushalem (Jerusalem) into piles of ruins—

20 **RV 8:11 · Cross-ref.** Eze 13:10.

21 **RV 8:10-12 · Cross-ref.** Jer 6:12-15.

22 **RV 8:17 · Note** This could likely be referring to enemy warriors, not literal snakes.

Readers' Version

a place for jackals to live in—
and I'll make Yehudah's (Judah's) cities into uninhabited wastelands.
12 Who is the person that's wise and understands this?
Who has Yahweh's mouth spoken to so that they can declare it—
concerning why the nation has perished and been destroyed
like the wilderness with no one passing through it?
13 Then Yahweh said, "Because they abandoned my instructions that I gave to them,
and they don't listen to my voice or follow what say,
14 and they're guided by their own stubborn minds,
and follow after the Ba'al that their ancestors taught them about,
15 then Commander-in-chief Yahweh says this:
Listen, I'm about to feed them bitter food
and give them poison water to drink.
16 Then I'll scatter them among nations that neither they nor their ancestors knew anything about,
and I'll send an army after them until I've finished them off.

The requesting of people of Yerushalem · Southern kingdom

17 Commander-in-chief Yahweh says this:
Consider that and summon funeral wailers to come—
get the most skillful women to come.
18 Let them hurry and start wailing about us,
→so our eyes have tears running down them,
and our eyelids flow with water,
19 because the sound of mourning can be heard from Tsiyon (Zion):
'We've been so devastated.
We're terribly ashamed, because we've left the land
because they tore down our houses.'
20 So now hear Yahweh's message, you women.
Let your ear receive the message from his mouth,
and teach your daughters a mourning song,
and each woman teach her neighbour a funeral song,
21 because death has come up into our windows.
It enters into our fortresses,
cutting off children from the street
and young men from the open plazas.
22 Yahweh says to pass this on:
Human corpses will fall like dung across the ground's surface
and like fallen grain after the harvesters have finished,
and there's no one to collect them.
23 Yahweh says this:
Don't let the wise person boast about their wisdom,
and don't let the warrior boast about his strength.
Don't let the rich person boast about their riches,
24 because if they want to boast, let them boast about this:
Understanding and knowing me because I'm Yahweh,
demonstrating loyal commitment, justice, and righteousness on the earth
because I take pleasure in those things.[23]
That is Yahweh's declaration.
25 Listen, Yahweh declares that there's a time coming
when I will punish all those who've been physically circumcised:
26 the Mitsrim (Egyptians), Yehudim (Jews), Edomim, Amonim, and Moavim,
and all those who trim the corners of their beards, those living in the wilderness,
because all the uncircumcised nations and all the Israelis have uncircumcised hearts.

Idolatry versus true worship · Southern kingdom

10:1 Listen to the message that Yahweh is telling you all, you Israelis.
2 This is what Yahweh says:
Don't imitate the ways of other nations,
and don't be dismayed by signs in the skies,
just because those other nations are,
3 because the customs of those groups of people are worthless.
Yes, they cut down a tree from a forest,
and a craftsman does his handywork with his tools,
4 then they overlay it with gold and silver.
They use hammer and nails to securely fasten it
so that it won't topple over.
5 Those idols are like a scarecrow in a cucumber field,
not being able to speak.
What's more, they have to be carried because they can't walk.
Don't be afraid of them because they can't harm anyone,
but at the same time, there's no good in them either.
6 There's no one like you, Yahweh.
You're powerful and have a reputation for your strength.
7 Who wouldn't respect and obey you, king of the nations
because that's what you deserve?[24]
Yes, among all the wise people of the word,
and among all their kingdoms,
there's no one like you.
8 Those 'wise' people are both stupid and foolish all at once—
instructed by an idol that's just a piece of wood.
9 They brought hammered silver from Tarshish and gold from Ufaz—
the work of a craftsman and from the hands of the refiners.
Then they put violet and purple clothing on them—
all the work of skillful people.
10 However, Yahweh is the true god.
He is the living god and permanent king.
When he's angry, the earth shakes,
and the nations can't endure his indignation.
11 You need to tell them this:

23 **RV 9:24 · Cross-ref.** 1Cor 1:31; 2Cor 10:17.

24 **RV 10:7 · Cross-ref.** Rev 15:4.

Readers' Version

The gods that didn't make the heavens and earth
will perish from the earth and from under these skies.

Praising Yahweh · Southern kingdom

12 Yahweh made the earth using his power.
He established the world by his wisdom,
and with his understanding, he stretched out the skies.
13 When he projects his voice, there's a rush of waters in the skies,
and he brings clouds up from the ends of the earth.
He made lightning for the rain,
and sends out wind from his storehouse.
14 Every person has become stupid from knowledge.
Every metalworker is put to shame by idols
because his molten image is a deception and there's no life in them.
15 They're worthless—a work of mockery.
They'll perish at the time for their punishment.
16 Ya'akov's (Jacob's) inheritance isn't like that
because he's the one who made everything,
and the Israelis are his inheritance.
His name is Commander-in-chief Yahweh.

Coming destruction for Yehudah · Southern kingdom

17 Gather your stuff and leave the land,
you who are living under siege
18 because Yahweh says this:
Listen, I'm flinging out the inhabitants of the land at this time,
and I'll cause them distress so that they can find me.
19 Oh dear, poor me. My fracture, my wound is severe,
but I said that this is a sickness and I will endure it.
20 My tent has been devastated, and all of my tent ropes have been snapped.
My sons have gone off and left me.
There's no one to pitch my tent again,
or to hang up my tent curtains.
21 Yes, the shepherds are stupid and haven't asked Yahweh for direction
so therefore they haven't prospered, and all their flock has been scattered.
22 Listen, it sounds like news has arrived
plus there's a loud rumble from a land in the north
coming to make Yehudah's (Judah's) cities into deserted places for jackals to live in.
23 Yahweh, I know that a person's life pathway isn't their own—
no one who walks, directs their own steps.
24 Discipline me, Yahweh, only in justice and not in anger
in case you reduce me to nothing.
25 Pour your fury out on the nations that don't know you.
and on the families that don't call out to you to help them,
because they've consumed Ya'akov (Jacob).
Yes, they've completely destroyed him and ruined his farmland.

The broken agreement · Both kingdoms

11:1 Yahweh's message came to Yirmiyah (Jeremiah) to say: **2** Listen to the words of this agreement and tell them to everyone in Yehudah (Judah), including those who live in Yerushalem (Jerusalem) **3** and tell them, "Yisrael's (Israel's) god Yahweh says that anyone who won't listen to the words of this agreement will be cursed. **4** It's the same agreement that I commanded for your ancestors at the time when I brought them out of the iron furnace that was Mitsrayim (Egypt), telling them: 'Listen to my voice and follow the instructions that I've given you all, and then you'll be my people, and I'll become your god **5** in order to fulfill the promise that I made to your ancestors to give them a land that's flowing with milk and honey, as it is right now.' "
"So be it, Yahweh," I answered.
6 Then Yahweh told me, "Proclaim all these things in Yehudah's cities, including in Yerushalem's streets. Tell them to listen to the words of this agreement and carry them out **7** because I solemnly warned your ancestors at the time when I brought them out of Mitsrayim until today, repeatedly warning them to listen to my voice. **8** However, they didn't listen or even pay any attention to me, and each one of them stubbornly followed their own evil desires, so I ordered all the consequences from not obeying the agreement, to come to them."
9 Then Yahweh told me, "A conspiracy has been found across Yehudah, and including Yerushalem's inhabitants. **10** They've returned to the evil ways of their ancestors from the past who refused to listen to my messages, and then they followed after other gods to serve them. The people of both Yisrael (Israel) and Yehudah broke the agreement that I made with the ancestors. **11** So now, listen: Yahweh says that I'm about to bring calamity to them which they won't be able to avoid, and they'll cry out to me for help but I won't listen to them. **12** Then Yehudah's cities, including those living in Yerushalem, will go and cry out to the gods for help that they've been burning incense to, but those gods won't be able to rescue them from their calamity **13** because there are now as many gods in Yehudah as you all have cities, and as many incense altars for Ba'al in Yerushalem as you all have streets. **14** Yirmiyah (Jeremiah), don't pray for those people, and don't plead with me to rescue them, because I won't be listening when they call out to me for help during their difficulties.
15 "My dear Yehudah, what right do you have to be in my temple after doing so much evil?
You offer holy sacrifices then go and happily do wicked things.
16 Yahweh called you a luxuriant olive tree with beautiful, good-looking fruit.
^Now he'll kindle a fire with a loud roar on its branches that have gone bad.
17 Commander-in-chief Yahweh who planted you, has decided that you'll experience evil because of the evil done by the peoples of Yisrael (Israel) and Yehudah when they've provoked me to anger by offering incense to Ba'al.

A plot against Yirmiyah · Southern kingdom

18 Then Yahweh revealed something to me which I understood once he showed me their preparations.

Readers' Version

19 I was like a tame lamb being led to be slaughtered, and I
didn't know that they had made plans against me, saying,
'Let's destroy the tree with its fruit, and cut him off from
the land of the living. Then his name won't be remem-
bered any longer.'
20 Then I prayed, "Commander-in-chief Yahweh who al-
ways judges fairly, examining our inner thoughts and mo-
tives, let me see your vengeance on them, because I've pre-
sented my case to you."
21 So Yahweh said it was some men of Anatot[25] who were
wanting to kill me, saying that I mustn't prophesy in Yah-
weh's name or else they'd make sure that I die. 22 There-
fore Commander-in-chief Yahweh says, "Listen, I'm about
to punish them. Their young men will die by the sword,
and their children will die from famine. 23 There won't be
any of them left, because I will bring calamity to the peo-
ple from Anatot at the time of their punishment."

Yirmiyah queries Yahweh · Southern kingdom

12:1 Yahweh, you do what's right
when I bring you a case.
→Nevertheless, I want to talk with
you about justice:
Why do wicked people prosper?
Why are treacherous people able to relax?
2 You planted them like trees and they've taken root,
then they've grown and produced fruit.
They're full of talk about you,
but they're really far from you.
3 but Yahweh, you know me.
You see me, and test my heart toward you.
Drag them away like sheep doing to slaughter,
and reserve a time for them to be slaughtered.
4 How much longer will the land be dry for
with the plants in the countryside withering up?
Even the wild animals and birds have diminished in num-
ber,
because people have said that he won't see what will
happen to us.

Yahweh's response to Yirmiyah

5 If you've run with foot soldiers
and they've worn you out,
how will you compete with horses?
If you're falling to the ground in a safe region,
how will you do in the thickets by the Yarden (Jordan)
river?
6 Even your brothers and other family members are
working against you.
They speak out against you.
Don't trust them when they say good things about you.

Yahweh's distress about his people · Southern kingdom

7 I've abandoned my country.
I've walked away from my inheri-
tance.
I've given my dearly loved one into the hand of its ene-
mies.
8 My inheritance become like a lion in a forest for me.
That country always speaks against me so I hate it.
9 My inheritance is like a speckled bird of prey to me,
with other birds of prey all around it.
Go and get all the wild animals from the countryside to
come and eat.
10 Many shepherds (foreign rulers) have ruined my vine-
yard—
they've trampled my area.
They've made my desirable region into a desolate waste-
land.
11 They've made it into a wasteland—it's mourning to
me.
All the land has been made desolate because there's no
one who cares about it.
12 Destroyers have come to all the bare hilltops in the
wilderness,
because a sword is devouring for Yahweh, from each end
of the land.
There's no peace for any living thing.
13 People have sown wheat and harvested thorns.
They've wearied themselves but not profited,
and they were ashamed by your low production
resulting from Yahweh's fierce anger.

The what was said of God concerning the nations surrounding Yisrael · Southern kingdom

14 Yahweh says this: All my evil
neighbours who touch the inheri-
tance that I gave to my Israeli peo-
ple, listen, I'll uproot them from the
land, and I'll uproot Yehudah's (Ju-
dah's) descendants from among them. 15 Then after I've
uprooted them, I'll have compassion on them again, and
I'll bring them back—each one back to their own inheri-
tance and their own land. 16 If they'll properly learn the
ways of my people, to make promises using my name say-
ing, 'As Yahweh lives,' instead of how my people were
taught to make promises by Ba'al, then they'll prosper and
be my people again. 17 However if they won't listen when I
uproot the nation, then I'll uproot it to destroy it. That is
Yahweh's declaration.

Yirmiyah buries a loincloth · Southern kingdom

13:1 Yahweh told me this: Go and
buy yourself a linen loincloth and
put it on, but don't let it get near wa-
ter. 2 So I bought a loincloth as Yahweh had told me to, and
I put it on. 3 Then Yahweh gave me a second instruction,
saying: 4 Take the loincloth that you bought and you're
wearing, and pack up and go to Perat (Euphrates)[26] and
bury it in a crack in the rock. 5 So I went and hid it at Perat
just as Yahweh had told me to.
6 Then after many days, Yahweh told me to get ready and
go to Perat to retrieve the loincloth that he'd told me to
bury there. 7 So I went to Perat and dug the loincloth out
from the crack that I'd hidden it in, but wow, it was ruined
and totally worthless.
8 Then Yahweh gave me this message: 9 Yahweh says that

25 **RV 11:21 · Note** Yirmiyah's home town—see 1:1.

26 **RV 13:4 · Note** About 6km away from Anatot. It's possible that the Perat River is being referred to here, although less likely as that was a trip of over a thousand kilometres.

Readers' Version

I'll rot away the pride of Yehudah (Judah), including the
pride of the great Yerushalem (Jerusalem). **10** That wicked
nation that refused to listen to my messages, who are following their own stubborn desires and have followed other
god by serving them and bowing down to them, let that
nation become like that loincloth that's no good for anything. **11** Yahweh declares that just like a loincloth is
hitched to someone's hips, so too I've made all those from
Yisrael (Israel) and Yehudah cling to me, to be my people
who would bring me fame, praise, and honour, but they
didn't listen.

Filled with wine · Southern kingdom

12 So you must pass this message
along to them: Yisrael's (Israel's) god
Yahweh says that every jar will be filled with wine, and
they'll tell you, 'Of course we know that every jar will be
filled with wine.' **13** So tell them that Yahweh says this: Listen, I'm about to fill all the inhabitants of this land with
drunkenness—the kings that sit of David's throne, the
priests and prophets, and all of Yerushalem's (Jerusalem's)
inhabitants. **14** Then Yahweh declares: I'll cause a drunken
brawl among brothers, parents, and children. I won't pity
you or have compassion, and I won't spare them from destruction.

Yirmiyah warns against pride · Southern kingdom

15 Listen and pay attention.
Don't be arrogant, because Yahweh
has spoken.
16 Give honour to your god Yahweh before he brings
darkness,
and before he causes you all to stumble on the mountains
at twilight,
because you're hoping for light, but he'll turn the place
into deep darkness—into a dark cloud.
17 But if you all won't listen,
I'll weep in private because of your arrogance.
Tears will run down my eyes because Yahweh's flock has
been taken captive.
18 Tell the king and the queen mother to take a low seat
because their splendid crowns have been removed from
their heads.
19 The cities of the Negev have been shut up,
and there's no one to open them again.
Yehudah (Judah) has been taken into exile—
they've all been taken far away.
20 Look up and see them coming from the north.
Where's the flock that was given to you—those beautiful
sheep?
21 What will you say when the allies that you taught, he
sets over you?
Won't labour pains hit you like a woman giving birth?
22 Then as a country you'll ask why those things have
happened to you.
It's the magnitude of your disobedience that's caused
your skirt to be lifted
and your body to be treated with violence.
23 An Kushi (Ethiopian) person can't change their skin
colour
and a leopard can't change its spots.
Similarly you all aren't able to do good
as you're all so accustomed to doing evil.
24 I'll scatter them like straw that's blown across the
wilderness by the wind.
25 Yahweh declares that that's your part of your inheritance
as you've forgotten me and trusted in lies.
26 So I'll also pull your skirt up over your face
and then your shame will become visible.
27 I've seen your adultery and neighing—
the wickedness of your prostitution on the hills and
across the countryside.
I've seen your detestable behaviour.
You won't end well, Yerushalem (Jerusalem).
How long will you remain 'unclean'?

The terrible drought · Southern kingdom

14:1 This is Yahweh's message to
Yirmiyah (Jeremiah) regarding
droughts:
2 Yehudah (Judah) is in mourning and its gates are neglected.
They're mourning for the land
and Yerushalem (Jerusalem) is crying out in distress.
3 The leading citizens send their servants out for water,
but when they get to the wells, they didn't find any.
They return with empty containers—
ashamed and humiliated, and with their heads covered in
grief.
4 The ground is cracked open because there hasn't been
any rain.
The farmers are ashamed—they've covered their heads in
grief,
5 because even the doe in the countryside abandoned her
newborn fawn as there was no grass.
6 Wild donkeys stand on bare hills and pant for breath
like jackals—
their eyes have failed because there's no vegetation.
7 Even though our transgressions testify against us,
do something, Yahweh, for the sake of your reputation
because we sinned against you with our frequent rebellion.
8 You are Yisrael's (Israel's) hope—the one who rescues it
at a time of distress.
Why would you act like a stranger in the land—
like a traveller who's stopped in to stay the night.
9 Why are you like someone just standing there with
their mouth open—
like a warrior who's powerless to save someone?
You're here among us, Yahweh, and we've been calling
out to you to rescue us.
Don't abandon us.
10 This is what Yahweh says about this nation:
They love to wander, so they've gone wherever their feet
take them,
→but Yahweh hasn't accepted them.
Now he'll remember their wickedness
and he'll punish them for their disobedience.
11 Yahweh told me, "Don't pray for good to come to this

Readers' Version

nation **12** because even if they fast, I won't listen to their petition, and when they offer up a burnt offering and a grain offering, I won't be accepting them, because I'm bringing an end to them by the sword, and famine, and disease."

13 Then I said, "Oh no, my master Yahweh. Listen, the prophets are telling the people that they won't experience war or famine because you'll give them ongoing peace in this place."

14 "The prophets use my name but speak deceitfully," Yahweh answered. "I didn't appoint them and I didn't send them, and I didn't give them a false vision. The worthless prophecies that they're proclaiming to you all come from their own minds." **15** Therefore Yahweh says, "Now those prophets who I never sent but who are using my name and say that no war or famine will happen in this region, well those prophets will meet their own ends through war and famine. **16** Then the people that they prophesied to will be thrown out into Yerushalem's (Jerusalem's) streets because of famine and war. No one will be there to bury them or their wives, sons, or daughters, as I'll pour their wickedness out onto them.

17 Then you'll pass this message onto them:
Day and night the tears run down my eyes.
Don't let them stop, because of the terrible damage
as my virgin daughter has been shattered—
my people have received a very severe wound.
18 If I go out into the countryside, wow, I see those who were killed by the sword.
Then if I go into the city, wow, there's diseases caused by famine,
because both prophets and priests have gone into a land that they weren't familiar with.

Pleading for mercy · Southern kingdom

19 Have you completely rejected Yehudah (Judah)?
Do you really hate Tsiyon (Zion)?
Why have you struck us when there's no healing for us?
We eagerly hoped for peace, but there was nothing good.
We hoped for a time of healing, but wow, we got terror!
20 Yahweh, we acknowledge our wickedness—
the transgression of our ancestors.
Yes, we've sinned against you.
21 For the sake of your reputation, don't reject us.
Don't treat the place hosting your wonderful throne with contempt.
Remember your agreement with us, and don't break it.
22 Do those useless idols from other countries send rain?
Do they cause showers to fall?
Isn't it you, our god Yahweh, who does that?
We eagerly wait for you, because you're the one who does all those things.

Yehudah's coming destruction · Southern kingdom

15:1 Then Yahweh told me, "Even if Mosheh (Moses)[27] or Shmuel (Samuel)[28] were standing in front of me, I still wouldn't be in favour of this group of people. Send them out away from me, and let them go away. **2** If anyone comes to ask you where they should go, tell them that this is what Yahweh says:
Those who are destined for death, will die.
Those for the sword, will die in war.
Those for famine, will suffer starvation.
Those for exile, will be taken away in captivity.[29]
3 Yahweh declares that he'll assign them to four groups:
1. killed by the sword,
2. dragged away by wild dogs,
3. assigned to the birds of prey, and
4. assigned to be devoured and destroyed by wild animals.
4 Because of what Yehudah's (Judah's) King Menasheh (Manasseh) did in Yerushalem (Jerusalem),[30] I'll make people in all the world's nations be horrified by them.
5 Yes, who will feel sorry for you, Yerushalem,
and who will show sympathy for you?
Who will go out of their way to ask about your welfare?
6 Yahweh declares: You've forsaken me—
you've turned your back on me
so I've used my power against you to destroy you.
I'm tired of letting you off.
7 So I'll winnow them with a pitchfork at the country's gates.
I'll make them childless, thus destroying my people
as they haven't turned from their own ways.
8 I'll make more widows for them than sand grains on the beach.
I'll send a destroyer against the mothers of their young men at midday.
I'll make shock and horror fall on them suddenly.
9 The mother who has borne seven children will waste away.
She'll gasp—her sun will set while it is still daytime.
She'll be ashamed and embarrassed, because I will give those who remain
to be killed by the sword in their enemies' presence.
That is Yahweh's declaration.

Yirmiyah's complaint to Yahweh · Southern kingdom

10 Poor me, mother, that you gave birth to me—
a man of strife and contention throughout the entire region.
I haven't lent money or borrowed it
yet they all curse me.
11 Yahweh said,
Won't I rescue you for good?
Won't I make your enemies plead with you

27 RV 15:1 · Cross-ref. Exo 32:11-14; Num 14:13-19.

28 RV 15:1 · Cross-ref. 1Sam 7:5-9.

29 RV 15:2 · Cross-ref. Rev 13:10.

30 RV 15:4 · Cross-ref. 2Ki 21:1-16; 2Ch 33:1-9.

Readers' Version

in a time of evil and distress?
12 Can anyone break iron—
iron from the north, or bronze?
13 I'll give your wealth and treasures to your enemies as plunder without them having to pay
as the price for all your sins committed across all your territories.
14 Then I'll make you serve your enemies in a land that you hadn't been to before
because the fire of my anger towards you all has been kindled and will burn.
15 Yahweh, you know my situation.
Take note of my situation and bring your vengeance to those harassing me.
Don't be patient with them and let them take me away.
Know that I suffer reproach for your sake.
16 Your messages were found and I consumed them.
Your message to me made me happy and gave me cause for celebration
because I bear your name, Commander-in-chief Yahweh, god of armies.
17 I didn't sit among the gathering of the merry makers,
but rather, I enjoyed feeling your presence.
I sat alone because you'd filled me with indignation.
18 Why is my pain ongoing and my wound incurable, refusing to be healed?
Will you be like a spring that lets me down when its supply is unreliable?
19 So Yahweh said this:
If you return to me, then I'll restore you and you'll stand in front of me
because if you separate out the foolish things from the precious things,
you will be like my mouth. The people will come back to you,
but you yourself mustn't go back to them.
20 I'll make you like an impenetrable bronze wall to this people,
and they'll fight against you.
However, they won't defeat you,
because I'll be with you to save you, and to rescue you.
That is Yahweh's declaration. 21 Then I'll rescue you from the plots of wicked people
and I'll buy your freedom from the ruthless people.

Yirmiyah advised not to marry · Southern kingdom

16:1 Then Yahweh gave me a message, telling me: 2 Don't get married and don't have children in this place
3 because Yahweh says this to the children born in this place and to the parents who brought them into this world:
4 They'll die from disease and not be mourned or buried—
they'll be like dung on the ground.
They'll come to their ends through war and famine,
and their corpses will become food for the birds and the wild animals.
5 Yes, Yahweh says this:
Don't enter a home where there's a funeral.
Don't go to mourn or to show sympathy to them,
because I've withdrawn my peace from this people,
as well as my compassion and loyal commitment.
That is Yahweh's declaration. 6 Both the important people and the ordinary people will die in this land.
They won't be buried and no one will mourn for them,
or cut themselves or shave off their hair to show grief for them.
7 No one must share any food to comfort those in mourning because of the deaths,
and no one must give a comforting cup to his father or mother.
8 Don't go to a dining establishment to sit with them to eat and drink
9 because Yisrael's (Israel's) god, Commander-in-chief Yahweh says this:
Listen, right in front of your eyes, in your lifetime and in this place,
I'm about to make the sounds of happiness and gladness cease—
including the sounds of brides and grooms.[31]
10 Then when you pass on all these messages to the people, they'll ask you:
Why has Yahweh decreed all this terrible calamity against us,
and what wickedness or sin have we committed against our god Yahweh?
11 So give them this declaration from Yahweh:
It's because your ancestors followed after foreign gods and served them and bowed down to them.
They abandoned me and didn't follow my instructions.
12 Then you yourselves have done even more wickedness than your ancestors,
and everyone of you is walking by the stubbornness of their wicked heart—
not listening to me.
13 So I will throw you all out of this land,
to a land that neither you or your ancestors have been to.

Return from exile · Southern kingdom

14 Now listen, Yahweh declares:
Because of that the days are coming when they'll no longer say,
'As Yahweh, the one who brought the Israelis out of Mitsrayim (Egypt), lives.'
15 Instead they'll say:
'As Yahweh lives, the one who brought the Israelis back from the land of the north
and from the lands where he had driven them,'
because I'll bring them back to the land that I gave to their ancestors.

The coming punishment · Southern kingdom

16 Listen, Yahweh declares:
I'll send for many fishermen to fish the people out.

31 **RV 16:9 · Cross-ref.** Jer 7:34; 25:10; Rev 18:23.

Readers' Version

After that, I'll send for many hunters
to hunt them from under every mountain and hill, and from the crevices in the rocks
17 because I'm watching everything they do
and their wicked behaviour can't be hidden from me.
18 Firstly, I'll pay back double for their disobedience and wickedness,
because of their polluting my land with their detestable carvings,
and because they filled my inheritance with their disgusting idols."

Yirmiyah thanks for safety · Southern kingdom

19 Yahweh, you're my fortress and my refuge—
my place of safety in any distressing time.
The nations will go to you from the ends of the earth and say,
"Surely our ancestors inherited lies—
Those idols are a waste of time and there's no profit in them.
20 Can people make their own gods?
Well, they're not gods at all!
21 So listen, I'm about to demonstrate that at this time—
I'll reveal my power and activity to them
and then they'll know that my name is Yahweh.

Yehudah's sin and punishment · Southern kingdom

17:1 Yehudah's (Judah's) sin is written with an iron stylus that has a diamond point.
It's engraved on the tablet which is their hearts, and on the projecting corners of your altars.
2 Even their children remember their altars and their Asherah poles
that were beside the luxuriant trees and on the high hills—
3 even on my mountain in the countryside.
I'll give your wealth and all your treasures to be plundered by others
because of your sin on your hilltop shrines throughout all your territories.
4 You'll have to let go the inheritance that I gave you.
I'll make your serve your enemies in a land that you've never been to,
because you've ignited a fire in my anger which will burn forever.

Various sayings

5 Yahweh says this:
Anyone who trusts in humankind will be cursed—
trusting in their own physical strength turns their hearts away from Yahweh.
6 They're like shrubs in the desert, unable to see any good coming,
and they'll live in dry parts of the wilderness
that's salty and with no one else living there.
7 The person who trusts in Yahweh will be blessed,
as they put their confidence in him.
8 That person will be like a tree planted by a stream
that sends its roots out to the water.
It has nothing to fear when the heat comes and its leaves stay green.
It has nothing to be afraid of in a drought year
and it won't stop producing fruit.[32]
9 Human motives are the most deceitful of all.
They can't be cured—who can determine them?
10 I am Yahweh who searches the mind.
I test the motives.[33]
I give to everyone according to the results of their actions.[34]
11 A partridge hatches an egg that it didn't lay.
Someone might get rich by unjust means
but right in the middle of their life it'll leave them
and in the end, that person will be a fool.

Yirmiyah's request to Yahweh

12 The place of our sanctuary from the beginning has been like a splendid throne on a high place.
13 You, Yahweh are the one that Yisrael (Israel) puts their hope in.
All who abandon you will be put to shame.
Those who turn away from you will be written on the ground,
because they've forsaken Yahweh—the fountain of living waters.
14 Heal me, Yahweh, and I'll be healed.
Rescue me, and I'll be rescued,
because you are the one I praise.
15 Listen, they're asking me,
Where is Yahweh's message? Let it come.
16 As for me, I didn't run from being a shepherd following you.
I didn't long for the day of disaster.
You know everything I said—it was said in your presence.
17 Don't become a terror to me.
You're my place of safety when disaster comes.
18 Let my pursuers be ashamed, but don't let me be ashamed.
Let them be dismayed, but don't let me be dismayed.
Send the day of disaster against them
and shatter them with a double share of destruction.

Observing the rest day · Southern kingdom

19 Yahweh told me this:
Go and stand in at gate of the people where Yehudah's (Judah's) kings come and go,
then in all the other gates of Yerushalem (Jerusalem).
20 Tell the people:
Listen to Yahweh's message, you kings of Yehudah and all you people of Yehudah,
and all of Yerushalem's residents who go in through those gates.

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32 **RV 17:8 · Cross-ref.** Psa 1:3.

33 **RV 17:10 · Cross-ref.** Rev 2:23.

34 **RV 17:10 · Cross-ref.** Psa 62:12.

Readers' Version

21 Yahweh says this:
Be careful for the sake of your lives
and on the rest day, don't carry a load to bring it to Yerushalem's gates.[35]
22 Don't bring a load out from your homes on the rest day.
Don't do any work, but set apart the rest day,
just as I instructed your ancestors to do.
23 They did not listen or pay attention,
but stubbornly refused to listen to me, nor did they accept discipline.
24 Yahweh declares that if you carefully listen to me
and don't bring a load to this city's gates on the rest day
but instead set apart the rest day for Yahweh, and don't do any work on it,
25 then kings, princes, and those who sit on David's throne
will come to this city's gates in chariots and on horses.
They'll come along with their leaders from Yehudah (Judah) including Yerushalem's (Jerusalem's) residents,
and this city will be inhabited forever.
26 They'll come from Yehudah's cities including from all around Yerushalem,
from the Benyamin region and the foothills,
from the mountains, and from the Negev desert,
bringing burnt offerings and sacrifices, grain offerings and frankincense,
as well as those who bring thank offerings to Yahweh's residence.
27 But if you don't listen to me
and don't set apart the rest day
and don't carry heavy loads to enter Yerushalem's gates on the rest day,
then I'll light a fire at its gates that will incinerate Yerushalem's fortresses,
and that won't be able to be put out.

Yirmiyah visits the potter · Southern kingdom

18:1 Yahweh's message came to Yirmiyah (Jeremiah) to say, 2 "Get ready and go down to the potter's house, and I'll give you my messages there."
3 So I went down to pottery factory, and wow, he was on his potter's wheel. 4 However, the container that he was making with his hand on the clay was ruined, so he started again and make it into another container that he was pleased with.
5 Then Yahweh gave me this message: 6 Like that potter, shouldn't I be able to do what I want with you Israelis? Yahweh declares that you Israelis are in my hand like that clay in the potter's hand. 7 One time, I might declare to a nation or a kingdom that it will be uprooted, torn down, and destroyed. 8 and later on, that nation that I spoke to might turn away from its evil, and then I'll cancel the destruction that I'd planned for them. 9 Another time, I might declare that a nation or kingdom will be established, or strengthened, 10 however if I see it doing evil and not listening to my voice, then I'll cancel the good that I'd said I'd do to it. 11 So now, speak to the people of Yehudah (Judah) including Yerushalem's (Jerusalem's) residents and tell them that Yahweh says, "Listen, I'm about to devise a plan against you all and prepare calamity for you. Each of you needs to turn back from their evil activities and improve your behaviour and your activities." 12 However, they'll say, "Don't waste your time because we'll continue with our plans, and each of us will do whatever wicked things that we want!"

Yisrael deserts Yahweh · Southern kingdom

13 Because of that, Yahweh says this:
Ask the nations if they've ever heard anything like this?
The virgin Yisrael (Israel) has done something extremely horrible.
14 Does the snow in Levanon ever disappear off its rocky slopes?
Do the cool waters stop flowing?
15 Yet my people have forgotten me.
They offer incense to useless idols
that have made them stumble on the ancient paths
that haven't had any maintenance.
16 Their land will become a wasteland—forever mocked at.
Everyone who passes by will be appalled
and will wag their heads.
17 I'll scatter them before their enemies like the east wind from the desert does.
I won't look at them but will turn my back when their disaster comes.

A plot against Yirmiyah · Southern kingdom

The people
18 Then the people said,
Come on, let's decide what to do about Yirmiyah (Jeremiah),
because we have plenty of instructions from the priests,
advice from the wise men,
and messages from the prophets.
Yirmiyah
19 Yahweh, pay attention to me
and listen to the what my enemies are saying.
20 Should good be repaid with evil,
because they're digging a pit for me?
Remember how I stood in front of you to tell you their good points—
to turn back your rage from them.
21 Therefore, hand their children over to famine,
and send war to punish them.
Let their wives be childless and become widowed,
and let their husbands die from disease—
their young men killed in battle.
22 Let a cry of distress be heard from their houses
when you send raiders to surprise them,
because they've dug a pit to capture me in
and have hidden traps for me to step into.

35 **RV 17:21 · Cross-ref.** Neh 13:15-22.

Readers' Version

23 But you, Yahweh, know all their deadly plots against me.
Don't forgive their wickedness.
Don't erase their disobedience from your sight.
Let them be overthrown as you watch
at the time when you deal with them in your anger.

The shattered flask · Southern kingdom

19:1 Then Yahweh said this:
Take some of the elders and some of the priests,
and go and buy a clay flask from the potter.
2 Then go out to the Ben-Hinom Valley[36] by the Broken Pottery Gate,
and then proclaim the words that I'll tell you there.
3 Tell them:
You kings of Yehudah (Judah) and you residents of Yerushalem (Jerusalem),
listen to Yahweh's message.
Yisrael's (Israel's) god, Commander-in-chief Yahweh says,
Listen, I'm about to send calamity to this place,
and the ears of everyone who hears about it will tingle.
4 I'm doing that because they've abandoned me and defiled this place—
they've burnt incense to other 'gods',
that neither they or their ancestors or Yehudah's kings used to know.
Then they've filled this place with the blood of the innocent.
5 They built hilltop shrines to burn their children in the fire as offerings to Ba'al,
something I never instructed or talked about, nor did it even enter my mind.[37]
6 So Yahweh declares that the time is coming when this place will no longer be called Tofet or the Valley of Ben-Hinom, but rather, the 'Slaughter Valley'. **7** Then I'll confound Yehudah and Yerushalem's (Jerusalem's) plans in this place, and I'll have them struck down by their enemies' swords and by those who want to kill them, and I'll give their dead bodies to the birds and the wild animals for food. **8** Then I'll make that city into a wasteland that's something to scoff at—everyone who passes by will be appalled and will mock it because of all its disasters. **9** I'll cause them to eat the flesh of their children and of their neighbours during the distress caused by the siege imposed by the enemies who want to kill them.
10 Then as the men who went with you watch, you must break that pottery flask **11** and tell them that Commander-in_chief Yahweh says this:
I'll shatter this nation and this city, just like someone shatters a piece of pottery that can never be repaired again. They'll bury the dead in Tofet until they run out of room. **12** Yahweh declares that I'll do that to this place and its residents—making this city like Tofet **13** and Yerushalem's houses including the houses of Yehudah's kings will be defiled like that place, Tofet—all the houses on whose rooftops they burnt incense to all the constellations and poured out drink offerings to other 'gods'.
14 Then Yirmiyah (Jeremiah) returned from Tofet where Yahweh had sent him to prophesy, and he stood in the temple courtyard and proclaimed to all the people,
15 "This is what Yisrael's (Israel's) god, Commander-in-chief Yahweh, says: 'Listen, every disaster that I've pronounced against these people, I'm about to send to this city and to all the villages around it, because they've been stubborn and failed to take notice of my messages.' "

Yirmiyah's conflict with Pashhur · Southern kingdom

20:1 The priest, Pashhur (Imer's son) who was a supervisor, heard Yirmiyah (Jeremiah) prophesying those words at Yahweh's house, **2** and he struck the prophet Yirmiyah. Then he placed him in the stocks that were at the upper gate of Benyamin hear Yahweh's house. **3** The next day, when Pashhur released Yirmiyah from the stocks, Yirmiyah said to him, "Yahweh won't call you 'Pashhur', but 'Magor-Misaviv' (which means 'surrounded by terror'), **4** because Yahweh says this: Listen, I'll make you a terror to yourself and to all your friends. They'll fall by their enemies' swords before your very eyes, and then I'll hand Yehudah (Judah) over to the Babylonian king, and he'll carry them away to Bavel (Babylon) and put them to death. **5** I'll give away all the wealth of this city—all its products and valuables, and all the treasures of Yehudah's kings—to their enemies. They'll plunder it, seize it, and carry it off to Bavel. **6** Then you, Pashhur will be taken into captivity along with all the others in your home. You'll be taken to Bavel, and you'll die there and be buried—you and all your friends who you've prophesied these lies to.

Yirmiyah's complaint to Yahweh · Southern kingdom

7 Yahweh, you've deceived me, and I was deceived.
You've overcome me and prevailed.
I'm laughed at all day long—
everyone mocks me.
8 Yes, whenever I speak, I call out loudly.
I proclaim violence and destruction
because Yahweh's message has become a reproach and derision for me, all day long.
9 If I say that I won't mention him
and won't speak in his name anymore,
then his message becomes a fire burning in my heart—
shut up in my bones.
Then I get worn out holding it in,
and I can't continue to do it.
10 Yes, I've heard many people whispering
that terror is all around.
They want to publicly denounce me.
All my trusted friends watch for my fall:
"Perhaps he can be deceived
so that we may prevail against him
and take out our vengeance on him."

36 RV 19:2 · Cross-ref. 2Ki 23:10; Jer 7:30-32; 32:34-35.
37 RV 19:5 · Cross-ref. Lev 18:21.

Readers' Version

11 However Yahweh is like a fearsome warrior with me,
therefore my persecutors will stumble and won't prevail.
Because they won't succeed, they'll be totally put to shame—
an everlasting disgrace that'll never be forgotten.
12 Commander-in-chief Yahweh, who examines the righteous people,
who sees the thoughts and motives,
let me see your vengeance on them,
→because I've made my case known to you.
13 Sing to Yahweh.
Praise Yahweh because he's rescued the lives of those who are oppressed from the clutch of those who do evil.
14 Let the day when I was born be cursed.[38]
Don't let the day that my mother gave birth to me be blessed.
15 Let the man who brought the news to my father be cursed—
The one who said, 'You now have a son,' causing great celebration.
16 Let that man be like the cities that Yahweh overthrew without having compassion on them.
Let him hear a cry for help in the dawn and a battle cry at noontime,
17 because he didn't kill me in the womb—
→making my mother become my tomb—her womb forever pregnant.
18 Why did I come out from the womb to see trouble and sorrow,
and to end my days in shame?

Yerushalem's future destruction · Southern kingdom

21:1 Then Yahweh gave Yirmiyah (Jeremiah) a message when King Tsidkiyah (Zedekiah) sent Malkiyah's son Pashhur and Ma'aseyah's son Tsefanyah (Zephaniah) the priest to him, and they said, 2 "Please request Yahweh's advice on our behalf, because the Babylonian King Nevukadnetsar (Nebuchadnezzar) is attacking us.[39] Perhaps Yahweh will do miracles for us like he has in the past, and will make him stop attacking us and leave."
3 So Yirmiyah told them to tell King Tsidkiyah that 4 Yisrael's (Israel's) god Yahweh says this:
Listen, I'm about to make your own weapons ineffective that you're all using to fight the Babylonian king and the Kasdim (Chaldeans) who are laying siege to you from outside the wall, and I'll gather them[40] in the middle of this city. 5 Then I myself will fight you all with all my strength and power in my anger and rage and terrible fury, 6 and I'll kill this city's inhabitants—people and animals will all die from terrible, deadly diseases. 7 Then Yahweh declares that after that I'll hand over Yehudah's (Judah's) King Tsidkiyah along with his officers, and the people in this city who survive the deadly diseases and sword and famine, to the Babylonian King Nevukadnetsar, and to their enemies who want to kill them. He'll kill them with the sword—he won't spare them or show pity or compassion.
8 Then you must tell this to the people:
Yahweh says that I'm about to give you the choice between the path to life and the path to death. 9 Anyone who stays in this city will die from war, famine, or deadly diseases, but anyone who goes out and falls to their knees in front of the Babylonians who've surrounded you all, will live
They'll escape with their lives that way 10 because I've already decided to harm this city rather than doing good.
Yahweh declares that this city will be handed over to the Babylonian king and he'll burn it down.

Yahweh's punishment for Yehudah's kings · Southern kingdom

11 As for Yehudah's (Judah's) king,
listen to this message from Yahweh
12 for David's descendants:
Administer justice every morning
and rescue anyone who's been robbed, from their oppressor,
otherwise my fury will go out like fire
and burn, but no one will be able to extinguish it
because of your wicked activities.
13 Yahweh declares: listen you inhabitants from the valley
and you on the rocky plain.
You all say that no one can swoop down on you,
or be able to enter your hiding places,
14 however I will punish you all according to the results of your actions.
Yahweh declares:
I'll start a fire in your forest
and it'll consume everything around it.

The message for Yehudah's king · Southern kingdom

22:1 Yahweh told me to go down to Yehudah's (Judah's) palace and proclaim this message: 2 Listen to Yahweh's message for Yehudah's king who sits on David's throne, along with your officials and your people who enter these doorways. 3 Yahweh says that you must administer justice and do what's right. Rescue anyone who's been robbed, from their oppressor. Don't mistreat any foreigner or orphan or widow. Don't be violent, and don't shed innocent blood in this place, 4 because if you carefully do those things, then the kings who sit on David's throne will enter through the gates of this palace riding in chariots or on horses, along with their officials and their people. 5 However, if you take no notice of those instructions, then Yahweh solemnly promises that this palace will become a pile of rubble,[41] 6 because this is what Yahweh says about the palace of Yehudah's king:
To me, you're like the Gilead forests or like Levanon's summit.
However, I'll make you into a wilderness—

38 **RV 20:14-18 · Cross-ref.** Yob 3:1-19.
39 **RV 21:2 · Cross-ref.** 2Ki 25:1-11; 2Ch 36:17-21.
40 **RV 21:4 · Note** This last part of the sentence is left quite literal, as it's ambiguous in the Hebrew, what or who the 'them' is referring to here.
41 **RV 22:5 · Cross-ref.** Mat 23:38; Luk 13:35.

Readers' Version

cities that aren't inhabited.
7 I'll appoint destroyers against you—
each warrior with his weapons.
They'll cut down your choicest cedars
and throw them onto the fire.
8 Then many nations will pass by this city and ask each other why Yahweh has done that to this great city?
9 Someone else will answer that it's because they abandoned the agreement with their god Yahweh, and bowed down to their gods and served them.

Yirmiyah's message about King Yoshiyah/Josiah · Southern kingdom

10 Don't weep for King Yoshiyah (Josiah) who was killed
and don't mourn because he died.
Instead, weep bitterly for his son, King Yehoahaz who's about to be exiled
because he won't return again and see his native land again.
11 Yes, Yahweh says this about Yoshiyah's son Yehoahaz[42] who reigned instead of his father, who then left this place. He won't return there again[43] 12 because he'll die in the place where they took him into exile, and he won't ever see this country again.

Yirmiyah's message about Yehoyakim · Southern kingdom

13 The king[44] who built his house by doing what's not right
and built his upper rooms by unjustly forcing people to work,
→won't end well.
He forced the citizens to work without getting paid—
not giving them their wages.
14 He'd decided to build himself a large house with spacious upper rooms,
so he cut out large windows for it, and panelled it with cedar,
and painted it with red ochre.
15 Does having the best cedar make you a better king?
Didn't your father Yoshiyah (Josiah) eat and drink well?
However, he administered justice and did what was right
→so things went well for him.
16 He took up the cause of the poor and needy,
→so things went well for him.
Yahweh declares that that's what it means to know me,
17 but your desires and motives are only focused on your dishonest gain,
on shedding innocent blood,
and on oppression and practicing extortion.
18 Therefore this is what Yahweh says about Yehoyakim, son of Yehudah's (Judah's) King Yoshiyah (Josiah):[45]
They won't mourn for him saying, 'Oh no, my brother! Oh no, my sister!'
They won't mourn for him saying, 'Oh no, my master! Oh no, his splendour!'
19 He'll be buried just like a donkey would be—
dragged away and thrown somewhere outside Yerushalem's (Jerusalem's) gates.

Yirmiyah's message about Yerushalem's fate · Southern kingdom

20 You people of Yehudah (Judah), go up to Levanon and cry out.
Shout in the Bashan region.
Cry out from the Avarim mountains,
because all your 'lovers' have been destroyed.
21 I warned you when you were still secure—
you said that you wouldn't listen.
That's been your way since your youth,
that you haven't taken any notice of my instructions.
22 The wind will drive away all your 'shepherds',
and your 'lovers' will go into captivity.
Then you'll be ashamed and humiliated because of all your wickedness.
23 You who live in Levanon,
nested there among the cedars,
but how you'll groan when your labour pains come to you,
like a woman giving birth.

Judgement for Yehoyakin · Southern kingdom

24 Yahweh declares by his life: Even if you, Yehoyakin,[46][47] son of Yehudah's (Judah's) King Yehoyakim, were the signet ring on my right hand, I would tear you off 25 because I'm handing you over to the ones who are wanting to kill you and to those that you're afraid of—to Babylonian King Nevukadnetsar (Nebuchadnezzar) and his Kasdim (Chaldeans). 26 I'll hurl you and your mother who bore you, into another land—a country where you're both foreigners and you'll both die there. 27 Although they'll long to return to this land, they'll never return here.
28 Is this man Yehoyakin a despised, shattered pot—
a jar that no one wants
Why will before hurled out along with his descendants,
and thrown into a country that they're not familiar with?
29 Land, land, land, Listen to Yahweh's message.
30 Yahweh says this:
Record this man as being childless—
a man who won't prosper in his lifetime.
None of his descendants will prosper
to sit on David's throne
or to rule over Yehudah (Judah) again.

Returning under new shepherds · Southern kingdom

23:1 Yahweh declares that the shepherds who destroy and scatter the flock from my pasture won't end well. 2 Therefore, this is what Yisrael's (Israel's) god Yah-

42 **RV 22:11 · Note** Called 'Shallum' here in the Hebrew.
43 **RV 22:11 · Cross-ref.** 2Ki 23:31-34; 2Ch 36:1-4.
44 **RV 22:13 · Note** Referring here to Yehudah's King Yehoyakim—see verse 24.
45 **RV 22:18 · Cross-ref.** 2Ki 23:36–24:6; 2Ch 36:5-7.
46 **RV 22:24 · Note** Called 'Shallum' here in the Hebrew and in verse 28.
47 **RV 22:24 · Cross-ref.** 2Ki 24:8-15; 2Ch 36:9-10.

Readers' Version

weh says about the shepherds who tend My people: Yahweh declares that you've all scattered my flock and driven them away, and haven't looked after them. Listen, I'm about to punish you all for your wicked actions. **3** Then I myself will gather the remnant of my flock from all the countries that I've banished them to and I'll return them to their pasture, where they'll be fruitful and multiply. **4** Yahweh declares that I'll appoint shepherds over them who'll look after them, and then they'll no longer be afraid or dismayed, nor will any go missing. **5** Listen, Yahweh declares that the time is coming

when I will appoint a righteous branch for David
and he will reign wisely as king
and will administer justice and righteousness in the land.[48]

6 At that time, Yehudah (Judah) will be rescued and Yisrael will live in security,
and this is the name that he'll be known by: Yahweh who does what is right for us.

7 Listen, Yahweh declares that the time is coming when they'll no longer say, 'As surely as Yahweh lives, who brought the Israelis out from Mitsrayim (Egypt).' **8** Instead they'll say, 'As surely as Yahweh lives, who brought and led the Israelis out of the land in the north and all the other lands that he'd banished them to.' Then they'll live in their own land again.

Lying prophets · Southern kingdom

9 As for the prophets,
I feel broken inside and all my bones tremble.
I've become like a drunkard—like a man overcome by wine,
because of Yahweh—because of his holy words.
10 Yes, the land is full of adulterers—
the land mourns because of the curse,
and the pastures in the wilderness have dried up—
their course is evil and their power is misused.
11 Yes, both prophet and priest are compromised—
even in my house I've discovered their wickedness.
That is Yahweh's declaration.
12 Therefore their path will become slippery.
They'll be pushed into the darkness and will fall into it
because I'll send them disaster in the year of their punishment.
That is Yahweh's declaration.
13 Among the prophets in Shomron (Samaria), I've seen offensive behaviour:
they prophesied by Ba'al and led my people Yisrael (Israel) astray.
14 Also, among the prophets in Yerushalem (Jerusalem), I've seen horrible things:
They commit adultery and walk in lies.
They empower those who do evil,
→so that no one turns their back on wickedness.
They're all like Sedom to me.
The people in Yerushalem are like Amorah (Gomorrah),[49]
15 therefore this is what Commander-in-chief Yahweh says about the prophets:
I'll feed them wormwood
and give them poisoned water to drink,
because ungodliness has spread throughout the land
starting from Yerushalem's prophets.
16 This is what Commander-in-chief Yahweh says:
Don't listen to the words of the prophets who prophesy to you.
They are filling you all with false hopes.
They speak visions from their own minds,
not from Yahweh's mouth.
17 They keep telling those who despise me,
that Yahweh says that you'll all have peace.
They tell everyone who practises their own stubborn ways
that no harm will come to them.
18 But which of them has attended Yahweh's council meeting
where he could see what's happening and hear his message?
Who has paid attention to his message and obeyed it?
19 Listen, the storm of Yahweh's rage is going out,
and the storm is creating a whirlwind that's whirling around the heads of those who are wicked.
20 Yahweh's anger won't turn back until he's carried out his plans and purposes.
In the final days, you'll all understand it.
21 I didn't send those prophets, yet they rushed to proclaim their messages.
I didn't speak to them, yet they still prophesied.
22 If they had in fact attended my council meeting,
they would have proclaimed my messages to my people
and turned them back from their wickedness and their wicked activities.
23 Yahweh declares:
Am I a god who's only nearby, but who isn't also a god from far away?
24 Would someone hide themself in some place and think that I couldn't see them? Yahweh asks.
Don't I fill the heavens and the earth? declares Yahweh.
25 Those prophets who prophesy lies in my name, I've heard them say, 'I had a dream. I had a dream!' **26** How long will this go on, with prophets who prophesy lies from their own minds, but who are prophesying from the deceitfulness of their own hearts. **27** They're planning on making my people forget my name with the dreams that they report, each one to his neighbour, just as their ancestors forgot my name in favour of Ba'al's name. **28** Let the prophet who has a dream, report that dream. However, the one who I've declared something to, let him declare my message truthfully. What does straw have to do with grain? That is Yahweh's declaration. **29** Isn't my message like fire,

48 **RV 23:5-6 · Cross-ref.** Jer 33:14-16.

49 **RV 23:14 · Cross-ref.** Gen 18:20; Eze 16:49.

Readers' Version

and like a hammer that shatters rock? That is Yahweh's declaration. 30 So listen, Yahweh declares that I'm against the prophets who steal my messages from someone else. 31 Yes, I'm against those prophets who speak their own messages by claim that the messages came from me. 32 Yahweh declares that indeed, I'm against those who prophesy false dreams and retell them to lead my people astray with their reckless lies. It wasn't me who sent or commanded them, and they're of no benefit at all to those people. That is Yahweh's declaration.

False prophets · Southern kingdom

33 Now when this people group or a prophet or priest asks you, 'What is Yahweh's burden?'[50] you should tell them, 'You are the burden and I'll abandon you.' That is Yahweh's declaration. 34 As for the prophet or priest or anyone who claims that he knows Yahweh's burden, I'll punish that man and his household. 35 This is what each of you should ask their friend or relative: 'What did Yahweh answer?' or 'What has Yahweh said?' 36 But don't refer anymore to Yahweh's burden, because each person's message becomes the burden, so you all end up perverting the words of the living god, Commander-in-chief Yahweh, our god. 37 This is what you should ask to the prophet, 'What answer did Yahweh give you?' or 'What did Yahweh say?' 38 However if you say, 'Yahweh's burden', then this is what Yahweh says: Because you said those words, 'Yahweh's burden,' after I sent you all a message saying, 'Don't say, "Yahweh's burden,' 39 therefore listen, I'll definitely forget you and will remove you all out of my presence—both you and your ancestors, and the city that I gave you. 40 Then I'll put permanent shame on you all, and continual insults that won't be forgotten.

Two baskets of figs · Southern kingdom

24:1 After the Babylonian King Nevukadnetsar (Nebuchadnezzar) had carried away Yehoyakin, son of Yehudah's (Judah's) King Yehoyakim, as well as Yehudah's officials and Yerushalem's (Jerusalem's) craftsmen and metalsmiths, and had taken them to Bavel (Babylon),[51] Yahweh showed me two baskets of figs placed in front of his temple. 2 One basket of figs was very good like early, ripe figs, but the figs in the other basket were so bad that they weren't edible. 3 Then Yahweh asked me, "Yirmiyah (Jeremiah), what do you see?"

"Figs," I replied. "Some figs that look very good, and others that are so bad they're inedible."

4 Then Yahweh gave me this message: 5 Yisrael's (Israel's) god, Yahweh, says this: I'll look favourably at the exiles from Yehudah just like those good figs, the exiles that I've sent out from this place to Bavel. 6 I'll give them my favour and restore them to this land. I'll build them up, and not tear them down. I'll plant them, and not uproot them. 7 Then I will give them a desire to know me, because I'm Yahweh. They'll be my people and I will be their god, so they will turn to me wholeheartedly.

8 But Yahweh declares that just like those bad figs that are inedible will be discarded, I'll act in that same way towards Yehudah's King Tsidkiyah (Zedekiah), along with his officials and the rest of Yerushalem (Jerusalem) who remain in this land or go to stay in the land of Mitsrayim (Egypt). 9 I'll turn them into something horrifying—a disaster, right there in the sight of all the world's kingdoms—a disgrace and a subject for proverbs, taunts, and curses in every place that I'll drive them into. 10 I'll send armies, famine, and disease against them until they're destroyed from the land that I gave to them and their ancestors.

Exile to Bavel foretold · Southern kingdom

25:1 This is the message that came to Yirmiyah (Jeremiah) concerning all the people of Yehudah (Judah) in the fourth year of the reign of Yehoyakim (son of Yehudah's King Yoshiyah (Josiah)), which was the first year of the reign of the Babylonian King Nevukadnetsar (Nebuchadnezzar). 2 The prophet Yirmiyah proclaimed this to all the people across Yehudah including all of Yerushalem's (Jerusalem's) inhabitants, saying: 3 Yahweh's messages have been coming to me for twenty-three years since the thirteenth year of the reign of Yehudah's king Yoshiyah (Yoshiyah, Amon's son), and I've passed them on to you all over and over again, but you haven't taken any notice of them. 4 Yahweh sent all his servants the prophets to you again and again, but you all haven't listened or paid any attention. 5 Those prophets said, 'Let everyone turn from their wicked ways and their evil activities, and return to the land that Yahweh gave in ancient times to your ancestors and to all of you as a permanent inheritance. 6 So don't walk after other gods to worship them or to bow down to them, and don't provoke him with things you make with your hands, and then he won't harm you all.' 7 But Yahweh declares that you all haven't listened to me, because with what you've made, you've provoked me to do harm to you.

8 So Commander-in-chief Yahweh says this: Since all of you haven't listen to my messages, 9 listen, I'm about to send out a command to fetch all the northern peoples. Yahweh declares that I will bring my servant, the Babylonian King Nevukadnetsar and his armies against this land and its inhabitants, and against all the nations around you. I will mark them for destruction and turn them into a horror—something to be hissed at, and permanent ruins. 10 I'll put an end to the sounds of gladness and celebration, the sounds of brides and grooms,[52] and the sound of the millstones and the light of the lamp.[53] 11 Then all of this land will become a desolation and a horror, and these nations

50 RV 23:33 · Note The Hebrew word translated 'burden' could alternatively mean 'message of doom' here and through to verse 40, except that it's also used to describe the people.

51 RV 24:1 · Cross-ref. 2Ki 24:12-16; 2Ch 36:10.

52 RV 25:10 · Cross-ref. Jer 7:34; 16:9.

53 RV 25:10 · Cross-ref. Rev 18:22-23.

Readers' Version

will serve the Babylonian king for seventy years.[54]
12 Then after seventy years have passed, then I'll punish
the king of Bavel (Babylon) and that nation—the land of
the Kasdim (Chaldeans)—for their wickedness, and make it
into a permanent wasteland. That is Yahweh's declaration.
13 Then I'll carry out all the messages that I'd spoken
against that land, and everything written in this document
that Yirmiyah (Jeremiah) has prophesied against all the
nations. 14 Yes many other nations and great kings will
also make slaves out of those nations. I'll repay them for
everything they've done.

The punishment of God of nations

15 Yes Yisrael's (Israel's) god Yah-
weh told me, "Take this cup of the
wine of fury from my hand, and all the nations that I'm
sending you to, make them drink it. 16 They'll drink and
then stagger around and act like mad people when they
see the deadly army that I'm sending out to them.
17 So I took the cup from Yahweh's hand and made all the
nations that he'd sent me to, drink from it, 18 as well as
Yehudah's (Judah's) cities including Yerushalem
(Jerusalem) and its king and officials—to turn them into
ruins and something terrifying, and into something to hiss
and curse at, as they are until this present day. 19 Those
nations included:
Mitsrayim's (Egypt's) King Par'oh (Pharaoh), his officials,
his leaders, and all his people,
20 all people of mixed heritage and all the kings of the
land of Uts (Uz),
all the kings of the land of Peleshet: Ashkelon, Azah
(Gaza), Ekron, and the remnant from Ashdod,
21 Edom, Moav (Moab), and the Amonim,
22 all the kings of Tsor (Tyre) and Tsidon (Sidon),
the kings from the coastlands across the sea,
23 Dedan, Teyma, Buz,
and all who cut the corners of their hair,
24 all the Aravi kings,
and all the kings of the mixed tribes who live in the
desert,
25 all the kings from Zimri, Eylam, and Maday (Media),
26 all the kings of the north, both near and far, one after
another,
all the kingdoms around the world.
And after all of them, the Babylonian[55] king will drink it
too.
27 Then Yahweh told me to tell them, 'Yisrael's (Israel's)
god, Commander-in-chief Yahweh, says this: Drink and be-
come drunk, then vomit, fall down, and don't get up again
until the deadly army arrives that I'm sending among you.'
28 Then if any of the above refuse to take the cup from
your hand to drink, tell me, 'Commander-in-chief Yahweh
says that you certainly must drink it, 29 because listen, I'm
about to bring disaster to the city that is called by my
name, and should you yourselves be free from punish-
ment? You won't be free, because I'm calling a deadly army
against all the inhabitants of the land.'
That is Commander-in-chief Yahweh's declaration.
30 You must prophesy all these messages against them,
telling them:
'Yahweh will roar from the heights
and he'll shout with his voice from his sacred residence,
and he will roar mightily against his land,
and he will shout, like those who tread grapes in a
wine-pressing pit
against all those who live on the earth.
31 The uproar will be heard even at the ends of the earth
because Yahweh brings a charge against the nations.
He will pass judgement on all humankind
and have the wicked killed in war.
That is Yahweh's declaration.
32 Commander-in-chief says this:
Listen, disaster is spreading from nation to nation.
A terrible storm is rising from the ends of the earth.
33 Then those killed that day by Yahweh will be spread
from one end of the earth to the other. They won't be
mourned over, gathered, or buried—they'll be like dung ly-
ing on the ground.
34 Wail, you shepherds, and call out for help.
Roll around in the dust, you leaders of the flock,
because the time has come for your slaughter.
You'll all be scattered when you fall, like fragments of
broken pottery.
35 There's no safe place for the shepherds to go to.
There'll be no escape for the leaders of the flock.
36 Hear the shepherds' cries of distress
and the wails of the leaders of the flock,
→because Yahweh is destroying their pastures.
37 So the peaceful pastures will be devastated
because of Yahweh's fierce anger.
38 He's left his den like a young lion would,
because their land will become a horror
due to the oppressor's anger and Yahweh's fierce angry.

Wanting a death sentence for Yirmiyah · Southern kingdom

26:1 Near the beginning of the reign
of Yehoyakim (Yoshiyah's (Josiah's)
son), this message came from Yah-
weh: 2 Yahweh says this: Stand in the
courtyard of my temple and speak about all of Yehudah's
(Judah's) cities who come to worship at my residence. Pro-
claim all the messages that I've commanded you to say to
them—don't hold anything back. 3 Maybe they'll listen and
everyone will turn from their wicked ways, and then I
would turn back the disaster that I'm planning to send to
them because of their wicked behaviour, 4 so you need to
tell them that Yahweh says this:
If you don't listen to me so as to follow my instructions
that I've given to you all, 5 if you don't listen to the words
of my servants the prophets that I've been regularly send-
ing to you, and indeed you haven't listened, 6 then I'll de-

54 **RV 25:11 · Cross-ref.** 2Ch 36:21; Jer 29:10; Dan 9:2.
55 **RV 25:26 · Note** 'Babylon' here in the Hebrew is 'Sheshak', which is Hebrew for 'Babylon' with the letters substituted in a simple code.

Readers' Version

stroy this house like I did at Shiloh[56] and I'll turn this city into a curse to/for all the nations in the world.

7 The priests, the prophets, and all the people heard Yirmiyah (Jeremiah) proclaiming those words at Yahweh's temple. 8 Then as soon as Yirmiyah had finished saying everything that Yahweh had commanded him to tell all the people, the priests and the prophets and all the people seized him and threatened to kill him, saying: 9 Why have you prophesied in Yahweh's name and said that this temple will be destroyed like Shiloh, and that this city will become desolate, with no inhabitants?" Then all the people gathered together against Yirmiyah at Yahweh's residence.

10 Then Yehudah's (Judah's) officials heard about what was going on, and they went up from the palace to the temple where they sat in the gateway at the New Gate at Yahweh's residence. 11 Then the priests and the prophets spoke to the officials and to all the people, saying, "It's right for this man to die, because he prophesied against this city, as you've all heard with your own ears."

12 So Yirmiyah spoke to all the officials and all the people and said, "Yahweh has sent me out to prophesy to say all the words that you have heard, against both this temple and this city. 13 So now, improve your ways and your practices, and listen to the voice of your god Yahweh so that he'll relent concerning the disaster that he's proclaimed against you all. 14 As for me, here I am in your hands—do to me whatever you think is right and proper. 15 However, you must surely know that if you kill me, then you're all bringing innocent blood on yourselves and on this city and its inhabitants, because Yahweh has truly sent me to you to proclaim all these messages for you all to hear."

16 Then the officials and all the people said to the priests and to the prophets, "This man doesn't deserve to be sentenced to death, because he's spoken to us in the name of our god, Yahweh."

17 Then some of Yehudah's (Judah's) elders stepped forward and spoke to all the people who were gathered there, 18 "Mikah (from Morashet) prophesied during the lifetime of Yehudah's King Hizkiyah (Hezekiah), and he told all the people from Yehudah that Commander-in-chief Yahweh says this:

Tsiyon (Zion), a field will be ploughed,
and Yerushalem (Jerusalem) will become heaps of ruins,
and the temple hill will become an overgrown forest.[57]

19 Did Yehudah's King Hizkiyah or anyone else in Yehudah put him to death? Didn't Hizkiyah respect and honour Yahweh and ask for his favour, and didn't Yahweh relent from sending the disaster that he had pronounced against them? It seems that we're about to bring great harm on ourselves."

20 Now there was another man prophesying in Yahweh's name of Yahweh: Uriyah (son of Shemayah from Kiryat-Yearim) who prophesied against this city and against this land with similar messages to Yirmiyah (Jeremiah). 21 When King Yehoyakim and all his warriors and all the officials heard his words, the king wanted to put him to death. However when Uriyah heard about it, he became afraid, and he fled and went to Mitsrayim (Egypt). 22 However, King Yehoyakim sent Akbor's son Elnatan and several other men to Mitsrayim to get Uriyah. 23 They brought Uriyah back from Mitsrayim and took him to King Yehoyakim who ran him through with a sword and threw his corpse into the public graveyard.

24 However, Shafan's son Ahikam supported Yirmiyah and didn't allow the people to kill him.

Yirmiyah wears a yoke · Southern kingdom

27:1 At the beginning of the reign of Yehudah's (Judah's) King Yehoyakim (son of Yoshiyah (Josiah) Yoshiyah), this message came to Yirmiyah (Jeremiah) from Yahweh,[58] 2 telling him this:

Make yourself a wooden ox yoke with bars, and tie it to your neck. 3 Use it to send messages to the kings of Edom, Moav (Moab), Amon, Tsor (Tyre), and Tsidon (Sidon), through the ambassadors from those countries who've come to Yerushalem (Jerusalem) to meet with King Tsidkiyah (Zedekiah) 4 to tell them that Yisrael's (Israel's) god, Commander-in-chief Yahweh says to give their masters this message: 5 I myself made the earth and the people and animals that are on the earth, by my direct actions and my great strength, and I give it to whoever I see fit. 6 Now I've personally handed over all these lands to my servant, the Babylonian King Nevukadnetsar (Nebuchadnezzar), and I've also given the animals in the countryside to him to serve him. 7 All the nations will serve him and his son and then his grandson, until the time of his own land comes due. Yes, it will, and then many nations and great kings will make him serve them.

8 Any nation or kingdom that won't serve the Babylonian King Nevukadnetsar and that won't put its neck into his yoke, then I'll punish that nation with war and famine and disease until I've used King Nevukadnetsar to finish them off. That is Yahweh's declaration, 9 so don't you all keep listening to your 'prophets', and to your diviners and dreamers, and to your soothsayers and sorcerers—all those who keep telling you that you all won't serve the Babylonian king, 10 because they're prophesying lies to you, so as to remove you all far away from on your land. Yes, I will drive you all out and you'll die in a foreign land. 11 However, the nation that brings its neck into the Babylonian king's yoke and serves him, I'll let that nation remain on its land, and it will cultivate it and live there. That's is Yahweh's declaration.

12 Then to Yehudah's (Judah's) King Tsidkiyah (Zedekiah), I passed on those same words, saying, "Put your necks into the yoke of the Babylonian king, and serve him and his people, and live. 13 Why would you and your

56 **RV 26:6 · Cross-ref.** Josh 18:1; Psa 78:60; Jer 7:12-14.

57 **RV 26:18 · Cross-ref.** Mic 3:12.

58 **RV 27:1 · Cross-ref.** 2Ki 24:18-20; 2Ch 36:11-13.

people die from war, famine, and disease, as Yahweh has said will come to any nation that doesn't serve the Babylonian king? **14** So don't listen to the messages from the prophets who are speaking to you when they tell you all not to serve the king of Bavel (Babylon) as they're prophesying lies to you **15** because I didn't send them. Yahweh declares that they're using my name to prophesy lies so that I'll drive you out, and you'll all perish—both you and the prophets who are prophesying to you." **16** Then I told the priests and all those people that Yahweh says: Don't listen to the words of your prophets who are prophesying to you and saying that the utensils from Yahweh's temple will soon be brought back from Bavel, because they're prophesying lies to you. **17** Don't listen to them. Serve the Babylonian king and live. Why should this city become a ruin? **18** If they were prophets who really have access to Yahweh's message, then please let them intercede with Commander-in-chief Yahweh so that the utensils remaining in Yahweh's temple and in Yehudah's king's palace and in Yerushalem (Jerusalem) don't end up being taken to Bavel.

19 Yes, Commander-in-chief Yahweh has spoken about the bronze pillars and the large, bronze water basin, and concerning the bronze stands and the rest of the utensils remaining in this city, **20** which the Babylonian King Nevukadnetsar (Nebuchadnezzar) didn't take when he exiled Yehudah's King Yekaneyah (son of Yehoyakim) from Yerushalem to Bavel, along with all the leading citizens of Yehudah including Yerushalem. **21** Yisrael's (Israel's) god, Commander-in-chief Yahweh says about the utensils remaining in Yahweh's temple and in the palace of the king of Yehudah and Yerushalem: **22** They'll be taken to Bavel and they'll remain there until the time when I punish those Babylonians, and then I'll bring them back and restore them to this place. That is Yahweh's declaration.

Yirmiyah vs Prophet Hananyah · Southern kingdom

28:1 In the fifth month of the fourth year of the reign of Yehudah's (Judah's) King Tsidkiyah (Zedekiah),[59] Azur's son Hananyah who was a 'prophet' from Giveon, said to me in Yahweh's temple as priests and all the people watched, saying, **2** "Yisrael's (Israel's) god, Commander-in-chief Yahweh says: I've broken the yoke of the Babylonian king. **3** Within two years, I, myself, will bring back here all the utensils from Yahweh's residence that the Babylonian King Nevukadnetsar (Nebuchadnezzar) got from this place and took to Bavel (Babylon). **4** I, myself, will also bring Yekaneyah (the son of Yehudah's King Yehoyakim) back to this place, and all the exiles from Yehudah that were taken to Bavel, because I'll break the yoke of the Babylonian king. That is Yahweh's declaration."

5 Then the prophet Yirmiyah (Jeremiah) spoke to the prophet Hananyah, as the priests and all the people standing in Yahweh's temple watched, **6** saying, "Let it be so—may Yahweh do all that. May Yahweh confirm your messages that you prophesied, to bring the temple utensils back to this place, along with all the exiles from Bavel. **7** However, please listen to this message that I, myself, am speaking as you and all the people listen: **8** The prophets who preceded both me and you, prophesied long ago that many nations and powerful kingdoms would experience wars, terrible suffering, and deadly diseases. **9** The prophet who prophesies about peace, that prophet will be known as 'a truthful prophet sent by Yahweh' only when his message comes to pass."

10 Then the prophet Hananyah took the yoke bar off the prophet Yirmiyah's neck, and broke it. **11** Then as all the people watched, he said, "This is what Yahweh says: Just like that, I'll break the yoke of the Babylonian King Nevukadnetsar (Nebuchadnezzar) off the neck of all the nations within two more years."

Then the prophet Yirmiyah left the gathering.

12 After the prophet Hananyah broke the yoke bar that had been on the prophet Yirmiyah's neck, Yahweh's message came to Yirmiyah saying, **13** "Go and tell Hananyah this: 'Yahweh says that you've broken wooden yoke bars, but in their place, you'll make yoke bars out of iron,' **14** because Yisrael's (Israel's) god, Commander-in-chief Yahweh says, 'I've put an iron yoke bar on the neck of all these nations to serve the Babylonian King Nevukadnetsar, and they will indeed serve him. I've also given him the animals from the countryside.' "

15 Then the prophet Yirmiyah told the prophet Hananyah, "Listen, please, Hananyah. Yahweh hasn't sent you, and you yourself have made this people group put their trust in things that aren't true. **16** Because of that, Yahweh says this: 'Listen, I'm removing you from this world. You'll die this very year, because you have said things that would cause the people to rebel against Yahweh.' "

17 The prophet Hananyah then died in the seventh month of that year.

Yirmiyah's letter to the exiled Yehudim · Southern kingdom

29:1 The prophet Yirmiyah (Jeremiah) sent a letter from Yerushalem (Jerusalem) to the remainder of the elders of the exile, and to the priests, and to the prophets, and to all the people that Nevukadnetsar (Nebuchadnezzar) had exiled from Yerushalem to Bavel (Babylon)[60] **2** after the removal from Yerushalem of King Yekaneyah and the queen mother, the court officials and the leaders of Yehudah (Judah) and Yerushalem, plus the craftsmen and the metalsmiths. **3** He sent it with Shafan's son Eleasah and Hilkiyah's son Gemaryah, who Yehudah's King Tsidkiyah (Zedekiah) sent to the Babylonian King Nevukadnetsar in Bavel. The letter said,

4 Yisrael's (Israel's) god, Commander-in-chief Yahweh says this to all of you that I've exiled from Yerushalem to Bavel: **5** Build houses and live in them, and plant gardens and eat their fruit. **6** Marry and have children. Find wives

59 RV 28:1 · Cross-ref. 2Ki 24:18-20; 2Ch 36:11-13.

60 RV 29:1-2 · Cross-ref. 2Ki 24:12-16; 2Ch 36:10.

Readers' Version

for your sons and give your daughters in marriage so that they also have children. Increase in number there—don't become fewer. **7** In addition, the city that I've sent you all into exile to, work to make it more prosperous and pray to Yahweh for it, because if it prospers, its prosperity will belong to all of you. **8** That's because Yisrael's god, Commander-in-chief Yahweh says this: Don't let your prophets and diviners who are among you deceive you, and don't listen to your dreams that you wishfully dream, **9** because those prophets are prophesying using my name but not being truthful—I didn't send them. That is Yahweh's declaration.

10 "Because this is what Yahweh says: When seventy years have passed for Bavel,[61] I'll visit take notice of you all again, and I'll implement my good message about you—to bring you all back to this place, **11** because I know the plans that I have for you all: plans for peaceful well-being—not to bring you all harm, but rather a future with hope. That is Yahweh's declaration. **12** Then you'll all call out to me for help, and you'll come and pray to me, and I'll listen to you all. **13** You'll search for me, and you'll find me, because you'll all want to follow me with complete sincerity.[62] **14** Then, Yahweh has declared, I'll let myself be found by you all, and I'll bring you back from captivity. I'll gather you all from all the nations and all the places that I banished you to, and I'll bring you all back to the place that I sent you into exile from. That is Yahweh's declaration.

15 Because you've all said that Yahweh has appointed prophets for you there in Bavel, **16** then Yahweh has something to say about the king sitting on David's throne and about all the people living in this city—your relatives who didn't go into exile with you. **17** So Commander-in-chief Yahweh says: Listen, I'm about to send war, famine and deadly diseases against them. I'll make them like rotten figs that are so bad they're inedible. **18** Yes, I'll chase after them with war, famine, and deadly diseases, and I'll make them become a horror to all the world's kingdoms—a curse and a desolation, and a reproach and something to be hissed at by all the nations where I've driven them, **19** because they didn't listen to my messages that I sent to them over and over again via my servants the prophets, but all you exiles didn't listen. That is Yahweh's declaration.

20 But all you exiles that I sent away from Yerushalem (Jerusalem) to Bavel, listen to Yahweh's message:

21 Yisrael's (Israel's) god, Commander-in-chief Yahweh, says this about Kolayah's son Ahav and Ma'aseyah's son Tsidkiyah (Zedekiah), who are both prophesying untruths to you in my name: Listen, I'm handing them over to the Babylonian King Nevukadnetsar (Nebuchadnezzar), and he'll kill them right in front of you. **22** Then because of them, a new curse phrase will be taken on by all the Jewish exiles in Bavel, which goes, "May Yahweh make you like Tsidkiyah and Ahav, who were roasted in the fire by the Babylonian king," **23** because they did something shameful in Yisrael and they have committed adultery with the wives of their neighbours, and they spoke untrue messages in my name that I hadn't commanded them to. I am the one who knows that and I'm a witness. That is Yahweh's declaration.

Message to false prophet Shemayah · Southern kingdom

24 Yahweh told me to tell Shemayah (the Nehelami) this: **25** Yisrael's (Israel's) god, Commander-in-chief Yahweh says this: Because you sent letters in your name to all the people in Yerushalem (Jerusalem), and to the priest Tsefanyah (Zephaniah) (Ma'aseyah's son), and to all the priests, to tell Tsefanyah:

26 Yahweh has made you, Tsefanyah, priest in place of the priest Yehoyada, to be overseer in Yahweh's temple over every man who raves out loud, making himself a prophet, and you must put him in the stocks with an iron collar around his neck. **27** So why haven't you rebuked Yirmiyah (Jeremiah) the Antoti who's prophesying to you all, **28** because he's sent a letter to us here in Bavel (Babylon) saying, "Your exile will last a long time. Build houses and live in them. Plant gardens and eat their fruit."

29 The priest Tsefanyah read that letter to the prophet Yirmiyah, **30** then Yahweh gave this message to Yirmiyah: **31** Send to all the exiles to tell them: This is what Yahweh says about Shemayah the Nehelami: Because Shemayah has prophesied to you all, even though I didn't send him, and he made you trust what's not true, **32** therefore Yahweh says this: Listen, I will punish Shemayah the Nehelami and his descendants. None of his family will live among this people, and he won't experience the good things that I'll do for my people, because he's encouraged rebellion against Yahweh. That is Yahweh's declaration.

Yahweh's promises to his people · Both kingdoms

30:1 Yahweh gave Yirmiyah (Jeremiah) a message, saying: **2** Yisrael's (Israel's) god, Yahweh says this: Write down on a scroll all the messages that I've given you, **3** because listen to Yahweh's declaration: The time is coming when I'll restore my people of Yisrael and Yehudah (Judah) from captivity, and I'll bring them back to the land that I have to their ancestors, and they'll take possession of it again.

4 Now these are the messages that Yahweh spoke concerning Yisrael and Yehudah:

5 Yes, Yahweh says this:
A cry of panic and terror has been heard,
and there's no peace.
6 Please ask and find out: can males give birth?
Why do I see every strong man with his hands on his hips like a woman in labour?
And why has everyone's faces gone so pale?
7 Oh dear, that will be a terrible day like nothing that's come before.
It'll be a distressing time for Ya'akov (Jacob),
→but he'll be rescued from it.
8 Then Commander-in-chief Yahweh declares that at that

61 RV 29:10 · Cross-ref. 2Ch 36:21; Jer 25:11; Dan 9:2.

62 RV 29:13 · Cross-ref. Deu 4:29.

Readers' Version

time I'll break his yoke off your neck, and I'll pull your chains apart, and foreigners will no longer enslave your country. 9 Then they'll serve their god Yahweh, and their king on David's throne who I'll appoint for them.
10 Then Yahweh declares:
Then you, my servant Ya'akov, don't be afraid,
and don't be dismayed, Yisrael (Israel),
because listen, I'm rescuing you from afar,
and your offspring from the land where they were held captive.
Yisrael will return and be left alone and at ease,
and there won't be anyone making it afraid.[63]
11 Yahweh declares:
Yes, I'm with you to rescue you,
because I'll completely destroy all the nations that I've scattered you to,
but I won't completely destroy you.
I'll discipline you according to justice,
but I won't just let you off what you deserve.
12 Yes, Yahweh says this:
Your fracture is incurable.
Your wound is severe.
13 There's no one pleading your cause.
There's no medicines for your wound.
There's no healing for you.
14 All your lovers have forgotten you—
they don't care about you.
Yes, I've struck you like an enemy would,
with the discipline of a cruel person,
due to the severity of your wickedness.
You've disobeyed so frequently.
15 Why do you cry out about your fracture—
about your incurable pain?
Your wickedness has been severe.
You've disobeyed so often
→so I've done those things to you.
16 Because of that, all those who devoured you will be devoured,
and all of your adversaries, every one of them, will go into captivity.
Then the ones plundering you will become like plunder,
and all those preying on you, I'll give to you as spoil.
17 Yes, I'll bring healing to you,
and I'll heal you from your wounds
because they've called you an outcast.
'She is Tsiyon (Zion)—no one cares about her.'
That is Yahweh's declaration.
18 Yahweh says this:
Listen, I'm restoring the fortune of Ya'akov's (Jacob's) descendants,
and I will have compassion on the places where they live.
Each city will be rebuilt on its mound,
and each fortress will sit on its proper place.
19 Then thanksgiving will go out from them,
and the sound of those laughing.
I'll multiply them, and they won't diminish in number,
→and I'll make them honoured—
they won't become insignificant.
20 Then its children will be as in former times,
and its community will be established under my supervision,
and I'll punish all those who oppress it.
21 Its king will be from among it,
and its ruler will come from its middle.
Then I'll bring it near, and it will approach me,
because who is this that has pledged its heart to approach me?
That is Yahweh's declaration.
22 You'll be my people
and I'll become your god.
23 Listen, Yahweh's storm of rage has gone out—
a storm whirling around the heads of wicked people.
24 Yahweh's burning anger won't turn back
until he's established and completed what he's planned.
You'll all understand it in the days to come.

Yisrael's return home · Both kingdoms

31:1 Yahweh declares that at that time, I'll be the god to all of Yisrael's (Israel's) families, and they'll be my people. 2 Yahweh says this:
A people, the survivors after being attacked in war,
found favour in the wilderness,
Yisrael going to find a peaceful place.
3 From far off, Yahweh appeared to me: I've always loved you
therefore I've displayed loyal commitment to help you endure.
4 I'll rebuild you, and you'll be restored, Yisrael's pretty daughter.
Again you'll adorn yourself with your tambourines,
and will go out in the dance of those celebrating.
5 You'll plant vineyards again on the Shomron (Samaria) hills.
The planters will plant and make them productive.
6 Yes, there'll be a day when the watchers in the Efrayim (Ephraim) hill country will call out,
'Get ready and let's go up to our god Yahweh at Tsiyon (Zion),'
7 because Yahweh says this:
"Sing for Yisrael (Israel) (Ya'akov (Jacob)) with gladness,
and shout for this leader of the nations.
Cause it to be heard, praise, and say,
'Yahweh, save your people, the remnant of Yisrael.'
8 Listen, I'm bringing them back from the land in the north,
and I'll gather them from the remote parts of the world.
Among them are the blind and the lame,
and pregnant women together with those giving birth.
A large number of people will return here.
9 They'll be weeping as they come,
and as they request me, I'll bring them out.

63 **RV 30:10-11 · Cross-ref.** Jer 46:27-28.

Readers' Version

I'll cause them to walk to streams of water on a straight road.
They won't stumble on it.
because I've become a father for Yisrael (Israel),
and Yisrael (Israel; Heb. Efrayim), he's my firstborn.
10 Listen to Yahweh's message, you nations,
and declare it in the coastlands from far off, and say,
'The one scattering Yisrael will gather him back,
and he'll protect him like a shepherd of his flock,
11 because Yahweh has ransomed Yisrael (Ya'akov (Jacob))
and paid the price to free it from the power of a nation that's stronger than it.
12 Then they'll come and sing on Tsiyon's (Zion's) heights,
and they'll be radiant about Yahweh's goodness:
about the grain, about the new wine and the fresh oil,
and about the young from the flock and the herd.
Their soul will be like a watered garden,
and they won't be weakened again.
13 Then the young women will celebrate with dancing,
along with the young and old men together.
I'll turn their mourning into happiness and I'll comfort them,
and I'll give them reason for celebration rather than sorrow.
14 I'll satisfy the priests' appetites for good food
and my people will be pleased by my goodness.
That is Yahweh's declaration.

Yahweh's mercy towards Yisrael · Both kingdoms

15 Yahweh says this,
"A voice is heard in Ramah, wailing,
bitter weeping.
Rahel (Rachel)[64] is weeping over her sons.
She refuses to be comforted over her sons,
because he is no more."[65]
16 Yahweh says this,
"Don't cry any more,
and keep the tears out of your eyes,
→because there's a reward for your work,
→and they'll return from the enemy's country."
That is Yahweh's declaration.
17 There's hope for your future,
and your children will return to their border.
That is Yahweh's declaration.
18 I've heard Yisrael (Israel; Heb. Efrayim) upset at itself, saying,
You disciplined me,
and I was disciplined like an untrained calf.
Restore me so I can return
because you're my god Yahweh.
19 Yes, after I turned away, I repented,
and after I was instructed, I slapped my thigh.
I was ashamed and also humiliated
because I still bore the reproach from my youthful rebellion.
20 Isn't Yisrael a precious son to me,
or a child that I really liked?
Yes, as often as I speak against him,
I still continually remember him.
Therefore I groan deep down for him.
I'll always feel compassionate towards him.
That is Yahweh's declaration.
21 Set signposts up for yourself.
Place markers where you can see them.
Set the highway as your goal—
the path that you went on.
Yisrael's (Israel's) young daughter, return—
return to those cities of yours.
22 How much longer will you waver, you apostate daughter?
Yes, Yahweh has created something new in the land—
a woman protects[66] a man.

Yisrael's future peace/prosperity · Both kingdoms

23 Yisrael's (Israel's) god, Commander-in-chief Yahweh says this:
When I restore the prosperity of Yehudah (Judah) and its cities,
again they'll restore this saying,
'May Yahweh bless you—
Yahweh who's the repository of righteousness—
mountain of holiness.'
24 Then Yehudah and all its cities will live in the land together—
farmers, and also shepherds who roam around with their flocks,
25 because I satisfy those who are weary,
and I refresh everyone who's become faint.
26 After that, I woke up and looked around,
and I'd had a good sleep.
27 Yahweh declares:
Listen, there's a time coming when I'll sow the Yisrael (Israel) and Yehudah (Judah) regions with the seeds of people and animals so they'll multiply all around.
28 Just like how I supervised them to uproot and tear down,
and to overthrow and destroy and do harm,
now I'll keep watch as they build and plant.
That is Yahweh's declaration.
29 Then at that time, they'll no longer say:
'The parents ate sour grapes,
→but it's the teeth of the children that are set on edge.'[67]
30 because everyone will die for their own disobedience,
i.e., whoever eats sour grapes will have their own teeth set on edge.

64 **RV 31:15 · Cross-ref.** Gen 35:16-19.
65 **RV 31:15 · Cross-ref.** Mat 2:18.
66 **RV 31:22 · Note** Heb. 'surrounds'—the intended meaning of this last line isn't certain.
67 **RV 31:29 · Cross-ref.** Eze 18:2.

Readers' Version

31 Listen, Yahweh declares that the time is coming when
I'll make a new agreement with the people of Yisrael (Israel) and Yehudah (Judah).[68] 32 It won't be like the agreement that I made with their ancestors at the time when I took hold of their hand to bring them out from Mitsrayim (Egypt), when they broke my agreement even though I was a husband to them. That is Yahweh's declaration. 33 Yes, Yahweh declares that this is the agreement that I'll make with the Israeli people after that time: I'll put my law inside them—writing it on their heart,[69] and I will be their god, and they will be a people for me. 34 Then each man will no longer teach his neighbour or his brother, saying, 'Know Yahweh', because all of them will know me—from the smallest of them to the greatest, because I'll forgive their disobedience, and I won't remember their wickedness any longer.[70]

35 Yahweh says this:
I'm the one who gives the sun for light during the day,
and the moon and the stars for light at night.
He stirs up the ocean, so that its waves roar,
His name is Commander-in-chief Yahweh.
36 Yahweh declares that if these elements stopped working,
then Yisrael (Israel) would also permanently cease to exist as a nation.
37 Yahweh says this:
If the skies above could be measured and be searched out,
as well as the foundations of the earth below,
then I would also reject all of Yisrael's descendants
for everything that they've done.
That is Yahweh's declaration.

38 Listen, Yahweh declares that the time is coming when the city will be rebuilt for Yahweh—from Hananel's tower all the way to the Corner Gate. 39 After that, the measuring line will be stretched over Garev Hill and around to Go'ah. 40 Then all the valley of the corpses and ashes, and all the fields as far as the Kidron brook, to the corner of the Horses Gate toward the east, will be holiness to Yahweh. It won't be uprooted, and it'll never be overthrown again.

Yirmiyah buys a field · Southern kingdom

32:1 This was the message that came to Yirmiyah (Jeremiah) from Yahweh in the tenth year of the reign of Yehudah's (Judah's) King Tsidkiyah (Zedekiah), the eighteenth year of Nevukadnetsar's (Nebuchadnezzar's) reign.[71] 2 The army of the Babylonian king had besieged Yerushalem (Jerusalem), and the prophet Yirmiyah was imprisoned in the guards' courtyard at the palace of Yehudah's king. 3 Yehudah's king Tsidkiyah had imprisoned him there after asking, "Why do you prophesy and say that Yahweh says: Listen, I'm about to hand this city over to the Babylonian king and he'll capture it. 4 Yehudah's King Tsidkiyah definitely won't escape from the power of the Kasdim (Chaldeans), because he'll be handed over to the Babylonian king and they'll speak face-to-face to each other. 5 He'll take Tsidkiyah to Bavel (Babylon) where he'll remain until I've dealt with him. No, you all won't succeed in fighting against the Babylonians. That is Yahweh's declaration.

6 Then Yirmiyah said: Yahweh gave me a message, saying: 7 Listen, your cousin Hanamel (your uncle Shalum's son) is coming to see you and will ask you to buy his field in Anatot, because you have the right to buy it. 8 Then just as Yahweh had said, my cousin Hanamel came to me in the guards' courtyard and he asked me, "Buy my field that is in Anatot in the Benyamin region, because you have the right to inherit it so the right to buy it belongs to you. Buy it for yourself." Then I knew that this was Yahweh's message. 9 So I bought the field in Anatot from my cousin Hanamel, and I weighed out seventeen shekels of silver for him. 10 Then I wrote in a scroll and sealed it, and had witnesses witness it and the weight of the silver on the scales. 11 Next I took that sealed purchase deed with the price and conditions, as well as an unsealed copy. 12 I gave the sealed purchase document to Baruk (son of Neriyah, son of Mahseyah) in front of my cousin Hanamel and the witnesses who'd signed the purchase agreement, as well as all the Yehudim (Jews) who were sitting in the guards' courtyard. 13 Then still in front of them, I instructed Baruk, 14 Yisrael's (Israel's) god, Commander-in-chief Yahweh says this: Take these documents, both this receipt of purchase that's sealed and the unsealed copies, and put them into a clay jar so they'll last for a long time, 15 because Yisrael's god, Commander-in-chief Yahweh says this: Houses, fields, and vineyards will again be bought in this land.

Yirmiyah's prayer · Southern kingdom

16 After I'd given the purchase deed to Neriyah's son Baruk, I prayed to Yahweh, saying: 17 Oh no, master Yahweh. Listen, you alone made the heavens and the earth by taking action and using your incredible strength. Nothing you say is too difficult for you to do. 18 You show loyal commitment to thousands, and pour people's guilt into their children's laps after them. You are the strong and powerful god—your name is Commander-in-chief Yahweh. 19 You are very wise and do incredible things, because your eyes are open to all the people's ways—to give each person what their conduct and actions deserve. 20 You did miracles and amazing things in Mitsrayim (Egypt), remembered to this day, and you've made a name for yourself in Yisrael (Israel) and among humankind. 21 You brought your people Yisrael out from Mitsrayim using miracles and amazing things and by taking action and using your incredible strength, along with great terror. 22 Then you gave them this land which you had promised their ancestors that

68 **RV 31:31 · Cross-ref.** Mat 26:28; Mrk 14:24; Luk 22:20; 1Cor 11:25; 2Cor 3:6.

69 **RV 31:33 · Cross-ref.** Heb 10:16.

70 **RV 31:34 · Cross-ref.** Heb 10:17.

71 **RV 32:1 · Cross-ref.** 2Ki 25:1-7.

Readers' Version

you'd give them—a land flowing with milk and honey. 23 So they entered and took possession of it, but they didn't listen to your voice or follow your instructions. They didn't do anything that you'd ordered them to do so you've brought all this calamity onto them.

24 Look, the siege mounds have reached up to the city to capture it, and it's been handed over to the Kasdim (Chaldeans) who've been fighting it. Everything you said would happen has, including war, famine, and deadly diseases, and you're there watching it. 25 Then you yourself told me, 'Use silver to buy yourself a field, and have witnesses witness it, even though this city is being handed over to the Kasdim.'

26 Then Yahweh gave Yirmiyah (Jeremiah) this message: 27 Listen, I'm Yahweh, the god of all mankind. Is there anything that's too difficult for me to do? 28 Therefore Yahweh says this, 'Listen, I'm about to hand this city over to the Babylonians—the Babylonian King Nevukadnetsar (Nebuchadnezzar) will capture it.[72] 29 The soldiers who are fighting against this city will come and set fire to this city and burn it. Those people who worship Ba'al on their flat roofs, and who poured out drink offerings to other gods in order to provoke me, will now have their houses burnt down 30 because the people of Yisrael (Israel) and Yehudah (Judah) have certainly been people who've been doing evil in front of me since their youth. The people of Yisrael have certainly offended me with the practices and activities. That is Yahweh's declaration. 31 Yahweh declares that the people of this city has provoked my anger and fury since the day that they built it, and then right up to the present day, so I'll will remove it right out of my sight, 32 because of all the wicked things that the people of Yisrael and Yehudah have done to provoke me—their kings, princes, priests, prophets, and every person in Yehudah including Yerushalem's (Jerusalem's) inhabitants. 33 They turned their backs to me instead of their faces, even though I had eagerly taught them. I tried to teach them, but they wouldn't listen or receive correction. 34 They set up their detestable idols in the house that is called by my name, in order to defile it, 35 and they built hilltop shrines for Ba'al along the Ben-Hinom Valley in order to pass their sons and daughters through the fire for Molek.[73] I didn't command them to do that—it never entered my mind that they should do that detestable thing and so cause Yehudah to sin.'[74][75]

Promised restoration · Southern kingdom

36 So now Yisrael's (Israel's) god Yahweh has something to say about this city that you've all been talking about, saying, 'It's been handed over to the Babylonian king due to war, famine, and deadly diseases.' 37 Listen, I'll gather them back from every land where I had banished them to in my rage, fury, and great anger. I'm about to bring them back to this place and enable them to live in security, 38 and then they'll be my people and I'll be their god. 39 I'll give them a united vision and a single way to honour me every day so that it'll turn out good for them and for their descendants after them. 40 Then I'll make a permanent agreement with them, that I won't turn away from doing good to them. I'll set honour for me in their minds, so that they'll never turn away from me. 41 Then I'll take pleasure in doing good to them. I'll faithfully plant them in this land with all my heart and all my life 42 because Yahweh says this, 'Just as I have brought all this great disaster on this people, so too I'll bring on them all the good things that I've said I'd do for them. 43 Then people will buy fields in this land, about which you've been saying, "This land is ruined, without people or even animals living on it. It's been handed over to the Babylonians." 44 They'll use silver to buy fields and will write in sealed scrolls. They'll assemble witnesses in the Benyamin region, all around Yerushalem (Jerusalem) and Yehudah's (Judah's) other cities of Yehudah, in the cities in the hill country and in the lowlands, and in the cities of the Negev, because I'll bring back their fortunes. That is Yahweh's declaration.

Promised blessings · Southern kingdom

33:1 Then while Yirmiyah (Jeremiah) was still locked in the guards' courtyard, Yahweh gave him a second message, saying, 2 Yahweh, the maker of the earth, who formed and established it and who's known by his name Yahweh, says: 3 Call out to me, and I'll answer you. I'll tell you amazing things that you haven't previously known or understood. 4 Yes, Yisrael's (Israel's) god, Yahweh, says this about the houses in this city and the palaces of Yehudah's (Judah's) king that were torn down to be used against the siege ramps and the attackers: 5 The Babylonians are coming to fight, and to fill the houses with the corpses of the people that I'll kill in my rage and fury when I turn my back on this city because of all their wickedness. 6 Listen, I'm about to bring a cure and healing, because I'll heal them and will bring bountiful peace and prosperity to them, and justice. 7 I'll bring back the fortunes of Yehudah and Yisrael—I'll build them up as they were before. 8 Then I'll purify them from all the evil that they've committed against me—I'll pardon all the times that they disobeyed me, and all the ways that they rebelled against me. 9 Then this city will become an object of joy for me—a song of praise and honour for all the nations of the earth who'll hear about all the good things that I'm going to do for it. Then the people in the city will be respectful and tremble because of all the good things and the peace and prosperity that I'll give to it.

10 Yahweh says this: In this place that you're all talking about, saying, "It's desolate—a place where neither people

72 **RV 32:28 · Cross-ref.** 2Ki 25:1-11; 2Ch 36:17-21.

73 **RV 32:35 · Cross-ref.** 2Ki 23:10; Jer 7:31.

74 **RV 32:34-35 · Cross-ref.** 2Ki 23:10; Jer 7:30-31; 19:1-6.

75 **RV 32:35 · Cross-ref.** Lev 18:21.

or animals live," in Yehudah's cities including
Yerushalem's (Jerusalem's) streets that are indeed desolate
with no people or animals around, there'll be heard again
11 the sounds of happiness and celebration. You'll all hear
the sounds of the bride and groom, and those who bring
thank offerings to Yahweh's temple will be heard saying,

"Give thanks to Commander-in-chief Yahweh,
because Yahweh is good,
and his loyal commitment lasts forever!"[76]

Yes, I'll restore the fortunes of the land to what they were
before, says Yahweh.

12 Commander-in-chief Yahweh says: 'In this desolate
place where no people or animals are living, around all its
cities there'll again be pastures where shepherds can rest
their flocks. **13** In the cities in the hill country, the low-
lands, and the Negev, in the Benyamin region, and all
around Yerushalem and in Yehudah's other cities, the
flocks will again pass be counted by their shepherds,' says
Yahweh.

14 Yahweh declares: Listen, the time is coming when I'll
do what I've promised for the people of Yisrael (Israel) and
Yehudah. **15** In those days and at that time, I'll make a right-
teous branch grow for David, and he'll do what's fair and
right throughout the land. **16** Yehudah will be rescued in
those days, and Yerushalem will live in security, because
it'll be called, 'Yahweh is the one who does what's right for
us,' **17** because Yahweh says this: 'There'll always be one of
David's descendants reigning over Yisrael,[77] **18** and there'll
always be a Levitical priest to stand in front of me to sacri-
fice burnt offerings, to burn grain offerings, and to offer
other sacrifices.'[78]

19 Then Yahweh gave Yirmiyah (Jeremiah) this message:
20 Yahweh says this: 'If you all can break my contract with
day and night so that there'll no longer be day or night at
their proper times, **21** then my agreement with my servant
David my servant could also be broken, so that he would
no longer have a descendant to sit on his throne. The same
is true for my agreement with my servants, the priests
from Levi tribe. **22** As the stars in the skies can't be
counted, and as the sand grains on the seashores can't be
measured, so I'll increase the descendants of my servant
David, as well as the Levites who work for me.'

23 Yahweh gave Yirmiyah this message: **24** Haven't you
noticed what this people group has declared when they
said, 'The two clans that Yahweh chose, now he's rejected
them'? In that way they despise my people, saying that
they no longer deserve to be a nation as far as they're con-
cerned. **25** But I, Yahweh say this: Didn't I establish the per-
manent contract with day and night, and determine the
laws of the universe and this planet? **26** In the same way,
would I now reject Ya'akov's (Jacob's) descendants and not
bring a ruler for the descendants of Avraham, Yitshak
(Isaac), and Ya'akov out of them. No, because I'll restore
their fortunes and show mercy towards them.

The warning for Tsidkiyah/Zedekiah · Southern kingdom

34:1 Yahweh gave this message to
Yirmiyah (Jeremiah) when the Baby-
lonian King Nevukadnetsar (Neb-
uchadnezzar), along with all the world's kingdoms, do-
mains, and people groups under his control, was attacking
Yerushalem (Jerusalem) and Yehudah's (Judah's) other
cities, saying:[79] **2** Yisrael's (Israel's) god Yahweh says to go
and speak to Yehudah's King Tsidkiyah (Zedekiah) and tell
him that Yahweh says this: Listen, I'm about to hand this
city over to the Babylonian king, and he'll set it on fire.
3 You won't escape from his power, because you'll defi-
nitely be captured and handed over to him and you'll talk
face-to-face with the king of Bavel (Babylon) as you're
taken to Bavel. **4** However King Tsidkiyah, listen to Yah-
weh's message—you won't be killed by being run through
with a sword **5** but actually you'll die in peace. They'll cre-
mate your body as was done for your ancestors, the previ-
ous kings, and they'll mourn for you saying, 'Oh no, mas-
ter!' That's the promise that Yahweh has declared. **6** So the
prophet Yirmiyah passed on all those messages to Yehu-
dah's King Tsidkiyah in Yerushalem **7** when the Babylonian
king's army had attacked Yerushalem and Yehudah's re-
maining fortified cities of Lakish and Azekah.

The restoration of slaves · Southern kingdom

8 Yahweh gave a message to Yir-
miyah (Jeremiah) after King Tsid-
kiyah (Zedekiah) had made an agree-
ment with all the people in Yerushalem (Jerusalem) that
they'd free **9** their male and female Ivri (Hebrew)
slaves—no one should force a fellow Yehudi (Jew) to work
for them. **10** So all the leaders and people formally agreed
that each person would free their male and female slaves,
and they put it into practice—taking them from their work
and setting them free. **11** However, after that they changed
their minds and retrieved the male and female slaves that
they'd freed, then forced them to work as slaves again.

12 Then Yahweh gave me this message to tell them:
13 Yisrael's (Israel's) god Yahweh says that I personally
made an agreement with your ancestors on the day that I
brought them out from their lives of slavery in Mitsrayim
(Egypt). That was when I said that **14** at the end of every
seven years, you all must release any fellow Ivrim (He-
brews) who had sold themselves to you and served you for
six years, releasing them as free people.[80] However, your
ancestors did not listen to me or show any desire to obey
me. **15** Now recently, you yourselves repented and began to
do what I've said is right. You all made a solemn agree-
ment at my temple that carries my name, that you'd moni-
tor each other to free your slaves. **16** But then you all

76 RV 33:11 · Cross-ref. 1Ch 16:34; 2Ch 5:13; 7:3; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; 136:1.

77 RV 33:17 · Cross-ref. 2Sam 7:12-16; 1Ki 2:4; 1Ch 17:11-14.

78 RV 33:18 · Cross-ref. Num 3:5-10.

79 RV 34:1 · Cross-ref. 2Ki 25:1-11; 2Ch 36:17-21.

80 RV 34:14 · Cross-ref. Exo 21:2; Deu 15:12.

turned and profaned my name by retrieving your male and female slaves which you'd released as free people, and then forced them to work as slaves again, **17** therefore Yahweh says this: You yourselves haven't listened to me—you all should have declared your fellow Israelis to be free. So listen, I'm about to proclaim 'freedom' for you: freedom to experience war, deadly diseases, and famine, because I'm going to make you a horrible thing in the sight of every kingdom in the world. That is Yahweh's declaration.
18 Then I'll deal with the people who've broken my agreement, who didn't respect the intent of the agreement that they established in front of me when they cut a bull in two and walked between the two halves, **19** when the leaders of Yehudah (Judah) and Yerushalem (Jerusalem), the officials and the priests, and all the people of the land walked between the two sections of the bull. **20** I'll hand them over to their enemies and to those who want to see them dead. Their bodies will be food for the birds in the skies and the animals on the ground. **21** I'll hand Yehudah's King Tsidkiyah (Zedekiah) and his leaders over to their enemies and to those who want to see them dead, and to the army of the Babylonian king who's attacking you. **22** This is Yahweh's declaration: Listen, I'm about to order them back to battle against this city, and they'll capture it and set it on fire. Then I'll make Yehudah's other cities into deserted wastelands.

Praising the faithful Rekavites · Southern kingdom

35:1 Several years earlier, when Yehoyakim son of Yoshiyah (Josiah) was the king of Yehudah (Judah), Yahweh had given Yirmiyah (Jeremiah) this message:[81]
2 Go to the Rekavi clan and talk with them, then bring them into one of the rooms in my temple, and give them wine to drink. **3** So I took Ya'azanyah (son of Yirmiyah, son of Havatsanyah) and his brothers and his sons, and all the rest of the Rekavi clan, **4** and I took them to the rooms of the sons of Hanan (son of Yigdalyah, man of God) at the temple. Those rooms were beside the leaders' room, which was above the room of Ma'aseyah (Shalum's son), the gatekeeper. **5** Then I placed bowls and cups of wine in front of the Rekavites and told them to drink some.
6 But they responded, "We don't drink wine, because our ancestor, Rekav's son Yonadav, commanded all of us and our descendants not to ever drink any wine. **7** He also told us not to build any houses, or to plant any crops or vineyards, saying that we must always live in tents, so that we'd have long lives in the land that we're staying in as foreigners. **8** We've obeyed the voice of our ancestor, Rekav's son Yonadav in everything that he commanded us and we, our wives, and our children have never drunk wine in our lives. **9** We'll never build houses to live in, or own any vineyards, fields, or seed. **10** We've lived in tents, and we've followed everything that our ancestor Yonadav told us, **11** but when the Babylonian King Nevukadnetsar (Nebuchadnezzar) attacked the land, we decided that we must move to Yerushalem (Jerusalem) to escape from the Babylonian and Aramean armies, so now we're all living in Yerushalem.
12 Then Yahweh gave this message to Yirmiyah (Jeremiah), saying that **13** Yisrael's (Israel's) god, Commander-in-chief Yahweh says to go and ask the people in Yehudah (Judah), including those who live in Yerushalem: Won't you all accept correction and listen to my messages? This is Yahweh's declaration: **14** Rekav's son Yonadav told his descendants not to drink any wine and they've followed that to this very day. In contrast, I've personally and consistently spoken to all of you but you haven't taken any notice of what I've said. **15** I persistently sent all my servants, the prophets, out to you all to tell each person to turn from their wicked behaviour and start doing good instead, and to stop following after other gods and serving them. Then they'd live on the land that I gave to your ancestors and to all of you, however, you all won't listen to me or pay attention to me. **16** Yes, Yonadav's descendants have followed the instructions that their ancestor gave them, but this people, refuses to obey me, **17** so Yisrael's god, Commander-in-chief Yahweh, says this: Listen, I'm sending all the disasters that I pronounced for Yehudah, including everyone living in Yerushalem. I'm sending them against them because I spoke to them, but they wouldn't listen. I called to them, but they wouldn't answer.
18 Then Yirmiyah told the Rekavi clan that Yisrael's god, Commander-in-chief Yahweh says this: You've all listened to the commands of your ancestor Yonadav and have kept them all. You've obeyed everything that he commanded you all to do, **19** so Yisrael's god, Commander-in-chief Yahweh says this: There'll always be someone descended from Rekav's son Yonadav to serve me.

Baruk reads out Yahweh's messages at the temple · Southern kingdom

36:1 In the fourth year of the reign Yehudah's (Judah's) King Yehoyakim (son of Yoshiyah (Josiah)), Yahweh gave this message to Yirmiyah (Jeremiah):[82] **2** Get a scroll for yourself and write all the messages on it that I've told you concerning Yisrael (Israel) and Yehudah, and all the other nations. Do this for everything I have said, back from the time of Yoshiyah until the present time. **3** Perhaps Yehudah's people will hear about all the disasters that I intend to bring on them and then turn away from their wicked ways, so I can forgive them for their wickedness and their disobedience.
4 Then Yirmiyah called Neriyah's son Baruk, and Yirmiyah dictated all the messages that Yahweh had given to him, for Baruk to record on a scroll. **5** Then Yirmiyah instructed Baruk saying, "I'm restrained from entering Yahweh's residence **6** so you must go and read from the scroll that you wrote at my dictation. On the day of the fast, you must read Yahweh's messages so that all the people in the temple will hear them as well as the people from the rest of Yehudah's cities. Proclaim these messages to them.

81 **RV 35:1 · Cross-ref.** 2Ki 23:36–24:6; 2Ch 36:5-7.

82 **RV 36:1 · Cross-ref.** 2Ki 24:1; 2Ch 36:5-7; Dan 1:1-2.

Readers' Version

7 Perhaps Yahweh will take notice of their pleas for mercy. Perhaps everyone will turn from their wicked ways, since the anger and fury that Yahweh has proclaimed against this nation is severe. 8 So Neriyah's son Baruk did everything that the prophet Yirmiyah had told him to—he read Yahweh's messages aloud at Yahweh's temple.

9 In the ninth month of the next year, all the people in Yerushalem (Jerusalem) and the visitors to the city from the rest of Yehudah, announced a fast to honour Yahweh. 10 Again Baruk read Yirmiyah's messages aloud at Yahweh's temple, from the room of Gemaryah (son of the scribe Shafan) in the upper courtyard, by the entrance gate to Yahweh's residence. He did this so that all the people could hear it.

The messages get read to the officials · Southern kingdom

11 When Mikayah (son of Gemaryah son of Shafan) heard all Yahweh's messages from the scroll, 12 he went down to the secretary's room in the palace, and wow, all the officials were sitting there: Elishama the secretary, Shemayah's son Delayah, Akbor's son Elnatan, Shafan's son Gemaryah, and Hananyah's son Tsidkiyah (Zedekiah), along with all the other officials. 13 When Mikayah reported to them all the messages that he'd heard Baruk read aloud for the people to hear, 14 the officials sent Yehudi (Jew) (son of Netanyah son of Shelemyah son of Kushi) to Baruk. Yehudi ordered Baruk, "Take the scroll in your hand, the scroll from which you were reading in the hearing of the people, and come." So Neriyah's son Baruk took the scroll and went to the officials 15 where they told him to sit down and read it to them, so Baruk read out the messages. 16 When they heard it all, they were afraid and decided together that they needed to report it all to the king, 17 and they asked Baruk, "How come you wrote down all these messages from Yirmiyah (Jeremiah)?"

18 "He dictated them to me," he replied, "and I just wrote them down on the scroll."

19 Then the officials told Baruk, "Go and hide, and Yirmiyah as well. Don't let anyone know where you two are."

King Yehoyakim burns the scroll · Southern kingdom

20 Then they left the scroll in the secretary Elishama's room and went out to the king in the courtyard and told him everything they'd heard. 21 The king sent Yehudi (Jew) to get the scroll, and he went and got it from the secretary Elishama's room. Then Yehudi read it aloud for the king and all the officials who were standing beside him to hear. 22 That month, the king was in his winter house and a brazier was burning in front of him. 23 Whenever Yehudi had read a couple of columns, the king would slice it off with a knife and toss it into the fire until the entire scroll was gone, 24 but neither the king or any of his servants were afraid of the messages (and they didn't tear their clothes to indicate repentance— 25 Elnatan, Delayah, and Gemaryah had urged the king not to burn the scroll, but he hadn't taken any notice of them). 26 Then the king ordered a relative Yerahme'el, Azriel's son Serayah, and Avdeel's son Shelemyah to arrest the scribe Baruk and the prophet Yirmiyah (Jeremiah), but Yahweh had hidden them.

Yirmiyah rewrites the scroll · Southern kingdom

27 After the king had burnt the scroll with the messages on it that Yirmiyah (Jeremiah) had dictated to Baruk, Yahweh gave this message to Yirmiyah: 28 Get yourself another scroll and write down all the messages that were on the original scroll that Yehudah's (Judah's) King Yehoyakim burnt. 29 Then you must tell the king that Yahweh says: You burnt that scroll, asking why it was written that the Babylonian king would come and destroy this land and leave it without people or animals. 30 Now Yahweh says about King Yehoyakim: No descendant of his will ever sit on David's throne. As for him, his corpse will be thrown out into the heat of the day and the frost at night. 31 I'll punish him, his descendants, and his servants for their wickedness. The disasters that I've threatened them with, but which they ignored, I'll send onto them and all Yerushalem's (Jerusalem's) inhabitants, and onto every person in the rest of Yehudah.

32 So Yirmiyah got another scroll and gave it to Baruk, son of Neriyah the scribe. Yirmiyah again dictated all the messages that had been on the scroll burnt by Yehudah's King Yehoyakim, and Baruk wrote them onto the scroll, along with several other similar messages.

Yirmiyah's response to Tsidkiyah/Zedekiah · Southern kingdom

37:1 By now Yoshiyah's (Josiah's) son Tsidkiyah (Zedekiah) reigned as king instead of Yehoyakim's son Yehoyakin. The Babylonian King Nevukadnetsar (Nebuchadnezzar) had made Tsidkiyah king over the Yehudah (Judah) region.[83] 2 However, Tsidkiyah, his servants, and his people wouldn't listen to Yahweh's messages that he'd given via the prophet Yirmiyah (Jeremiah).

3 Eventually, King Tsidkiyah, Shelemyah's son Yehukal, and Tsefanyah (Zephaniah) son of Ma'aseyah the priest, sent a message to the prophet Yirmiyah requesting him, "Pray on our behalf to our god, Yahweh. 4 At that time, Yirmiyah was still coming and going among the people, because he hadn't yet been put in prison. 5 Par'oh's (Pharaoh's) army had come out of Mitsrayim (Egypt), and the Babylonians who were besieging Yerushalem (Jerusalem) heard the news about them and retreated from Yerushalem.

6 Then Yahweh gave Yirmiyah this message to proclaim: 7 Yisrael's (Israel's) god, Yahweh told me that you people should say this to Yehudah's king who sent you all to consult me: Listen Par'oh's army which was coming out to help you all is about to return back to its own country, Mitsrayim. 8 Then the Babylonians will return and attack this city, then they'll capture it and burn it down. 9 Yahweh says not to deceive yourselves that the Babylonians have left, because they won't leave, 10 because even if you all defeated the entire Babylonian army that's attacking you so

83 RV 37:1 · Cross-ref. 2Ki 24:17; 2Ch 36:10.

Readers' Version

that only wounded men were left in their tents, they would get up and burn down this city.

Yirmiyah is arrested and imprisoned · Southern kingdom

11 Then when the Babylonian army had left Yerushalem (Jerusalem) to avoid Par'oh's (Pharaoh's) army, **12** Yirmiyah (Jeremiah) left the city to go to the Benyamin region to take possession of a section of land there among his people. **13** As he went through the Benyamin gate, a chief guard named Yiriyah (son of Shelemyah, son of Hananyah) was there. He seized the prophet Yirmiyah and claimed that he was deserting to the Babylonians.

14 But Yirmiyah disputed, "That's a lie—I'm not deserting to the Babylonians." However Yiriyah wouldn't listen to him and he arrested him and took him to the officials. **15** The officials were angry at Yirmiyah and they had him beaten and put in prison. (The place had been the house of the scribe Yonatan (Jonathan), but it had been converted into a prison.) **16** So Yirmiyah was kept there in an underground cell for several days.

17 Then King Tsidkiyah (Zedekiah) sent someone to fetch Yirmiyah, and in his house, the king asked him privately, "Is there any message from Yahweh?"

"There is a message," Yirmiyah answered. "You'll be handed over to the Babylonian king." **18** Then Yirmiyah asked the king, "What crime have I committed against you or your servants or your people, that you've had me put in prison? **19** Where are all the other prophets who prophesied to you all that the Babylonian king wouldn't come here? **20** But now, my master the king, please listen to this appeal: Don't return me to the scribe Yonatan's house, or I'll die there."

21 So King Tsidkiyah ordered that Yirmiyah be held in the guards' courtyard, and he was given a loaf of bread every day from the bakers' street, until the time when all the bread in the city ran out. But Yirmiyah remained confined in the guards' courtyard.

Yirmiyah is placed down a shaft · Southern kingdom

38:1 Four officials, Matan's son Shefatyah, Pashhur's son Gedalyah, Shelemyah's son Yehukal, and Malkiyah's son Pashhur heard the messages that Yirmiyah (Jeremiah) was telling all the people, saying: **2** Yahweh says this: Anyone who stays in this city will be killed by fighting, famine, or deadly diseases, but anyone who goes out to the Babylonians will survive—they won't be killed. **3** Yahweh says that this city will definitely be taken over and captured by the Babylonian king.

4 So those officials went to King Tsidkiyah (Zedekiah) and requested that Yirmiyah be executed because (they claimed) his messages were discouraging their warriors defending the city and discouraging all the people. They claimed that he wasn't advancing the people's safety, but causing harm.

5 "All right," King Tsidkiyah replied. "Do whatever you want with him, because no king can argue against all of you." **6** So they took Yirmiyah and put him into the water storage cistern carved out by the king's son Malkiyah. It was right there in the guards' courtyard, and they lowered Yirmiyah down with ropes. There wasn't any water left in the cistern, but it was still muddy at the bottom and he sank down into the mud.

7 Now the Kushi Eved-Melek was one of the trusted servants in the king's house and he heard that they had put Yirmiyah down into the cistern. Meanwhile, the king was sitting at the Benyamin Gate. **8** So Eved-Melek left the palace and went and spoke with the king, **9** "My master the king, those men have been evil in the way they've mistreated the prophet Yirmiyah. They threw him into a cistern so he'd die in it from hunger, since there's no food left in the city." **10** Then the king ordered Eved-Melek to take command of thirty of the king's men to go and get the prophet Yirmiyah out of the cistern so he wouldn't die down there. **11** So Eved-Melek led the men to a storeroom for clothing under the king's house where they got some rags and worn-out clothes. Then they let them down by ropes to Yirmiyah in the cistern **12** and told him to use the rags and old clothes under his armpits to protect him from being hurt by the ropes. Yirmiyah did that, **13** then they pulled him up with the ropes—that's how they got him up out from the mud in the cistern. Then he stayed in the guards' courtyard.

King Tsidkiyah's advice to Yirmiyah · Southern kingdom

14 One day King Tsidkiyah (Zedekiah) summoned the prophet Yirmiyah (Jeremiah) to meet him at the third entrance to the temple and told him, "I want to ask you something. Don't refuse to answer honestly and truthfully."

15 "Ha, if I tell you the truth, you'll order me to be executed," Yirmiyah replied. "And if I give you good advice, you won't take any notice of what I say."

16 But King Tsidkiyah privately promised Yirmiyah, "As our creator Yahweh lives, I won't execute you or hand you over to those men who want to see you dead."

17 "Okay," Yirmiyah answered the king, "Yisrael's (Israel's) god, Commander-in-chief Yahweh says this: If you indeed go out to the Babylonian king's officials, then you'll live, and this city won't be burnt down. You and your family would live. **18** But if you don't go out to his officials, then this city will be handed over to the Babylonians. They'll burn it down, and you wouldn't be able to escape from their power."

19 "But I'm afraid of the Yehudim (Jews) who've already deserted to the Babylonians," the king confided to Yirmiyah. "You see, I might be handed over to them and they might treat me cruelly."

20 "The Babylonians won't hand you over to those Yehudim," Yirmiyah responded. "Obey Yahweh's message from Yahweh that I'm passing on to you, so that things will go well for you, and so that you'll live through this. **21** However, if you refuse to surrender, then this is what Yahweh has shown me: **22** Listen king of Yehudah (Judah), all the women who are left in your palace will be taken out to the Babylonian king's commanders. Those women will tell you,

'You were deceived by your friends—they've ruined you.

Readers' Version

Now your feet are stuck in the mud, and your friends have turned away.'

23 Yes, all your wives and children will be taken out to the Babylonians and you yourself won't escape from them either. You'll be taken captive by the Babylonian king, and this city will be burnt down."

24 Then Tsidkiyah (Zedekiah) told Yirmiyah, "Don't tell anyone else what we spoke about or you might die. **25** If the officials hear that I've have talked with you, and if they come and demand, 'Tell us what you said to the king—don't hide it from us or we'll kill you,' **26** then you must tell them, 'I was just pleading to the king not to return me to the dungeon in Yonatan's (Jonathan's) house or I'd die there.' **27** Then sure enough the officials came to Yirmiyah and questioned him and he answered them as the king had instructed him. They couldn't say anything else because they hadn't heard the conversation, **28** so Yirmiyah remained in the guards' courtyard until the day that Yerushalem (Jerusalem) was captured.[84]

The fall of Yerushalem · Southern kingdom

39:1 In the tenth month of the ninth year of the reign of Yehudah's (Judah's) King Tsidkiyah (Zedekiah), the Babylonian King Nevukadnetsar (Nebuchadnezzar) came against Yerushalem (Jerusalem) with his large army and besieged it. **2** On the ninth day of the fourth month of Tsidkiyah's eleventh year,[85] the city was broken into. **3** Then all of the Babylonian king's officials came and sat at the middle gate, including the top official Nevu-Sar-Sekim, and Samgar-Nevu and Sarsekim.

4 When Yehudah's King Tsidkiyah and all his warriors saw what was happening, they left at nighttime through the gate between the two walls beside the king's garden and fled towards the Yarden (Jordan) river plains. **5** However the Babylonian army chased after them and overtook the king down in the plains near Yeriho (Jericho). They took him back up to the Babylonian King Nevukadnetsar at Rivlah in the Hamat region, and he pronounced his judgement on him. **6** The king had Tsidkiyah's sons slaughtered at Rivlah as their father was forced to watch, and Yehudah's officials were also executed. **7** Then they gouged out Tsidkiyah's eyes and put him in chains to be taken to Bavel (Babylon). **8** Then the Babylonians burnt down the palace and the other houses, and tore down Yerushalem's walls. **9** The rest of the people who'd stayed in the city, including those who'd previously deserted, were exiled to Bavel under the supervision of the chief bodyguard Nevuzar-Adan. **10** However, he allowed the poorest people who didn't own anything to remain in Yehudah—allocating vineyards and fields for them to work.

Yirmiyah is released · Southern kingdom

11 Now the Babylonian King Nevukadnetsar (Nebuchadnezzar) had given an order to his chief bodyguard Nevuzar-Adan about finding Yirmiyah (Jeremiah) **12** and keeping him safe and unharmed—even to care for him and do anything that he requested. **13** So Nevuzar-Adan, the top servant Nevu-Shazban, the high official Nergal-Shar-Etser, and all the Babylonian king's most important officials **14** sent out men to fetch Yirmiyah from the guards' courtyard. They handed him over to Gedalyah (son of Ahikam, son of Shafan) to take him home, so Yirmiyah stayed there among the people.

Hope for Eved-Melek · Southern kingdom

15 While Yirmiyah (Jeremiah) had still been held in the guards' courtyard, Yahweh had given him this message: **16** Go and tell Eved-Melek the Kushi (Ethiopian) that Yisrael's (Israel's) god, Commander-in-chief Yahweh says this: Listen, I'm about to fulfill my messages against this city for disaster and not for good, and they'll all come true right in front of your eyes on that day. **17** But Yahweh declares that I'll rescue you from those people that you're afraid of **18** because I'll definitely save your life. You won't be killed by the soldiers, but Yahweh declares that because you put your trust in me, your life will be saved.

Yirmiyah returns to Gedalyah · Southern kingdom

40:1 The chief bodyguard Nevuzar-Adan had found Yirmiyah (Jeremiah) chained up among all the exiles from Yerushalem (Jerusalem) and the rest of Yehudah (Judah) to be taken to Bavel (Babylon), and had released him at Ramah.

2 The chief bodyguard took Yirmiyah aside and told him, "Your god Yahweh decreed this disaster for this place, **3** then he caused it to happen. Yahweh did just as he'd decreed, since you people sinned against him and didn't obey him. That's why all this has happened to you people. **4** But now listen, I've released you today from your chains. If you choose to come with me to Bavel, I'll look after you, but if you don't want to, then look around and go wherever you think best. **5** Or why don't you return to Gedalyah (son of Ahikam, son of Shafan) who the Babylonian king has put in charge of Yehudah's cities. Stay among the people with him, or go wherever you think best." Then the king's chief bodyguard gave him food and a gift, and sent him away. **6** So Yirmiyah went to Gedalyah's place and stayed with him among the people who were left behind in the land.

Yehudah's governor Gedalyah · Southern kingdom[86]

7 Now some commanders of Yehudi (Jew) soldiers who were still in the countryside, along with their men heard that the Babylonian king had made Ahikam's son Gedalyah governor over the land.[87] They also heard that he'd put him in charge of the men, women, and children who were the poorest people in the land—those who hadn't been exiled to Bavel (Babylon). **8** So they went to Gedalyah at Mitspah. Those who went were Netanyah's son Yishmael (Ishmael), Kareah's sons Yohanan and Yonatan

84 **RV 38:28 · Cross-ref.** Eze 33:21.

85 **RV 39:2 · Note** i.e., about eighteen months later (in 586 B.C.).

86 **RV 40:7 · Parallel** 2 Kgs 25:22-24

87 **RV 40:7-9 · Cross-ref.** 2Ki 25:22-24.

Readers' Version

(Jonathan), Tanhumet's son Serayah, the sons of Ofay the Netofati, and Ma'akati's son Yezanyah, and their men.
9 Gedalyah (son of Ahikam, son of Shafan) made a promise to them and their men, saying, "Don't be afraid to serve the Babylonian officials. Live in the land and serve the Babylonian king, and it will go well with you. 10 See, I'm living in Mitspah to meet with the Babylonians who came to us. So harvest wine, summer fruit, and oil and store them in your containers. Live in the cities that you've occupied." 11 Then all the Yehudim (Jews) in Moav (Moab), among the people of Amon, and in Edom, and in every land heard that the Babylonian king had allowed a small number of people to stay in Yehudah (Judah), and that he'd appointed Gedalyah (son of Ahikam, son of Shafan) over them. 12 So all the Yehudim from every place that they'd be driven into, came back to Yehudah to Gedalyah at Mitspah, and they harvested a lot of wine and summer fruit.

The murder of Gedalyah · Southern kingdom[88]

13 Some time later, Kareah's son Yonatan (Jonathan) and all the army commanders from the countryside, came to Gedalyah at Mitspah, 14 and asked him, "Do you realise that the Amoni King Ba'alis has sent Netanyah's son Yishmael (Ishmael) to assassinate you?" However Ahikam's son Gedalyah didn't believe them 15 so Kareah's son Yohanan spoke privately to Gedalyah at Mitspah, "Allow me to go and kill Netanyah's Yishmael. No one will suspect me. Why should he kill you? Why allow all of Yehudah (Judah) that has been gathered to you to be scattered and the remnant destroyed?"
16 However Ahikam's son Gedalyah replied to Kareah's son Yohanan, "No, don't do that, because you're lying about Yishmael."
41:1 However, in the seventh month, Yishmael (son of Netanyah, son of Elishama from the royal family) and some officers of the king came—he had ten men with him. They came to Ahikam's son Gedalyah at Mitspah and had a meal together.[89] 2 Then Yishmael and the ten men who were with him, stood up and attacked with their swords. Yishmael killed Gedalyah, who the Babylonian king had put in charge of the region, 3 and they killed all the Yehudim (Jews) who were with Gedalyah there at Mitspah, as well as the Babylonian soldiers who were there.
4 The next day before anyone found out that Gedalyah had been murdered, 5 eighty men from Shekem, Shiloh, and from Shomron (Samaria) came who had shaved off their beards, torn their clothes, and cut themselves in mourning. They were carrying grain offerings and incense to be offered at Yahweh's residence. 6 Netanyah's son Yishmael went out of Mitspah to meet them, weeping as he went. When he reached them, he told them to come and see what had happened to Ahikam's son Gedalyah. 7 Then as they reached the middle of the town, Yishmael and his men slaughtered them and threw their bodies into a cistern.
8 However, ten of them bargained with Yishmael about some wheat, barley, oil, and honey that they'd left out in the countryside, so he didn't kill them along with the others. 9 The water storage cistern when Yishmael had thrown all the bodies of those he'd killed including Gedalyah, had been dug by King Asa in defence against Yisrael's (Israel's) King Baesha. Now Netanyah's son Yishmael had filled it with dead bodies. 10 Next Yishmael captured the remaining people in Mitspah, including the king's daughters and all the others who the chief bodyguard Nevuzar-Adan had assigned to Ahikam's son Gedalyah. So Netanyah's son Yishmael captured them to hand over to the Amonim.
11 Meanwhile Kareah's son Yohanan and all the army commanders with him, heard about all the evil things that Netanyah's son Yishmael had done, 12 so they took all their men to fight against Yishmael. They came across him at the large pool near Giveon city 13 When all the people who'd been captured by Yishmael saw Yohanan and all the army commanders they were very relieved. 14 So all those people that Yishmael had captured were freed and went back with Kareah's son Yohanan. 15 Unfortunately, Netanyah's son Yishmael escaped from Yohanan, along with eight of his men, and they went to the Amonim.
16 Then Kareah's son Yohanan and all the army commanders with him, took all the people from Mitspah who'd been rescued from Netanyah's son Yishmael after he'd killed Ahikam's son Gedalyah. They took those warriors, and women and children and court-officials that they'd saved at Giveon, 17 and went and stayed at Gerut-Kimham near Beyt-Lehem (Bethlehem), getting ready to go to Mitsrayim (Egypt) 18 because of the Babylonians. (They worried about their response because Netanyah's son Yishmael had assassinated Ahikam's son Gedalyah who'd been appointed in the region by the Babylonian king.)

The people ask Yirmiyah to pray · Southern kingdom

42:1 Then all the army commanders, as well as Kareah's son Yohanan, Hoshayah's son Yezanyah, and all the people from the less prominent to the most important officials approached the prophet Yirmiyah (Jeremiah) 2 and asked him, "Please listen to our request. Please ask your god Yahweh our on behalf of all of us who are left here, because there's not very many of us left as you can see. 3 Ask your god Yahweh to tell us what we should do and where we should go."
4 "Sure, I've heard your concerns," the prophet Yirmiyah responded. "Listen, Ill pray to your god Yahweh as you've all requested. Whatever Yahweh answers, I'll tell you. I'll keep nothing back from you all."
5 "We promise to do everything that your god Yahweh tells us to do," they told Yirmiyah. "If we don't, then Yahweh can be a true and faithful witness against us.
6 Whether it's good or bad, we'll obey the instructions

88 **RV 40:13 · Parallel** 2 Kgs 25:25-26
89 **RV 41:1-3 · Cross-ref.** 2Ki 25:25.

Readers' Version

from our god Yahweh who we're asking you to speak to, so that it may be well with us when we obey his response."

Yahweh's answer to Yirmiyah's prayer · Southern kingdom

7 After ten days, Yahweh's response came to Yirmiyah (Jeremiah), **8** so he called Kareah's son Yohanan and all the army commanders, as well as all the people from the less prominent to the most important officials, **9** then he told them, "You all sent me to Yisrael's (Israel's) god Yahweh to pass on your requests and here's his reply: **10** If you all stay in this region, then I'll build you up and not tear you down. I'll plant you and not pull you all out, because I'm upset about the harm that I've done to you all. **11** Don't be afraid of the Babylonian king any more. This is Yahweh's declaration: Don't be afraid of him because I'm with you all to save you and to rescue you from his clutches, **12** because I'll give you all mercy. I'll have compassion on you, and I'll restore you all back to your country.

13 However, suppose that you all decide not to listen to the words of your god Yahweh, and decide not to stay in this region, **14** and if you all say that you'll go to Mitsrayim (Egypt) to live there where there's no war, and no trumpets signalling, and no shortage of food, **15** Now you remaining people listen to Yahweh's message: Yisrael's god, Commander-in-chief Yahweh says that if you all do decide to go and stay down in Mitsrayim, **16** then the war that you all fear will overtake you in Mitsrayim. The famine that you're anxious about will follow you all to Mitsrayim, and then you'll die there, **17** i.e., anyone who decides to go to live as foreigners in Mitsrayim, will die from war, famine, or deadly diseases. There won't be any survivors from the calamities that I'd send onto them.

18 Yes, Yisrael's god, Commander-in-chief Yahweh says this: Just as my anger and rage was poured out on Yerushalem's (Jerusalem's) inhabitants, in the same way my anger would be poured out on all of you if you go to Mitsrayim. You'd become an object of cursing and a horror, something to be used as a curse word, and something dishonourable, and you'd never see this place again.

19 Then Yirmiyah (Jeremiah) continued: Yahweh has spoken to you all, the remaining people of Yehudah (Judah). Don't go down to Mitsrayim as you know that I've definitely warned you all against that today. **20** Yes, you made a life and death mistake when you sent me to your god Yahweh, and asked me to ask him for instructions for you and when you all said that you'd do everything that he says, **21** because I've reported all that to you today. However, you haven't listened to your god Yahweh's message, or to anything that he sent me to tell you all about. **22** So now, you should definitely be aware that you'll die from war, famine, and deadly diseases where you all wanted to go and live as foreigners.

Yirmiyah gets taken to Mitsrayim · Southern kingdom

43:1 When Yirmiyah (Jeremiah) had finished passing on Yahweh's messages that their god Yahweh had told him to say, **2** Hoshayah's son Azaryah, Kareah's son Yohanan, and all the arrogant men told Yirmiyah, "You're lying to us. Our god Yahweh didn't send you to tell us not to go and live in Mitsrayim (Egypt). **3** It's because Neriyah's son Baruk is inciting you against us so that we'll stay here and get captured by the Babylonians to be either put to death or be taken as exiles to Bavel (Babylon)."

4 So Kareah's son Yohanan, all the army officers, and all the rest of the people, refused to take notice of Yahweh's instructions to remain living in the Yehudah (Judah) region. **5** Then Yohanan and all the army commanders gathered all those remaining Yehudi (Jew) people together, who'd come from all the other countries that they'd previously been driven away to and returned to live in Yehudah.[90] **6** That included men and women, children, the king's daughters, and all the people that Nevuzar-Adan, the king's chief bodyguard Nevuzar-Adan had left with Gedalyah (son of Ahikam, son of Shafan), and including the prophet Yirmiyah and Neriyah's son Baruk. **7** Then they went to Mitsrayim because they took no notice of Yahweh's instructions and they arrived at Tahfanhes.

8 In Tahfanhes, Yahweh gave Yirmiyah a message: **9** Get some large stones and while the people from Yehudah are watching, push them into the mortar in the pavement at the entrance to Par'oh's (Pharaoh's) palace at Tahfanhes. **10** Then tell the Yehudim (Jews) that Yisrael's (Israel's) god, Commander-in-chief says: Listen, I'm about to send messengers to my servant the Babylonian King Nevukadnetsar (Nebuchadnezzar), to summon him here. I'll place his throne over the top of those hidden stones, and he'll spread his royal tent over them. **11** He'll come here to attack Mitsrayim and he'll kill those that I've assigned to die, and similarly for those to be taken captive or run through with a sword. **12** Then he'll light a fire in the temples of Mitsrayim's gods. Nevukadnetsar will either burn them or carry them away. He'll clean Mitsrayim out just like shepherds pick lice off their clothes, and then he'll quietly leave **13** after smashing the stone pillars at Beyt-Shemesh (Heliopolis) and burning the temples of Mitsrayim's gods.

Yahweh's message to the Yehudim in Mitsrayim

44:1 Yahweh spoke to Yirmiyah (Jeremiah) about all the Yehudim (Jews) who lived in Migdol, Tahfanhes, and Nof (Memphis) in northern/lower Mitsrayim (Egypt), as well as those in Patros in southern/upper Mitsrayim: **2** Yisrael's (Israel's) god, Commander-in-chief Yahweh says that you yourselves have seen all the disasters that I sent to Yerushalem (Jerusalem) and Yehudah's (Judah's) other cities. See, they're just ruins today without anyone living in them. **3** That's because of the wicked things they did to provoke me to anger by going to burn incense and to worship other gods that neither they themselves, nor you, nor your ancestors had ever heard about before. **4** I repeatedly sent all my servants, the prophets, to them to tell the people to stop doing those detestable things that I hate, **5** but they didn't listen. They refused to

90 RV 43:5-7 · Cross-ref. 2Ki 25:26.

take any notice of it, or to stop their wicked activities like burning incense to other gods. **6** So my anger and rage was poured out and burnt in Yehudah's cities and Yerushalem's streets like a fire and they're still desolate ruins to this day.

7 So now Yisrael's god, Commander-in-chief Yahweh asks why you all insist on bringing this terrible harm onto yourselves that'll see men and women, children and babies from Yehudah, eliminated without even leaving a remnant. **8** You've provoked me to anger by what you've all done with your own two hands, by burning incense to other gods in Mitsrayim where you've all gone to live as foreigners. You've cut yourselves off so as to become a curse word and a reproach among all the nations in the world. **9** Have you all forgotten the wicked things done by your ancestors and also by Yehudah's kings and their wives? Have you forgotten the evil committed by yourselves and your wives in Yehudah and on Yerushalem's streets? **10** To this day, they still haven't humbled themselves. They don't respect the instructions or regulations that I gave them and their ancestors, and so they don't follow them.

11 Therefore Yisrael's god, Commander-in-chief says this: Listen, I'm about to start working against you all to bring disaster and destroy all Yehudah. **12** I'll eliminate the small group of Yehudim (Jews) that has made up their minds to go to live as foreigners in Mitsrayim. I'll do that so that they'll all die there Mitsrayim—from either war or famine, and from the least to the very prominent people they'll die and will become a curse word, a horror story, and something to ridicule and mock. **13** I will punish those living in Mitsrayim just like I punished Yerushalem with war, famine, and deadly diseases **14** so that none of the remaining people from Yehudah who've gone to live in Mitsrayim will escape or survive or be able to return to Yehudah when they want to return and live there. None of them will return except a few who escaped from there.

15 Then all the men who knew that their wives were burning incense to other gods, and all the women who were in the great assembly, and all the people who were living in Lower and Upper Mitsrayim, answered Yirmiyah (Jeremiah): **16** Concerning that message that you told us in Yahweh's name, we're not listening to you **17** because we'll certainly do everything that we said we'd do. We'll burn incense to the queen of the skies and pour out drink offerings to her just as we, our ancestors, our kings, and our leaders did in Yehudah's cities and on Yerushalem's streets. Then we'll have plenty of food and will prosper, and won't experience distress. **18** Whenever we didn't do those things—not offering incense to the queen of the skies and not pouring out drink offerings to her—we were all suffering from poverty and dying from by war and famine.

19 The women said, "When we were offering incense to the queen of the skies and pouring out drink offerings to her, and when we were making cakes in her image and pouring out drink offerings to her, did you think we were doing it behind our husbands' backs?"

20 Then Yirmiyah responded to all those who'd answered him including both men and women. He told them all this message: **21** Didn't Yahweh remember the incense that you all burned in Yehudah's cities and on Yerushalem's streets—you and your ancestors, your kings and leaders, and the people of the land, and didn't it come back to his mind? **22** Eventually, he could no longer bear it because of your wicked behaviour, i.e., because of the detestable things that you all did. Then your land became a deserted wasteland and a curse, without inhabitants as it is today. **23** Because you all burnt incense to other gods and sinned against Yahweh, and because you wouldn't listen to his voice, his instructions, his regulations, or his promises, this disaster has come against you as you all can see today.

24 Then Yirmiyah told all the people, including all those women, "Listen to Yahweh's message, all of you from Yehudah who are now here in Mitsrayim (Egypt). **25** Yisrael's (Israel's) god, Commander-in-chief Yahweh says that both you and your wives have said out loud and confirmed with your actions that you'll all certainly carry out your vows to worship the queen of the skies and to pour out drink offerings to her. So then, go ahead and do those things to fulfill your wows. **26** So then all of Yehudah who're staying Mitsrayim, listen to Yahweh's message: Yahweh says, listen, I've promised by my powerful name that none of the men from Yehudah who're living here in Mitsrayim will call on my name any more, i.e., you'll all no longer say, 'As our master Yahweh lives.' **27** Listen, I'm watching over them for disaster and not for good. Every Yehudi (Jew) person in Mitsrayim will meet their end through war or famine until they're all eliminated. **28** Then a few survivors from the battles will return from Mitsrayim to Yehudah region—only a small number of them. In that way, all the remaining Yehudim (Jews) who went to live in Mitsrayim will know whose word will stand—mine or theirs. **29** Yahweh declares that this will be the sign for you all: I'm going to punish you all in this place so that you'll know that what I've said will come to pass, resulting in harm for all of you. **30** Yahweh says: Listen, I'm about to hand the Mitsri (Egyptian) king, Par'oh (Pharaoh) Hofra over to his enemies and to those who want to kill him. It'll be the same as when I handed Yehudah's King Tsidkiyah (Zedekiah) king of Yehudah over to the Babylonian King Nevukadnetsar (Nebuchadnezzar)—his enemy who wanted him dead.[91]

Yahweh's promise to Baruk

45:1 This is the message that the prophet Yirmiyah (Jeremiah) dictated to Neriyah's son Baruk to have it written on a scroll in the fourth year of the reign of Yehudah's (Judah's) King Yehoyakim (son of Yoshiyah (Josiah)):[92] **2** Yisrael's (Israel's) god Yahweh says this to you Baruk: **3** You've said, 'I'm not

91 **RV 44:30 · Cross-ref.** 2Ki 25:1-7.

92 **RV 45:1 · Cross-ref.** 2Ki 24:1; 2Ch 36:5-7; Dan 1:1-2.

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doing well because Yahweh has piled sorrow on top of my pain. I'm exhausted from groaning and I can't find any peace.'

4 Yahweh says to tell Baruk, Listen, I'm about to tear down what I've built throughout the world, and to pull out what I've planted. **5** But maybe you're hoping for great things for yourself? Don't hope for that, because listen, disaster is coming for all humanity, but wherever you go, I'm giving you your life as your 'spoil of war'. That is Yahweh's declaration.

Judgement for Mitsrayim

46:1 These are the messages that Yahweh gave the prophet Yirmiyah (Jeremiah) about other nations: **2** This is about the army of the Mitsri (Egyptian) king Par'oh (Pharaoh) Nekoh who was at Karkemish by the Perat (Euphrates) river. That was the army that the Babylonian King Nevukadnetsar (Nebuchadnezzar) defeated in the fourth year of the reign of Yehudah's (Judah's) King Yehoyakim, son of Yoshiyah (Josiah):[93]

3 Get the small shield and the large shields ready,
and go out for battle.
4 Harness on the horses to the chariots
Mount up on the horses and take your stand with your helmets on.
Polish the spears and put on your armour.
5 What am I seeing here?
They're filled with terror and they're retreating,
because their warriors will be crushed.
They're fleeing for safety without looking back.
Terror is all around.
That is Yahweh's declaration.
6 Don't let the swift one flee,
and don't let the warrior escape.
They'll stumble and fall there
in the north by the Perat (Euphrates) River,
7 Who's this coming who rises like the Nile,
whose waters surge up and down like the rivers?
8 Mitsrayim (Egypt) rises like the Nile,
like rivers of water that rise and fall, saying,
'I'll go up and I will cover the earth.
I'll destroy cities and their inhabitants.
9 Go up, you horses.
Be angry, you chariots.
Let the soldiers go out,
Kush (Ethiopia) and Libya,
men skillful with a shield,
and Ludia, men skillful at using bows and arrows.'
10 That day will be the day of vengeance for the master, Commander-in-chief Yahweh, when he'll avenge himself on his enemies.
The sword will devour and be satisfied—it'll drink its fill of their blood
because there'll be a sacrifice to the master, Commander-in-chief Yahweh
in the northern land by the Perat (Euphrates) River.
11 Go up to Gilead and obtain medicine, you virgin daughter of Mitsrayim (Egypt).
It's vain to put that much medicine on yourself—there's no cure for you.
12 The nations have heard about your disgrace.
The world is filled with your wailing,
because warrior stumbles against warrior—
both of them fall together.

Nevukadnetsar's arrival

13 When the Babylonian King Nevukadnetsar (Nebuchadnezzar) was coming to attack Mitsrayim (Egypt), Yahweh gave the prophet Yirmiyah (Jeremiah) this message:[94]

14 Announce in Mitsrayim, and proclaim it in Migdol, Nof (Memphis), and Tahfanhes:
'Take your station and prepare to defend yourself,
because everyone around you will be killed.'
15 Why are your powerful warriors lying face down on the ground?
They can't stand against the enemy,
because I Yahweh, have pushed them to the ground.
16 He increases the numbers of those who stumble.
Each soldier falls against the next one.
They're saying, 'Get ready.
Let's go back to our own people, to our native land.
Let's leave this oppressive war.
17 There in Mitsrayim (Egypt) they'll call out,
'Our King Par'oh (Pharaoh) is all noise—
he's let his opportunity slip away.
18 The king whose name is Commander-in-chief Yahweh declares:
'As surely as I live
an invader is coming
who's as tall as Mt. Tavor among the mountains,
and like Mt. Karmel by the sea.
19 You inhabitants of Mitsrayim,
pack your own baggage to carry into exile,
because Nof (Memphis) will become a wasteland—
it will lie in ruins and no one will live there.
20 Mitsrayim is a very beautiful young cow,
but a stinging insect is coming from the north.
It's on its way.
21 Its hired soldiers are like calves that have been protected and well-fed,
but they'll also turn away and run away.
They won't stand together, because the day of their disaster is coming against them—
it's time for their punishment.
22 Mitsrayim hisses like a snake and crawls away,
because her enemies are coming with a show of strength.
They're coming toward her like woodcutters with axes.
23 Yahweh declares that they'll cut down the forest
so there'll be nowhere to hide
because their soldiers will be more numerous than lo-

93 **RV 46:2-26 · Cross-ref.** Isa 19:1-25; Eze 29:1–32:32.

94 **RV 46:13 · Cross-ref.** Jer 43:10-13.

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custs
and no one will even be able to count them.
24 Mitsrayim's inhabitants will be humiliated—
they'll be handed over to those northern people.
25 Yisrael's (Israel's) god, Commander-in-chief Yahweh says, "Listen, I'm about to punish Amon the god of No (Thebes) city, Mitsrayim (Egypt) and her other gods, its kings the Par'ohs (Pharaohs), and all those who trust in them. **26** I'll hand them over to those who want them dead, and over to Bavel's (Babylon's) King Nevukadnetsar (Nebuchadnezzar) and his servants. But after that, Mitsrayim will be inhabited as in past times. That is Yahweh's declaration.

Yahweh's rescue of Ya'akov's descendants

27 But you, my servant Ya'akov (Jacob) (meaning Yisrael (Israel)),
don't be afraid.
Don't be dismayed, Yisrael, because listen,
I'm about to bring you back from far away,
and your descendants from the land of their captivity.
Then Ya'akov will return, find peace, and be secure,
and there'll be no one to terrify him.[95]
28 This is Yahweh's declaration:
You, my servant Ya'akov, don't be afraid,
because I'm with you,
so I'll send complete destruction to all the nations that I drove you into.
But I won't completely destroy you,
although I'll discipline you fairly,
and I certainly won't leave you unpunished."

Yahweh's message to the Pelishtim

47:1 This is Yahweh's message that he gave to the prophet Yirmiyah (Jeremiah) concerning the Pelishtim before Par'oh (Pharaoh) attacked Azah (Gaza).[96] **2** Yahweh says this:
Listen, armies are rising in the north like floods of water.
They'll be like an overflowing river.
Then they'll overflow the land and everything in it—
its cities and its inhabitants.
So everyone will shout out for help,
and all the land's inhabitants will wail.
3 At the sound of the stamping of their powerful horses' hooves,
at the clattering of their chariots and the noise of their wheels,
fathers won't help their children because of their own helplessness.
4 The day is coming that will devastate all of the Pelishtim—
to cut every survivor off from Tsor (Tyre) and Tsidon (Sidon) who wants to help them,
because Yahweh is devastating the Pelishtim—
the remnant who originally came from the island of Kaftor.
5 The people of Azah (Gaza) will shave their heads in mourning.
The remnant in Ashkelon's valley will be silenced.
How much longer will you cut yourself in mourning for?
6 Oh no, sword of Yahweh, how long will it be until you stop?
Get back to your scabbard. Stop and be silent.
7 How can it stop when Yahweh has commanded it,
when he has ordered it to attack Ashkelon and the other cities along the coast?

Moav's punishment

48:1 Yisrael's (Israel's) god, Commander-in-chief Yahweh says to Moav (Moab):
Nevo won't end well because it'll be devastated.
Kiryatayim has been humiliated and captured.
Its fortress has been disgraced and shattered.[97]
2 No one will praise Moav again.
Their enemies in Heshbon plotted disaster against them, saying,
Let's go and destroy it as a nation.
Madmen will be silenced after the sword finishes with you.
3 Listen, a cry of distress is coming from Horonayim,
where there's ruin and terrible destruction.
4 Moav has been destroyed.
Its workers have made their cries heard.
5 They weeps as they climb Luhit hill,
because on the way down to Horonayim,
shouts of distress will heard because of the destruction.
6 Flee, save your lives
so you'll be like a juniper bush in the wilderness.
7 Because of your trust in your practices and your wealth,
you too will be captured.
Then Kemosh will go away into captivity, along with its priests and leaders.
8 The destroyer will come to every city—no city will escape.
The valley will perish and the plain will be devastated, as Yahweh has said.
9 Give wings to Moav (Moab), because it must certainly fly away.
Its cities will become a wasteland without anyone living in them.
10 Anyone who's slack doing Yahweh's work should be cursed.
Anyone who's afraid to use his sword to kill should be cursed.

Moav's cities destroyed

11 Moav (Moab) has felt secure since it was young.
It's like its wine that's never been poured from container to container.
It's never gone into captivity.
so it still tastes as good as ever—
its nice aroma hasn't changed.
12 But Yahweh declares that the time is coming

95 RV 46:27-28 · Cross-ref. Jer 30:10-11.

96 RV 47:1-7 · Cross-ref. Isa 14:29-31; Eze 25:15-17; Yoel 3:4-8; Amos 1:6-8; Zeph 2:4-7; Zech 9:5-7.

97 RV 48:1-47 · Cross-ref. Isa 15:1–16:14; 25:10-12; Eze 25:8-11; Amos 2:1-3; Zeph 2:8-11.

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when I'll send along those who'll tip it over
and empty out all its pots and smash its jars.
13 Then Moav will be ashamed of their god Kemosh
just as Yisrael's (Israel's) people were ashamed of the golden calf that they put their trust in at Beyt-El (Bethel).
14 How can you Moav soldiers say, 'We are warriors,
powerful fighting men'?
15 Moav will be devastated and its cities attacked.
Its finest young men have gone down to the place of slaughter.
That is the king's declaration—his name is Commander-in-chief Yahweh.
16 Moav's disaster is coming soon.
Calamity is rushing towards it.
17 You surrounding nations, wail,
and all you who know Moav's fame, shout
'Oh no, the strong staff, the splendid rod, has been broken.'
18 Come down from your place of honour
and sit on the ground that's dry and thirsty,
you daughter living in Divon city,
because the one who'll destroy Moav will attack you—
the one who'll destroy your fortifications.
19 You people who live in Aroer city,
stand on the road and watch.
Ask the escaping men and women what happened there.
20 Moav has been humiliated because it's been shattered.
Wail and cry out.
Tell the people at the Arnon river that Moav's been devastated.
21 Now punishment has come to Moav's (Moab's) high plateau:
to Holon, Yahats, Mofa'at, 22 Divon, Nevo, Beyt-Divlatayim, 23 Kiryatayim, Beyt-Gamul, Beyt-Me'on,
24 Keriyot, and Batserah, and all of Moav's towns, both near and far. 25 Moav's power will be terminated and its dominance will be broken.

Moav's humiliation

26 Make Moav (Moab) drunk, because it acted proudly against Yahweh.
Let Moav wallow in its vomit,
and let it be an object of ridicule.
27 Didn't Moav make Yisrael (Israel) an object of ridicule?
Weren't they thought of as thieves,
such that you shook your head when you spoke about them.
28 Abandon the cities and camp on the cliffs, you inhabitants of Moav,
and become like a dove that's nesting over the mouth of a hole in the rocks.
29 We've heard about Moav's pride,
about its arrogance, haughtiness, pride, boastfulness,
and the conceit in its heart.
30 This is Yahweh's declaration:
I myself know its arrogance
and their hollow boasting about things they haven't even done.
31 So I'll wail for Moav,
and I'll cry out for all of Moav.
I'll lament for the people of Kir-Heres.
32 I'll weep for you more than I did for Yazer, you vine of Sivmah.
Your tendrils passed across the Salt Sea and reached as far as Yazer.
A destroyer has attacked your summer fruit and your grape harvest,
33 so celebration and happiness have been taken away from the fruit trees and from Moav itself.
I've put an end to the wine from their wine-pressing pits.
They won't tread the grapes with happy shouts—
any shouts won't be shouts of celebration.
34 From the shouts at Heshbon as far as El'aleh, their sound is heard at Yahats, from Tsoar to Horonayim and Eglat-Shelishiyah, since even the water at Nimrim has dried up. 35 I will put an end to anyone in Moav who makes sacrifices on the hilltop shrines and burns incense to his gods. That is Yahweh's declaration.
36 Because of all that, I groan inwardly for Moav and Kir-Hareset, like a flute at a funeral, knowing that all the wealth that they acquired will be lost. 37 Yes, every head will be shaved and all their beards will be clipped. They'll all have cuts on their hands and be wearing sackcloth around their waists. 38 There's wailing coming from every flat roof and from all the plazas in Moav because I've destroyed Moav like pottery that no one wants. That is Yahweh's declaration. 39 How it's been shattered. How they keep wailing. Moav turns its back in shame—it will become an object of derision and a terror to all those who are around it 40 because Yahweh says this:
Listen, the enemy will swoop down like an eagle and spread out his wings against Moav.
41 Keriyot has been captured, and its fortresses have been seized,
because on that day, Moav's soldiers will be apprehensive like women in labour.
42 Then Moav will be destroyed and no longer be a people group,
because they thought they were better than Yahweh.
43 Terror, and pits and traps, are coming to you inhabitants of Moav.
That is Yahweh's declaration.
44 Anyone who flees because of terror will fall into a pit,
and anyone who climbs out of the pit will be caught in a trap,
because I will bring this on them in the year when I punish them.
That is Yahweh's declaration. 45 Those who flee will stand in the shadow of Heshbon city without any strength,
because will go out from Heshbon—flame from the middle of Sihon.
It'll devour Moav's forehead and the top of the heads of the rebellious people.
46 You won't end well Moav. You worshippers of Kemosh will be destroyed
because your sons and daughters will be captured and

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taken away.
47 However, in future years, Moav's judgement will end
and I will restore Moav from captivity.
That is Yahweh's declaration.

Yahweh's judgement for the Amonim

49:1 Yahweh says this about the Amonim:
Doesn't Yisrael (Israel) have any children of its own?
Is there no one to inherit anything in Yisrael?
Why does the god Molek occupy Gad,
and its people live in their cities?[98] 2 So listen, Yahweh declares that the time is coming
when I'll sound the signal for battle against Amon's capital city Rabah,
so it'll become a deserted heap and its villages will be set on fire,
because Yahweh says that Yisrael will drive out those who initially drove them out. 3 Wail, Heshbon, because Ay will be devastated.
Cry out and put on sackcloth, you daughters of Rabah.
Mourn and run back and forth trying to figure out what to do
because Molek is going into captivity along with its priests and leaders.
4 Why do you brag about your fertile valleys, you faithless daughter?
You who trust in your wealth and think that no one would ever attack you.
5 Listen, this is the declaration of my master, Commander-in-chief Yahweh:
I'm about to bring terror to you from all those who surround you.
You'll all be driven away ahead of it
and there won't be anyone to gather those running away.
6 However in future years, I'll restore Amon's people from captivity.
That is Amon's captivity.

Yahweh's judgement for Edom

7 Commander-in-chief Yahweh says this about Edom:[99]
Isn't there any wisdom left in Teyman district?
Has good advice disappeared from those who have understanding?
Has their wisdom become corrupted?
8 Turn and run away.
Stay in deep caves, you inhabitants of Dedan,
because I'm bringing Esav's (Esau's) disaster onto Edom when I punish it.
9 If grape harvesters came to you, wouldn't they at least leave a little bit behind?
If thieves came in the night, wouldn't they steal only as much as they needed?
10 However, I'll strip Esav (i.e., Edom) bare.
I've uncovered his secret places so he can't hide himself.
His descendants and other relatives and neighbours will be devastated and destroyed.
11 Leave your orphans behind.
I'll take care of their lives,
and your widows can rely on me.
12 Yes, Yahweh says this: Listen, even those who didn't deserve it, must certainly drink some of the cup of suffering. Did you think you yourself would escape being punished? You won't, because you'll certainly be included in it
13 because Yahweh declares that I've solemnly promised that Batserah will become a horror, a disgrace, a devastation, and an object for cursing. All its cities will be forever ruined.
14 I've heard a report from Yahweh,
and a messenger has been sent out to the nations,
'Gather together and attack Edom.
Get ready for battle.' 15 Yes, listen, I've made you minor compared to the other nations,
despised among humankind.
16 As for your fearsomeness, your arrogance has deceived you, inhabitants of places on the cliff—
you who've occupied the highest hills so that you may make your nest high like an eagle.
I'll bring you down from there.
That is Yahweh's declaration.
17 Edom will become a horror to everyone passing by it.
Those who do will be appalled and hiss about all its disasters.
18 Yahweh says that just like the overthrow of Sedom and Amorah (Gomorrah) and their neighbours,[100]
no one will live there—no human would want to stay there.
19 Listen, he'll go up like a lion from the forests along the Yarden (Jordan) river to the green pasturelands,
because I'll quickly make Edom flee from it,
and I'll chose someone to be charge of it.
Indeed, no one else is like me, and who can challenge my decision?
What shepherd can stand against me?
20 So listen to the plans that Yahweh has decided against Edom—
the intentions that he's formed against Teyman's inhabitants.
They'll be dragged away, even the smallest flock.
→Their pasturelands will be turned into ruined places.
21 The ground will shake at the sound of their falling.
The sound of distressed shouts will be heard right across at the Red Sea.
22 Listen, someone will ascend like an eagle, and swoop down and spread his wings over Batserah.
Then on that day, Edom's soldiers will be apprehensive like women in labour."

Yahweh's judgement for Damesek

23 Concerning Damesek (Damascus):

98 **RV 49:1-6 · Cross-ref.** Eze 21:28-32; 25:1-7; Amos 1:13-15; Zeph 2:8-11.

99 **RV 49:7-22 · Cross-ref.** Isa 34:5-17; 63:1-6; Eze 25:12-14; 35:1-15; Amos 1:11-12; Oba 1-14; Mal 1:2-5.

100 **RV 49:18 · Cross-ref.** Gen 19:24-25.

Readers' Version

Hamat and Arpad will be ashamed, because they've heard bad news.
They'll melt away—
they'll become as troubled as an ocean that cannot stay calm.[101]
24 Damesek will be disheartened.
It turns away to flee in panic.
Distress and pangs of pain seize it like a woman giving birth.
25 How has that widely praised city been abandoned—
the town that gave me happiness.
26 Therefore its young men will fall in its plazas,
and all the fighting men will perish on that day.
That is the declaration of Commander-in-chief Yahweh,
27 because I'll light a fire on the wall around Damesek (Damascus),
and it will burn up Ben-Hadad's fortresses.

Yahweh's judgement for Kidar and Hatsor

28 Concerning Kedar tribe and Hatsor's kingdoms (which were about to be attacked by Babylonian King Nevukadnetsar (Nebuchadnezzar)) Yahweh says this:
Take action and attack Kedar and destroy those eastern people.
29 Their tents and their flocks will be taken,
along with their tent curtains and all of their equipment.
Their camels will be led away from them,
and warriors surrounding them will call out things that terrify them.
30 Yahweh says to you inhabitants of Hatsor:
Quickly, flee, hide in deep caves,
because the Babylonian King Nevukadnetsar (Nebuchadnezzar) has made a plan
and plotted out his destiny for you all.
31 Yahweh says to the Babylonians:
Take action and attack that nation at ease—
that lives in safety.
They don't have gates with bars across them,
and its people live by themselves.
32 Their camels will become plunder,
and their many livestock will become war plunder.
Then those who cut the corners of their hair, I'll scatter to every wind
and I'll bring disaster on them from every direction.
That is Yahweh's declaration.
33 Hatsor will become a home for jackals—a permanent wasteland.
No one will live there—no human would want to stay there.

Yahweh's judgement for Eylam

34 At the beginning of the reign of Yehudah's (Judah's) King Tsidkiyah (Zedekiah), Yahweh gave this message about Eylam to the prophet Yirmiyah (Jeremiah). 35 Commander-in-chief Yahweh says this:
Listen, I'm about to break the power of Eylam's archers—
their main initial attack force.
36 Then I'll bring four winds against Eylam from four different directions,
and I will scatter them to all of those winds.
There's no nation that those banished from Eylam won't go to.
37 So I'll shatter Eylam in front of their enemies and those who want to see them dead.
In my furious anger, I'll send disaster against them,
and then I'll send war to follow them until I've annihilated them.
That is Yahweh's declaration.
38 Yahweh declares that I'll put my throne in Eylam,
and will destroy its king and leaders from there, 39 however in future years, I'll restore Eylam's people from captivity.
That is Yahweh's declaration.

Yahweh's judgement for Bavel

50:1 Yahweh gave the prophet Yirmiyah (Jeremiah) this message concerning Bavel (Babylon), the country of the Kasdim (Chaldeans):[102]
2 Make a report to the nations and get them to listen to it.
Raise a signal flag and cause them to listen—don't conceal it.
Tell them that Bavel will be captured and their 'god' Merodak (also called 'Bel') will be humiliated.
Merodak will be completely disgraced—
its replicas will be humiliated as its idols will be shattered.
3 A nation from the north will come against it, and make their land into ruins.
No one will live in it—people and animals will all flee away.

The return of Yisrael and Yehudah · Both kingdoms

4 Yahweh declares that at a future time, the people of Yisrael (Israel) and the people of Yehudah (Judah),
will join together to go to their god Yahweh with weeping and a desire to worship him. 5 They'll ask the way to Tsiyon (Zion) and will set off toward it
to join themselves to Yahweh with a permanent commitment that will never be forgotten.
6 My people have been a lost flock.
Their shepherds have led them astray in the mountains.
They've gone from hill to hill.
They went—they'd forgotten the place where they'd lived.
7 Everyone who found them devoured them
and their enemies told themselves that they weren't guilty
because the people they attacked had sinned against Yahweh who was their true home—
Yahweh, who their ancestors had placed their hope in.
8 You Yehudim (Jews), leave Bavel (Babylon).

101 RV 49:23-27 · Cross-ref. Isa 17:1-3; Amos 1:3-5; Zech 9:1.

102 RV 50:1–51:64 · Cross-ref. Isa 13:1–14:23; 47:1-15.

Readers' Version

Get out from the land of the Kasdim (Chaldeans).[103]
Be like male goats that leave ahead of the rest of the flock,
9 because listen, I'm about to set in motion and raise up a group of powerful nations from the north against Bavel.
They'll line up against her—Bavel will be captured from there.
Their arrows will be like a skilled warrior who always returns and never empty-handed.
10 The land of the Kasdim (Chaldeans) will become plunder.
Bavel's fall
All those who plunder it will take everything they want.
That is Yahweh's declaration
11 because you're so happy Bavel (Babylon)—your people celebrate the plundering of my inheritance.
You skip around like a calf stamping in its pasture.
You neigh like a powerful horse.
12 Your mother will be terribly ashamed—
the one who bore you will be embarrassed.
Listen, she'll become the least of nations—
a wilderness, a dry land, and a desert.
13 Due to Yahweh's severe anger, Bavel won't remain inhabited, but will become a complete ruin.
Everyone who passes by will be appalled, and will hiss because of all its wounds.
14 You armies, line yourselves up all around Bavel—
everyone who uses a bow and arrows must shoot at it.
Don't hold back any of your arrows, because it has disobeyed Yahweh.
15 Shout together all of you who are around the city.
It has surrendered—its towers have been taken over.
Its walls are torn down, because that is Yahweh's vengeance.
Avenge yourselves on Bavel—
do to it just like what it's done to others.
16 Destroy both the Babylonian farmer who sows seed
and the one who uses a sickle at harvest time.
Instead of the oppressor's sword, let each person return to their own people—
let everyone flee back to their own region.
17 Yisrael (Israel) is like sheep that
Yisrael's return
were scattered and driven away by lions.
Firstly, the Assyrian king devoured its meat,
then after that, the Babylonian King Nevukadnetsar (Nebuchadnezzar) chomped on its bones.
18 Therefore Yisrael's god, Commander-in-chief Yahweh, says this:
Listen, I'm about to punish the Babylonian king and his country,
just as I punished the Assyrian king.
19 Then I'll restore Yisrael to its homeland—
it will graze on Mt. Karmel and in the Bashan region.
then it will be satisfied in the hill country of Efrayim (Ephraim) and Gilead.
20 Yahweh says that at that time,
Yisrael's disobedience won't exist
and no wickedness will be found in Yehudah (Judah)
because I'll forgive those that I leave as a remnant.
21 Go up against the Meratayim region in Bavel (Babylon)
Yahweh's judgement for Bavel
as well as Pekod's inhabitants.
Attack them and ensure that they're eliminated.
That is Yahweh's declaration—make sure to do everything that I'm commanding you to do.
22 There's a sound of battle and terrible destruction across the land.
23 How the 'hammer' of all the lands has itself been cut apart and destroyed.
How Bavel has become an object of horror among the nations.
24 I set a trap for you and you were caught, Bavel, and you didn't even know it.
You were found and captured, because you went against Yahweh.
25 Yahweh has opened his armoury and is bringing out the weapons for carrying out his anger.
There's work for the master, Commander-in-chief Yahweh, in Bavel—the land of the Kasdim (Chaldeans).
26 Come to it from far away.
Open its store-houses full of grain.
Pile everything up in heaps.
Completely destroy everything—don't leave anyone alive.
27 Kill all its young bulls—send them off for slaughter.
They won't end well because their moment has come—the time for their punishment.
28 There's the sound of those fleeing—escaping from Bavel (Babylon)
to announce in Tsiyon (Zion) that our god Yahweh is taking vengeance—
vengeance for what was done to his temple.
29 Summon the archers against Bavel—all those who use bows and arrows.
Surround it completely and don't let anyone escape.
Repay it for what it's done.
Do to it what it did to others[104]
because it had defied Yahweh, Yisrael's (Israel's) holy one,
30 so their young men will fall in the town squares,
and all their fighting men will be killed on that day.
That is Yahweh's declaration.
31 Listen, Commander-in-chief Yahweh declares:
I'm against you, you proud nation
because your time is up, you proud one—
the time has come for me to punish you.
32 So the proud one will stumble and fall,
and no one will be there to help it up.
I'll light a fire in its cities and it will devour everything

103 RV 50:8 · Cross-ref. Rev 18:4.
104 RV 50:29 · Cross-ref. Rev 18:6.

Readers' Version

around it.
33 Commander-in-chief Yahweh says this:
The Yisrael's (Israel's) people are oppressed,
as are the people from Yehudah (Judah).
All those who captured them have kept hold of them—
they've refused to let them go.
34 The one who paid the price to free them is strong.
His name is Commander-in-chief Yahweh.
He'll successfully plead their case,
in order to bring peace and stability to the land,
and to cause turmoil for Bavel's (Babylon's) inhabitants.
35 Yahweh declares that war is coming to the Kasdim (Chaldeans)
including its inhabitants, leaders, and wise men.
36 War is coming for empty talkers and they'll become fools.
Battles are coming against its warriors, and they'll be terrified.
37 Attacks are coming against their horses,
their chariots and all of Bavel's foreign mercenaries,
so they'll become like women.
Armed raids are coming against its storerooms,
→and they'll all be looted.
38 A drought is coming on its water supplies so they'll dry up,
because it's a land full of idols,
and the people do mad things trying to appease them.
39 So jackals and other desert animals will live there,
along with ostriches that will breed there.[105]
People will never live there again—
future generations won't live there.
40 Just like the overthrow of Sedom and Amorah (Gomorrah) and its neighbours,[106]
Yahweh declares that no one will live there—no human would want to stay there.
41 Listen, a people group is coming from the north—
a powerful nation and many kings are being stirred up from the farthest parts of the world.
42 They'll be carrying bows and spears.
They're cruel and will show no mercy.
The sound of them coming will be like the roar of the sea
They'll be riding horses in formation,
organised for battle, against you, daughter of Bavel (Babylon).
43 The Babylonian king will hear their report
and his hands will fall limp in distress—
he'll be in anguish like a woman giving birth.
44 Listen, there'll be one who comes like a lion
from the thickets along the Yarden (Jordan), up to the watered pastureland
because I'll act quickly to cause them to run away from there,
and I'll appoint someone specially chosen for it,
because who is like me, and who can summon me to come?
What shepherd is able to resist me?
45 So listen to the plans that Yahweh has decided against Bavel (Babylon)—
the plans that he has planned against the land of the Kasdim (Chaldeans).
They'll definitely be dragged away—even the smallest flock.
Their pasturelands will be ruined.
46 The sound of Bavel being conquered Bavel will make the earth quake,
and their cry of distress will be heard right across the continent.

Yahweh says more against Bavel

51:1 Yahweh says this:
Listen, I'm about to stir up a destructive wind against Bavel (Babylon)
and against the Babylonian people.
2 I'll send foreigners into Bavel, and they'll shake it down and devastate its land,
because they'll come against it from all sides on that disastrous day.
3 Don't let the archers shoot their arrows
Don't let their soldiers put on their armour.
Don't spare their young men—
Destroy their army completely.
4 Their wounded will fall in the land of the Kasdim (Chaldeans).
Those who're stabbed will fall in its streets,
5 because Yisrael (Israel) and Yehudah (Judah) haven't been abandoned by their god, Commander-in-chief Yahweh,
even though their[107] own land is filled with offenses committed against Yisrael's holy one.
6 Escape quickly from out of Bavel (Babylon)—each person must save themself.
Don't die there because of their wickedness
because now is the time of Yahweh's vengeance.
He'll repay Bavel for everything they've done.
7 Bavel was like a golden cup in Yahweh's hand that made all the world drunk—
nations drank its wine and went mad.[108]
8 Suddenly Bavel will fall and be destroyed.
Wail for it—give it medicine for its pain—perhaps it can be healed?
9 We tried to heal Bavel, but it never recovered,
so leave it and let everyone go back to their own region,
because its guilt has reached up to the heavens—

105 RV 50:39 · Cross-ref. Rev 18:2.

106 RV 50:40 · Cross-ref. Gen 19:24-25.

107 RV 51:5 · Note This pronoun could refer either to Yisrael and Yehudah, or to Bavel, so other translations might take the alternative rendering here.

108 RV 51:7 · Cross-ref. Rev 17:2-4; 18:3.

Readers' Version

it's piled up to the clouds.[109]
10 Yahweh has now decided that we've served our time.
Let's go and tell everyone in Tsiyon (Zion) what our god Yahweh has done.
11 Sharpen your arrows and strap on your shields.
Yahweh is stirring up the spirit of the kings of the Madim (Medes) in his plan to destroy Bavel
because of Yahweh's vengeance—revenge for their destruction of his temple.
12 Lift up your banner over Bavel's walls.
Reinforce the guards. Assign watchmen.
Prepare your ambushes because Yahweh will do what he has said concerning Bavel's inhabitants.
13 You people who live by many water supplies[110] and who are rich with treasures, your end has come.
The thread of your life is now cut short. 14 Commander-in-chief Yahweh has made an oath by his own life:
'I'll fill you with men, like a swarm of locusts,
and they'll shout out against you.'

A song praising Yahweh

15 He has made the earth by his power.
He set the world in place by his wisdom.
By his understanding he stretched out the skies.
16 When he makes thunder, there's the roar of waters in the skies,
because he brings the mist up from the ends of the earth.
He makes lightning to go with the rain
and sends out wind from his storehouses.
17 All people have become ignorant—without knowledge.
Every metalworker is put to shame by his idols.
→because his cast images are lifeless frauds.
18 They are the worthless work of mockers
who'll perish at the time of their punishment.
19 Yisrael's (Israel's) god is not like those,
because he's the one who formed everything.
Yisrael is the tribe of his inheritance.
Commander-in-chief Yahweh is his name.

Yahweh's hammer

20 You are my sledge-hammer—my weapon for battle—
→With you I'll smash nations and destroy kingdoms.
21 With you I'll smash horses and their riders.
With you I'll smash chariots and their drivers.
22 With you I'll smash men and women.
With you I'll smash the old and the young.
With you I'll smash the young men and young women.
23 With you I'll smash the shepherds and their flocks.
With you I will smash the plowmen and their teams of cattle.
With you I'll smash the governors and officials.

Bavel's punishment

24 I'll repay Bavel (Babylon) and all the Kasdim (Chaldeans)
for all the evil they did in Tsiyon (Zion) as you watched.[111]
That is Yahweh's declaration.
25 Listen, Yahweh declares that I'm against you,
you mountain of destruction that destroys the whole earth.
I'll stretch my hand out against you, and roll you down from the cliffs,
and turn you into a charred mountain
26 so they won't quarry any stone from you to construct a building's corner or foundation.
because you'll become a permanent wasteland.
That is Yahweh's declaration.
27 Lift up a banner over the earth.
Blow the trumpet across the nations.
Call the nations to attack it: Ararat, Mini, and Ashkenaz.
Appoint a commander to attack it.
Bring in horses like swarming locusts.
28 Prepare the nations to attack it:
The kings of the Madim (Medes) and their governors,
all of their officials and all the land under their control.
29 The land will shake and writhe in agony,
since Yahweh's plans against Bavel (Babylon) will be fulfilled:
→to make Bavel into a deserted wasteland.
30 The Babylonian soldiers have given up the fight—they stay in their fortresses.
Their strength has run out—they've become like women.
The locking bars across its gates are broken and its homes are on fire.
31 A messenger runs across to pass the news onto another messenger,
and a runner tells another runner to report to the Babylonian king
that his city has been taken over from one end to the other.
32 The fords over the river have been seized
the reed marshes have been burnt off,
and Bavel's (Babylon's) soldiers are terrified
33 Yes, Yisrael's (Israel's) god, Commander-in-chief Yahweh, says this:
The daughter of Bavel is like a threshing floor—it's time to trample it down.
In a little while, the time will come for it to be harvested.
34 The Babylonian King Nevukadnetsar (Nebuchadnezzar) has devoured me.
He's driven me into confusion and made me into an empty pot.
Like a monster, he's swallowed me—filled his stomach with my delicacies,
→and then he spat me out.
35 The one who lives in Tsiyon (Zion) will say,
'May the violence done to me and to my flesh be on

109 RV 51:9 · Cross-ref. Rev 18:5.

110 RV 51:13 · Cross-ref. Rev 17:1.

111 RV 51:24 · Note The segment 'as you watch(ed)' could also apply to Bavel getting repaid, so other translations might choose differently here.

Readers' Version

Bavel.'
Yerushalem (Jerusalem) will say,
'May my blood be on Kasdim's inhabitants.'
36 Therefore Yahweh says this:
Yahweh's assistance to Yisrael
Listen, I'm about to plead your case and bring about vengeance for you
because I'll dry up Bavel's (Babylon's) river and make its springs run dry.
37 Bavel will become heaps of rubble without any inhabitants—
a den of jackals, a horror, and something to whistle at.
38 The Babylonians will roar together like young lions.
They will growl like lion cubs.
39 When they become hot with greed, I'll make a feast for them
and I'll get them drunk so they can celebrate.
→Then they'll enter into permanent sleep and not wake up.
That is Yahweh's declaration.
40 I'll send them down to the slaughter,
like lambs, rams, and male goats.
41 Wow, Bavel (Babylon) (Heb. Sheshak) has been captured.
Punishing Bavel and its god
The city praised by the whole world has been seized.
Wow, Bavel has become a horror among the nations.
42 The sea has come up over Bavel.
It's been covered by its violent waves.
43 Its cities have become a wasteland, a dry, wilderness region—
an area that no one lives in, and no human being even passes through.
44 I'll punish Bavel's god Bel
and I'll pull what he swallowed back out of his mouth,
Then the nations will no longer go streaming to him to placate him.
What's more, Bavel's walls will fall.
45 Come out from Bavel, my people.
Each of you should save their own life from Yahweh's furious anger.
46 Don't be discouraged or afraid due to the report that's heard in the land,
as there'll be a report one year and the again the year after.
There'll be violence will in the world—ruler will be against ruler.
47 Therefore, listen, the time is coming when I'll punish the Bavel's carved idols.
People across their country will be ashamed,
and their slaughtered soldiers will all fall right there in their country.
48 Then the heavens and the earth, and everyone in them will celebrate over Bavel's fall[112]
because destroyers from the north will come for it
That is Yahweh's declaration. **49** As Bavel has made Yisrael's (Israel's) slain warriors fall,
so too their slain will fall in Bavel.[113]
50 You all who escaped from being killed in war, go away—don't stay still.
Yahweh's message to Israelis in Bavel
Remember Yahweh even though you're all far away.
Start bringing Yerushalem (Jerusalem) to mind.
51 We're ashamed because we've heard insults—
our feeling of being disgraced can be seen on our faces,
because foreigners have entered the sacred places in Yahweh's house.
52 So Yahweh declares:
Listen, the time is coming when I'll punish Bavel's (Babylon's) carved idols,
and their wounded people will groan across that entire region.
53 Yes, even if Bavel built tall towers or fortified their highest fortresses,
destroyers that I've sent would still go there.
That is Yahweh's declaration.
54 A cry of distress came from Bavel (Babylon)—
More on Bavel's destruction
terrible destruction from the land of the Kasdim (Chaldeans)
55 because Yahweh is about to destroy Bavel.
He's causing its loud voice to die away.
Their enemies roar like violent ocean waves—
their noise becomes very prominent
56 because a destroyer has come against it, against Bavel,
and their soldiers have been captured.
Their weapons are shattered because Yahweh is a god of vengeance—
he'll definitely repay them fully.
57 I'll make its princes, advisors, officials, and its soldiers drunk,
and they will sleep in a permanent stupor and never wake up.
That is the king's declaration—Commander-in-chief Yahweh is his name.
58 Commander-in-chief Yahweh says this:
Bavel's (Babylon's) thick walls will be completely demolished,
and its tall gates will be set on fire.
The peoples coming to their aid will waste their time trying—
everything that the nations try to do for it will be burnt up.
59 This is the message that the prophet Yirmiyah (Jeremiah) commanded Serayah (son of Neriyah, son of Mahseyah)
Yirmiyah's message to be read out in Bavel
when he went with Yehudah's (Judah's) King Tsidkiyah (Zedekiah) to Bavel (Babylon) in the fourth year of his reign.

112 RV 51:48 · Cross-ref. Rev 18:20.

113 RV 51:49 · Cross-ref. Rev 18:24.

Readers' Version

Now Serayah was a chief officer,
60 and Yirmiyah had written on a scroll about all the disaster that was going to come to Bavel—
all these messages that were written about Bavel.
61 Then Yirmiyah told Serayah, "When you go to Bavel, ensure that you read these messages aloud 62 and then pray, 'Yahweh, you yourself have declared that you would destroy this place, and then that no man or animal will live in it and it'll be desolate forever.' 63 Then when you've finished reading out this scroll, tie a stone to it and throw it into the middle of the Perat (Euphrates) River.[114] 64 Say, 'Bavel will sink like that. It won't ever recover from the disaster that I'm sending against it, and they'll become irrelevant'
Yirmiyah's messages end here.

Yerushalem's fall and Tsidkiyah's end · Southern kingdom[115]

52:1 Tsidkiyah (Zedekiah) was twenty-one when he began to reign and he reigned from Yerushalem (Jerusalem) for eleven years. His mother's name was Hamutal. (She was the daughter of Yirmiyah (Jeremiah) from Livnah.) 2 He did what was evil in Yahweh's sight just as his father Yehoyakim had done. 3 All these events happened in Yerushalem and across the rest of Yehudah (Judah) because of Yahweh's anger, until he drove them out of his sight.

Then Tsidkiyah rebelled against the Babylonian king, 4 so on the 10th of the tenth month of the ninth year of King Tsidkiyah's reign, the Babylonian King Nevukadnetsar (Nebuchadnezzar) came and surrounded Yerushalem with all his army. They took action to put the city under siege[116] 5 and the it remained under siege until the eleventh year of King Tsidkiyah's reign. 6 By the 9th of the fourth month, the famine was so severe in the city that there was no more food for the residents. 7 Then the city was broken into,[117] and all the fighting men fled out of the city at night by the way of the gate that was between the two walls near the king's garden, even though the Kasdim (Chaldeans) were all around the city. So they went in the direction of the Aravah plain along the Yarden (Jordan) river. 8 But the Chaldean army chased after the king, and overtook Tsidkiyah in the Yarden river plains near Yeriho (Jericho). All his army was then scattered away from him. 9 They captured the king and brought him up to the Babylonian king at Rivlah in Hamat region, where he passed sentence on him. 10 Then the Babylonian king slaughtered Tsidkiyah's sons right there in front of his eyes, and he also slaughtered all of Yehudah's leaders there at Rivlah. 11 Then he had Tsidkiyah's eyes gouged out, shackled him with bronze chains, and took him to Bavel (Babylon) where the Babylonian king put him in prison until he died there.[118]

The Babylonians destroy the temple · Southern kingdom[119]

12 Then on the 10th of the fifth month in the nineteenth year of the Babylonian King Nevukadnetsar's (Nebuchadnezzar's) reign, Nevuzar-Adan came to Yerushalem (Jerusalem). He was the commander of the king's bodyguards and a servant of the Babylonian king. 13 He burnt down Yahweh's house,[120] the king's palace, and all the homes in Yerushalem, as well as every important building in the city. 14 As for the walls all around Yerushalem, they were pulled down by the Babylonian army who were with the commander of the bodyguards. 15 Some of the poorer people and the rest of the people who remained in the city, as well as those who'd defected to the Babylonian king, and the rest of the craftsmen were taken into exile by Nevuzar-Adan, 16 However, Nevuzar-Adan, the commander of the bodyguards, left some of the poorest people to work the vineyards and the fields.

17 As for the bronze pillars that were part of Yahweh's temple, and the large bronze basin called 'The Sea', and the stands that were in it, the Kasdim (Chaldeans) broke them into pieces and carried all the bronze back to Bavel (Babylon).[121] 18 The pots, shovels, lamp trimmers, bowls, and all the bronze utensils that the priests had used when serving in the temple, were all taken away by the Kasdim. 19 Also, the basins and incense burners, the bowls, pots, lampstands, pans, and basins that were made of gold or silver, were taken away by the commander of the king's bodyguards. 20 The two pillars, the large bronze basin known as 'The Sea', and the twelve bronze bulls that were under the stands, things that Shelomoh (Solomon) had made for Yahweh's temple, contained too much bronze to weigh. 21 (Each pillar was eight metres high with a circumference of nearly six metres. Each pillar was hollow with a 8cm thick wall 22 with a bronze capital on the top. Each capital was over two metres high, with bronze latticework and bronze pomegranates all around. 23 There were ninety-six pomegranates on the sides of each capital, and another hundred pomegranates above the surrounding latticework.)

114 RV 51:63-64 · Cross-ref. Rev 18:21.
115 RV 52:1 · Parallel 2 Kgs 24:18–25:7
116 RV 52:4 · Cross-ref. Eze 24:2.
117 RV 52:7 · Cross-ref. Eze 33:21.
118 RV 52:11 · Cross-ref. Eze 12:13.
119 RV 52:12 · Parallel 2 Kgs 25:8-17
120 RV 52:13 · Cross-ref. 1Ki 9:8.
121 RV 52:17-23 · Cross-ref. 1Ki 7:15-47.

Readers' Version

The people of Yehudah are exiled to Bavel · Southern kingdom[122]

24 The commander of the bodyguards took the high priest Serayah prisoner, along with the second-level priest Tsefanyah (Zephaniah), and the three gatekeepers. **25** From the city, he took an army commander prisoner, as well as seven of the king's advisers who were still in the city. He also took prisoner the king's army recruitment officer, along with sixty important men from the country who were in the city.
26 Then Nevuzar-Adan, the commander of the bodyguards, took them to the Babylonian king at Rivlah, **27** and the king put them to death there at Rivlah in the Hamat region.

So Yehudah's (Judah's) people were taken out of their country and into exile. **28** These were the people who Nevukadnetsar (Nebuchadnezzar) exiled:

In Nevukadnetsar's seventh year, 3,023 Yehudim (Jews).

29 In his eighteenth year, he took 832 people from Yerushalem (Jerusalem).

30 In his twenty-third year, Nevuzar-Adan, the commander of the king's bodyguards, exiled 745 Yehudi (Jew) people.

All those exiles totalled 4,600 people.

31 Some time later on the 25th of the twelfth month of the thirty-seventh year of the exile of Yehudah's (Judah's) King Yehoyakin, Bavel's (Babylon's) King Evil-Merodak (in the first year of his reign) released King Yehoyakin from prison. **32** He spoke kindly to him and gave him a seat more honourable than that of the other exiled kings who were with him in Bavel. **33** Evil-Merodak supplied new clothes for Yehoyakin to wear, and he ate regularly at the king's table for the rest of his life. **34** He was also given a daily allowance by the king for the rest of his life.

JER · OET-RV v0.2.6

122 RV 52:24 · Parallel 2 Kgs 25:18-21, 27-30

Sorrows

commonly called
Lamentations

Introduction

The document named *Sorrows* (or in older English *Lamentations*) is this collection of poems or sad songs describing the people's sorrow at the terrible destruction that had happened to Yerushalem, and the capture of its inhabitants 586 years before Yeshua (B.C.). However, despite the sadness displayed by these compositions, it's also possible to see hope shown through trusting Yahweh God and the hope of a better future. These poems were used by Yehudim[1] there in worship at time of fasting and sorrow each year, until today, in order to mourn Yerushalem's destruction.
Several of these sorrowful chapters are acrostic poems, i.e., the first verse starts with the first Hebrew letter (alef) and the second with the second Hebrew letter (beyt), etc. We have chosen to display those Hebrew letters to help the English reader understand that there is that acrostic background to the poem.

Main components of this document

Yerushalem's sorrows *1:1-22*
Yerushalem's punishment *2:1-22*
The punishment and the hope *3:1-66*
Yerushalem's demolition *4:1-22*
A prayer requesting help *5:1-22*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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1 **RV 1:0 · Note** The Yehudim were the descendants of Ya'akov (Jacob) who was later named 'Israel'. They were named Yehudim because they had lived in Yehudah (Judea) long ago.

Readers' Version

Yerushalem's sorrows

א (Alef)

1:1 Oh dear, how she sits alone, that city, a mighty people.
Once powerful among the nations, she's become like a widow.
From being a princess among the provinces, she became a slave.

ב (Beyt)

2 She weeps excessively in the night, and her tears are on her cheeks.
Despite having many lovers, no one brings her comfort.
All her friends betrayed her—they've become her enemies instead.

ג (Gimel)

3 Yehudah (Judah) is exiled and made to experience suffering and harsh slavery.
She sits among the nations but finds no rest.
All who pursue her, overtake her in the midst of distress.

ד (Dalet)

4 The roads of Tsiyon (Zion) mourn—no one's coming to the scheduled festivals.
All her gates are desolate. Her priests are groaning.
Her young women are grieving and she makes herself bitter.

ה (He)

5 Her enemies have become her masters—her enemies prosper
because Yahweh has made her suffer due to her frequent disobedience.
Her children get taken away as captives by the enemy.

ו (Vav)

6 All her splendour was sent out from the daughter that's Tsiyon (Zion).
Her leaders have become like deer—they can't find a pasture
so they have very little strength as they flee from the pursuer.

ז (Zayin)

7 Yerushalem (Jerusalem) remembers the days of her suffering and her homelessness,
all her treasures which were from former days.
When her people fell into the hand of the enemy and there was no one to help her,
her enemies saw her—they laughed over her destruction.

ח (Het)

8 Yerushalem disobeyed terribly, therefore, she became filth.
All her glory is scorned, because they've seen her nakedness.
Again, she groans and turns away.

ט (Tet)

9 Her uncleanness is in her skirt.
She didn't remember her end and her descent was marvellous.
There wasn't any comforter for her.
"Oh, Yahweh, see my suffering, because the enemy is powerful."

י (Yod)

10 The enemy spread his hand over all her treasures.
So, she saw the nations; they entered her sanctuary—
those who you had forbidden to enter into your gathering place.

כ (Kaf)

11 All her people are groaning, searching for bread.
They give their treasures to restore life with food.
"Look and see, Yahweh, because I've become worthless.

ל (Lamed)

12 Is it nothing to you, all those going past on the road?
Look and see if there is any sorrow like my sorrow, which has been forced on me,
which Yahweh inflicted on the day of his fierce anger.

מ (Mem)

13 He sent fire down from on high into my bones.
He spread a net for my feet and turned me away.
He made me desolate—feeling faint every day.

נ (Nun)

14 The yoke of my disobedience is bound.
With his hand it's assembled together and placed on my neck.
My strength is gone so now I stumble.
My master arranged for me to be captured and I couldn't defend myself.

ס (Samek)

15 My master has rejected all my mighty warriors protecting me.
He has told us exactly when he plans to destroy my young men.
My master has stomped on the grapes for Yehudah's (Judah's) virgin daughter.

ע (Ayin)

16 As a result of those things, I weep.
My eyes, oh dear, my eyes overflow with water
because the comforter is far from me—one who restores my life.
My sons have become desolate, because the enemy is made mighty."

פ (Pe)

17 Tsiyon (Zion) has spread her hands wide—there is no comforter for her.
Yahweh commanded that those surrounding Ya'akov (Jacob) become his enemies.
Yerushalem (Jerusalem) has become filth in the middle of them.

צ (Tsade)

18 "Yahweh is surely righteous, but I disobeyed his command.
Hear, all peoples, and see my sorrow.
My young men and women have been taken into captivity.

ק (Qof)

19 I called to my lovers but they deceived me.
My priests and my elders perished in the city,
while they searched for food to stay alive.

ר (Resh)

Readers' Version

20 Look, Yahweh, because I'm engulfed—my stomach churns.
My heart is undone within me, because I've disobeyed grievously.
Out in the street, the sword bereaves.
Inside the house, there's death.
ש (Sin/Shin)
21 Take notice because I'm groaning.
There's no comforter for me.
All my enemies heard my trouble—they rejoiced that you did it.
You brought about the day of punishment that you declared,
yet may those persecutors become like me.
ת (Tav)
22 May all their evil be noticed by you,
and deal with them just as you have dealt with me because of all my disobedience,
because my groans are many and my heart is faint."

Yahweh's punishment of Yerushalem

א (Alef)
2:1 Oh dear, how my master engulfed the daughter that's Tsiyon (Zion) in his anger.
He's thrown Yisrael's (Israel's) splendour down from heaven to earth.
And he hasn't remembered the footstool of his feet on the day of his anger.
ב (Beyt)
2 My master devoured—he didn't show compassion on all the pastures of Ya'akov (Jacob).
In his fury, he knocked down the fortifications of the daughter of Yehudah (Judah).
He struck the earth with disgrace—the kingdom and its leaders.
ג (Gimel)
3 With fierce anger he cut off all of Yisrael's power.
He stopped using his strength to protect her from the enemy.
And he has burnt Ya'akov—it consumed the surroundings like a fire.
ד (Dalet)
4 He's bent his bow like an enemy.
His sword hand is posed like an adversary.
And he has slain all those precious to the eye in the tent of the daughter that's Tsiyon (Zion).
He has poured out his rage like fire.
ה (He)
5 My master has become like an enemy—he's swallowed up Yisrael (Israel).
He has swallowed up all her palaces—he's destroyed its fortifications.
And he has multiplied mourning and lamentation within the daughter of Yehudah (Judah).
ו (Vav)
6 And he was violent with his garden tent—he ruined his appointed place.
Yahweh has caused the appointed festival and Sabbath to be forgotten in Tsiyon (Zion).
And he has despised the king and priest in his indignant anger.
ז (Zayin)
7 My master has rejected his altar—he abandoned his sanctuary.
He has allowed the enemy to enter via the walls of her palaces.
They raised a shout in Yahweh's house, like on an appointed festival day.
ח (Het)
8 Yahweh planned to destroy the wall of the daughter that's Tsiyon.
He stretched out the measuring line.
He didn't withhold his hand from devouring,
and he's brought the ramparts and wall to mourning. Together they wasted away.
י (Yod)
9 Her gates sank into the ground.
He has destroyed and shattered their locking bars.
Her king and her leaders are among the nations. There's no law.
Also, her prophets don't receive any visions from Yahweh.
י (Yod)
10 They sit on the ground.
The elders of the daughter that's Tsiyon (Zion) are silenced.
They have thrown up dust on their heads and put on sackcloth.
Yerushalem's (Jerusalem's) young women have bowed their heads to the ground.
כ (Kaf)
11 My eyes have failed with tears.
My stomach churns.
My inner parts are poured out to the ground, because of the destruction of the daughter of my people,
when child and infant faint in the streets of the town.
ל (Lamed)
12 They ask their mothers, "Where's our food and drink?"
when they faint like the slain in the streets of the city,
when they die slowly in their mothers' laps.
מ (Mem)
13 What can I testify to you?
To what can I compare you, daughter of Yerushalem (Jerusalem)?
To what can I liken you, that I may comfort you, virgin daughter that's Tsiyon (Zion)?
Because your brokenness is as great as the sea.
Who can heal you?
נ (Nun)
14 Your prophets have 'seen' false and worthless visions for you,
and they didn't expose your disobedience, to restore your fortunes,
but they have 'received' false and enticing messages for you.

Readers' Version

ס (Samek)
15 All those passing on the road clap their hands at you.
They hiss and shake their heads at the daughter of Yerushalem (Jerusalem).
"Is this the city that they called 'the fullness of beauty that makes the whole world happy'?"
ע (Ayin)
16 All your enemies spoke out against you.
They hiss and grind their teeth.
They say, "We have devoured.
Surely this is the time we'd longed for.
We have found, we have seen."
פ (Pe)
17 Yahweh has done what he planned.
He's fulfilled the message that he commanded in ancient times.
He has overthrown and shown no compassion,
and the enemy rejoiced over you.
He has enabled your enemies to get stronger.
צ (Tsade)
18 Their heart cried out to my master,
"You walls of the daughter that's Tsiyon (Zion)."
Like a tearful river, let your tears flow down day and night.
Don't allow yourself any relief from it.
Don't rest your eyes from the tears.
ק (Qof)
19 Arise, shout in the night at the beginning of the night watches.
Pour out your heart like water in front of my master.
Lift up your hands to him for the life of your children who are fainting with hunger at the end of every street.
ר (Resh)
20 Look, Yahweh, and see those you have dealt with in this way.
Should women eat their own newborn children?
Should priests and prophets be slaughtered in my master's sanctuary?
ש (Sin/Shin)
21 The young and the old lie down in the dirt in the streets.
My young men and women have fallen by the sword.
You've had them struck down—at the time of your anger you slaughtered.
You showed no compassion.
ת (Tav)
22 You've summoned terrors to surround me like summoning people to a festival day,
and there wasn't anyone who escaped or survived on the day of Yahweh's anger.
Those who I birthed and multiplied, my enemy has ended.
א (Alef)

Yahweh's love

3:1 I am the man made to suffer from the rod of his fury.
2 He led me and took me into darkness—not light.
3 He certainly turned against me—he put the screws on me all day.
ב (Beyt)
4 He made my skin and my flesh waste away.
He shattered my bones.
5 He built a ramp up against me
and besieged me with bitterness and hardship.
6 He makes me live in darkness
like the dead of long ago.
ג (Gimel)
7 He built a wall around me so I can't escape.
He made my chains heavy.
8 Even though I call out and cry for help,
he shuts out my prayer.
9 He made roadblocks with large cut stones.
He made it difficult to get anywhere.
ד (Dalet)
10 He's a bear lying in wait for me—
a lion hiding ready to attack.
11 He obstructed my paths and tore me apart.
He's isolated me.
12 He bent his bow back
and set me up like a target for an arrow.
ה (He)
13 He pierced my kidneys
with the arrows from his quiver.
14 I became a joke to all the people groups—
the one they mocked all day long.
15 He filled me with bitterness.
He stuffed me with bitter herbs.
ו (Vav)
16 He made my teeth grind with gravel.
He made me cower in the dust.
17 Now I can't find any inner peace.
I've forgotten what prosperity is.
18 Then I said, "My endurance has come to an end,
as has my hope in Yahweh."
ז (Zayin)
19 Remember my suffering and my wanderings,
the wormwood and bitterness.
20 It continually remembers
and my insides turn to butter.
21 I bring that to mind,
therefore I have hope.
ח (Het)
22 Yahweh's loyal commitment doesn't cease.
His mercy doesn't end.
23 His loyal commitment and his mercy are new morning by morning.
He is very faithful.
24 "Yahweh is my portion," I told myself,
"therefore, I'll place my hope in him."
ט (Tet)
25 Yahweh is good to those who depend on him—
to anyone sincerely wanting to follow him.
26 It is good to be silent and wait
for Yahweh to rescue us.
27 It's good for people to experience hardship while they're young.

Readers' Version

י (Yod)
28 A person should sit alone and stay quiet
when they've been disciplined by Yahweh.
29 Let him put his mouth in the dust—
perhaps there's hope.
30 Let him offer his cheek to the person striking him.
Let him be filled with shame.
כ (Kaf)
31 My master won't reject his people forever.
32 Though he brings grief,
he will be merciful due to the strength of his loyal commitment,
33 because he doesn't enjoy making people suffer
or delight in making humanity grieve.
ל (Lamed)
34 Crushing all the prisoners of the earth under his feet,
35 denying a person justice before the highest one,
36 subverting a person's lawsuit—the master approves none of those.
מ (Mem)
37 Who said that and made it happen, if it wasn't my master?
38 Didn't both trouble and good come from the command of the highest one?
39 How can any living person complain when it's their disobedience that they're getting punished for?
נ (Nun)
40 Let's examine our behaviour
and then strive to return to Yahweh.
41 Let us lift up our hearts
with our hands lifted to God in heaven.
42 We've certainly broken your rules and disobeyed you.
You haven't forgiven us.
ס (Samek)
43 You wrapped yourself with anger and chased after us.
You killed without showing any pity.
44 You enveloped yourself in a cloud,
so that no prayers could get through.
45 You cause us to be considered as outcasts
and as garbage among the nations.
ע (Ayin)
46 All our enemies spoke out against us.
47 Panic and pitfall have come for us—
devastation and destruction.
48 My eyes run with streams of water
because my people have been destroyed.
פ (Pe)
49 My tears flowed continually without any relief,
50 until Yahweh looked down from heaven and saw.
51 What I see grieves my insides,
because of the suffering of the city's daughters.
צ (Tsade)
52 My enemies certainly hunted me without cause—
like hunting a bird.
53 They shut down my life by throwing me into a pit,
and then heaving a rock onto the top.
54 They made water flow over my head.
I said, 'This must be my end!'
ק (Qof)
55 I called out your name, Yahweh, from the depths of the pit.
56 You heard my voice.
'Don't ignore my cry for help
and my need for relief.'
57 You approached me when I called you
and told me not to be afraid.
ר (Resh)
58 My master, you helped with my internal conflict.
You paid out to save my life.
59 Yes, Yahweh, you saw my suffering.
Judge my case.
60 You've seen all their insults—
all their plots against me.
ש (Sin/Shin)
61 You've heard their scorn, Yahweh—
all their plots against me.
62 Those harassing me spend all day speaking out against me
and singing songs against me.
63 See how, whether they're sitting or rising,
they have their mocking song.
ת (Tav)
64 You, Yahweh, will pay them back for what they've done.
65 Give them over to shamelessness.
May your curse be on them.
66 Chase after them in your anger,
and wipe them off the face of the earth, Yahweh.

Tsiyon's punishment

א (Alef)
4:1 Wow, how the gold is tarnished—the pure gold has changed.
The holy stones are scattered on the corners of every street.
ב (Beyt)
2 The precious sons of Tsiyon (Zion) were once comparable with fine gold.
Now they're regarded as clay jars—the work of a potter's hands.
ג (Gimel)
3 Even the jackals offer their teats to suckle their cubs,
but my people are fierce like the ostriches in the wilderness.
ד (Dalet)
4 The tongue of the breast-feeding baby sticks to the roof of his mouth with thirst.
The children ask for food from those distributing it, but there's none for them.
ה (He)
5 Those used to eating the finest food are now desolate in the streets.
Those once attended by servants wearing scarlet now embrace piles of rubbish.
ו (Vav)
6 The guilt of my people is greater than Sedom's sin.

Readers' Version

That city was overthrown in an instant,[2] but no one shed any tears about it.
ז (Zayin)
7 Her religious leaders were purer than snow—whiter than milk.
Their bones were redder than coral—their parts were sapphire.
ח (Het)
8 Blackness has darkened their form—they're not even recognised in the streets.
Their skin has shrivelled on their bones—it's become as dry and stiff as bark.
ט (Tet)
9 Those slain by the sword were happier than those who died from hunger—
those who slowly wasted away as if they were pierced through by the lack of produce from the countryside.
י (Yod)
10 The hands of compassionate women boiled their children.
They became a meal for them during the destruction of my people.[3]
כ (Kaf)
11 Yahweh brought his rage to completion.
He poured out his fierce anger
and he kindled a fire in Tsiyon (Zion) that consumed its foundations.
ל (Lamed)
12 None of the kings of the earth, and none of the world's inhabitants, ever believed
that the adversary and enemy would get through Yerushalem's (Jerusalem's) gates.
מ (Mem)
13 However, the sins of her prophets were even more than the disobedience of her priests.
They had poured the blood of godly people out right there in the middle of the city.
נ (Nun)
14 They stumble blind in the streets.
They're defiled with blood.
No one even dares to touch their clothes.
ס (Samek)
15 "Away! Unclean!" they shouted at them. "Away! Away! Don't touch!"
So they fled Yisrael (Israel), wandering around,
but it was said among the nations, "They can't stay here any longer."
ע (Ayin)
16 Yahweh's presence scattered them—he won't continue to watch over them.
The people no longer honoured the priests.
They showed no favour to the elders.
פ (Pe)
17 Our eyes failed as we waited uselessly for help.
From our watchtowers, we expected to see other nations come to rescue us, but no.
צ (Tsade)
18 They tracked our steps,
walking in our paths.
Our end was coming closer.
Our days had been numbered, because our end had come.
ק (Qof)
19 The ones chasing after us were faster than the eagles in the sky.
They chased us over the mountains,
then they ambushed us in the wilderness.
ר (Resh)
20 A breath of our nostrils, Yahweh's anointed one was captured in their pits—
the one we'd spoken about, saying, "We'll live among the nations under his protection."
ש (Sin/Shin)
21 Celebrate and be glad, Edom, living there in the Uts (Uz) region.
The cup of suffering will also pass to you.
You'll get drunk and go around naked.
ת (Tav)
22 People of Tsiyon (Zion), your guilt will finish—he won't extend your exile.
^He'll deal with your guilt, people of Edom—he'll uncover your sins.

The mercy of Yisrael

5:1 Yahweh, take notice of what's happened to us.
Look and see our disgrace.
2 The land that was our inheritance has been turned over to strangers—
our houses to foreigners.
3 We have become orphans, without a father,
and our mothers are like widows.
4 We pay to drink water.
We bring in our firewood for a price.
5 We're driven hard with the yoke on our necks.
We work hard, yet never get any rest.
6 We've made a treaty with Mitsrayim (Egypt),
and with Ashur (Assyria) to get food.
7 Our ancestors sinned but they're gone now.
→We ourselves bear the results of their disobedience.
8 Babylonian slaves rule over us.
There's no one to rescue us from their control.
9 We bring in our food at the cost of our lives,
due to the sword blades out there in the wilderness.
10 Our skin grows as hot as an oven
from the burning heat of hunger.
11 Women are raped in Tsiyon (Zion)—
young women in Yehudah's (Judah's) cities.
12 Princes were hung by their hands.
The city elders were treated with no respect.
13 Young men lift the grind stone

2 **RV 4:6 · Cross-ref.** Gen 19:24.
3 **RV 4:10 · Cross-ref.** Deu 28:57; Eze 5:10.

Readers' Version

and boys stagger under loads of wood.
14 The elders no longer make decisions at the city gate,
The young men have stopped their music.
15 We're no longer happy and contented.
Our dancing has turned to mourning.
16 The crown has fallen off our head.
We won't end well, because we've sinned.
17 As a result of that, we've become depressed.
On account of those things, our eyes grow dim.
18 On account of Mt. Tsiyon (Zion),
which is desolate with jackals roaming over it.
19 You, Yahweh, exist forever.
You'll sit on your throne throughout the generations.
20 Why do you forget us for so long?
Why do you abandon us for many days?
21 Bring us back to yourself, Yahweh, and we'll be restored.
Renew our life back to what it was before
22 unless you've totally rejected us—
unless you're angry with us beyond measure.

Yonah (Jonah)

Introduction

This account tells about a prophet named Yonah (commonly known as 'Jonah') who lived in northern Yisrael/Israel around 250 years after David became king, i.e., in the eighth century BC, perhaps around 785 BC. This account is not like other prophetic accounts because it tells us about the fate of a prophet who *didn't* obey God when he was commanded by God to go to the city of Nineveh in Ashur/Assyria. He didn't obey because knew that God would be merciful and not carry out his threat of punishing that city if the people decided to turn away from their sins. However, due to a miracle when he was swallowed by a large fish after being tossed overboard from a ship in a storm, Yonah was spat out on the beach and forced to go to Nineveh. His missionary work there was very successful as the king led a movement of turning back towards God. That upset Yonah when God indeed didn't punish the people of Nineveh by destroying their city.
This account also indicates how the author believes that Yahweh is in control of everything he made, including the ocean, fish, the wind, etc. But most of all, we're told here how loving and merciful God is, because even the enemies of his chosen people were forgiven and saved after they turned away from their sins.

Main components of this account

Yonah disobeys Yahweh's command *1:1-17*
Yonah's prayer *2:1-10*
Yonah goes to Nineveh *3:1-10*
Yonah's anger at God's mercy towards Nineveh *4:1-11*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

Yonah tries to run from God · Northern kingdom

1:1 Now Yahweh told Yonah (Jonah) (Yonah, Amitay's son),[1] **2** "Go now to the major city of Nineveh, and speak out against it because I've noticed how evil they are."

3 But Yonah decided to run away from Yahweh so he went down to Yafo (Joppa) and found a ship about to go to Tarshish. He paid the fare and went aboard to go with them to Tarshish to get away from Yahweh.

4 However Yahweh caused a strong wind on the sea and it became a such big storm that they all thought the ship would disintegrate. **5** The sailors were afraid and they each cried to their own gods for help, and they threw the cargo overboard to make the ship lighter. But Yonah had gone down into the hold where he had laid down and fallen fast asleep.

6 So the ship's captain approached him and said, "Why are you sleeping? Come on, pray to your god and perhaps he will take notice of us so we won't die."

7 Then the sailors said to each other, "Let's draw straws to find out whose fault it is that we are in this predicament." So they drew straws and Yonah was indicated. **8** So they said to him, "Hey, tell us why this disaster is happening to us. What's your occupation? Where are you from? What country? What nationality are you?"

9 And he said to them, "I'm a Ivri (Hebrew) and I fear Yahweh the god of the heavens who made the sea and the land."

10 And the men became really scared and asked him what he had done, because he had told them that he was running from Yahweh.

11 So they asked him what they should do to him so that the sea would calm, because the storm was getting worse.

12 And he said to them, "Pick me up and throw me into the sea so that the sea will calm down because I know that this terrible storm came because of me."

13 However, the men tried to row but they were not able to return to the land because the sea was very rough and getting worse. **14** So they called to Yahweh and said, "We beg you Yahweh: please don't let us die because of this man, and don't consider us guilty because you yourself have made this happen." **15** And then they picked up Yonah and threw him into the sea, and the sea became calm. **16** The men felt really scared of Yahweh and they sacrificed to him and made vows.

17 Then Yahweh commanded a huge fish to swallow Yonah (Jonah) and he stayed in the belly of the fish for three days and three nights.[2]

Yonah's prayer

2:1 And Yonah (Jonah) prayed to Yahweh his god from the belly of the fish. **2** And he said,

"I called to you Yahweh in my distress and you answered me. I cried for help from the valley of death and you heard my voice. **3** You have thrown me right into the deep—the heart of the sea; and a flood surrounds me. All your waves are crashing over me.

4 And I said, 'I have been driven out of your sight however I will look again towards your holy temple.'

5 I was up to my neck in the waters; it was deep all around me. There were reeds wrapped around my head.

6 I went down to the foundations of the mountains; barred from returning to the land. But you saved my life from the grave, Yahweh my god.

7 When my life was draining away from me, I remembered you, Yahweh, and my prayer reached you in your holy temple.

8 Those who worship lifeless gods abandon their allegiance to you.

9 But I'll speak out my gratitude as I sacrifice to you. I've vowed this and I'll do it, because Yahweh is my rescuer."

10 Then Yahweh spoke to the fish and it vomited Yonah (Jonah) up onto the land.

Yonah goes to Nineveh

3:1 And Yahweh spoke to Yonah (Jonah) a second time saying, **2** "Go now to the major city, Nineveh, and announce this declaration which I've told you."

3 So Yonah went directly to Nineveh. It was a large city, taking three days to travel across. **4** Yonah went one day's travel into the city and publicly announced, "Nineveh is going to be destroyed in forty days!"[3]

5 The people of Nineveh believed in God and announced a time of fasting, and from the least to the most important people, they just wore sackcloth as a sign of contrition.

6 The king of Nineveh also heard about it and he got down from his throne, took off his robe and put on sackcloth, then sat in a pile of ashes. **7** And he had a statement written out and publicly read throughout Nineveh, saying, "The king and his advisors declare that people and livestock, be it herds or flocks, are prohibited from grazing or eating anything, and even from drinking water. **8** Both people and livestock should just wear sacks, and they should use their strength to cry out to God and they should turn away from the evil and violent things they have been doing. **9** And maybe God will turn and change his mind and stop his fierce anger, and maybe we won't die."

10 And God saw their actions in turning away from their evil ways and he changed his mind about the destruction which he had said he would send to them and he didn't proceed with it.

Yonah gets upset

4:1 But Yonah (Jonah) was very upset and the situation made him angry. **2** And he said to Yahweh, "Please Yahweh, wasn't this what I said would happen when I was still in my own country? That's why I fled to Tarshish the first time, because I knew that you are a caring forgiving god, who doesn't get angry quickly; full of kindness and not wanting to cause distress.[4] **3** So there-

1 **RV 1:1 · Cross-ref.** 2Ki 14:25.

2 **RV 1:17 · Cross-ref.** Mat 12:40.

3 **RV 3:4-5 · Cross-ref.** Mat 12:41; Luk 11:32.

4 **RV 4:2 · Cross-ref.** Exo 34:6.

Readers' Version

fore Yahweh, please kill me because I'd rather die than live like this."[5]

4 But Yahweh said, "Do you think it's right to be angry like that?"

5 And Yonah went outside the city to the east and made himself a shelter and sat there in the shade to see what would happen to the city. **6** And Yahweh God commanded a plant and it grew up over Yonah to shade his head and to relieve him from his distress. Yonah was very pleased about the plant. **7** Then at dawn the next day God commanded a grub and it attacked the plant which then shrivelled up. **8** And when the sun came up, God sent a hot east wind and the sun beat on Yonah's head. He became faint and asked for his life to end and said, "It's better for me to die than to live."

9 And God said to Yonah, "Do you think it's right to be angry about the plant?"

And Yonah replied, "Yes, I'm angry enough to die!"

10 Then Yahweh said, "You felt sorry for the plant which you didn't even plant or work for. It came up in a day and died again in a day **11** so shouldn't I feel sorry for the huge city of Nineveh which has so many people in it who don't know right from wrong—over 120,000 people, not to mention all the livestock!"

5 **RV 4:3 · Cross-ref.** 1Ki 19:4.

Nahum

Introduction

This document is about the destruction of Nineveh, the capital city of Ashur/Assyria—an ancient enemy of Yisrael/Israel, and was written between 663 and 612 B.C. The prophet Nahum was pleased that Yahweh destroyed Nineveh, because that was a sign that God does indeed punish sinners.
A large portion of the document is poetry, with some narrative portions also included. Unlike English poetry which can often focus on rhyme, Hebrew poetry often includes parallelism where the same thought is repeated or extended using different words. The *OET Readers' Version* tries to assist the reader by starting the second line in a parallel set with the symbol ≈.
It can take a little bit of effort to decipher this message—to see who's being spoken to—because it's often alternating between Yahweh declaring good news to his people, and declaring bad news to Nineveh.

Main components of this document

Yahweh's punishment of Nineveh *1:1-15*
The destruction of Nineveh *2:1–3:19*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This document is a declaration about Nineveh city[1]
which was given to Nahum from Elkosh as a vision.

Yahweh's anger at Nineveh

2 Yahweh is a jealous[2] God who avenges.
Yahweh avenges and is full of anger.
He takes vengeance on his opponents,
and he continues to be angry with his enemies.
3 Yahweh is slow to get angry, but very powerful.
He certainly won't allow guilty people to go unpunished.
He walks among whirlwinds and storms,
and clouds are like dust stirred up by his feet.
4 He scolds the ocean and makes it sand.
He dries up all the rivers.
Bashan and Karmel wither up.
He makes the flowers wilt in Levanon.
5 The mountains shake when he appears,
and the hills melt.
The ground heaves at his presence—
actually the entire world and all its residents.
6 What can withstand his indignation?
Who can resist his fierce anger?
His anger is poured out like fire,
and rocks shatter in front of him.
7 Yahweh is good at sheltering us when trouble comes.
He recognises those go to him for protection.
8 He'll completely destroy his opponents with a rushing flood.
He will chase his enemies into the darkness.
9 Whatever is plotted against Yahweh,
he'll completely destroy it.
Trouble won't return a second time.
10 They'll get tangled up as if in thorns,
and they'll walk like drunks.
They'll be burnt up completely like dry stubble.
11 Someone in Nineveh made a decision,
to plot evil against Yahweh.
Someone with wicked plans.
12 This is what Yahweh says:
Even though the Assyrians are numerous and well equipped.
they'll be destroyed anyway and will be no more.
Although I've afflicted you my people,
I won't afflict you any more.
13 I'll free your neck from their harness.
I'll snap their chains that are holding you.
14 Yahweh has given instructions about you, Nineveh.
You'll have no more descendants to carry on your name.
I'll destroy your idols and images in your temples.
I'll dig your grave because you're despised.
15 My people, look, a messenger is running across the hills.
He'll be bringing good news—announcing peace.[3]
So celebrate your festivals Yehudah (Judah), and keep your promises,
because that wicked country won't invade you again—it'll be destroyed.

Nineveh's coming destruction

2:1 The ones who'll scatter you are getting ready to attack you.
Guard the city walls.
Watch the roads.
Be dressed for battle.
Gather your troops together.
2 Yahweh is restoring Ya'akov's (Jacob's) greatness,
like Yisrael's (Israel's) greatness before,
even though the invaders took their valuables and destroyed their vineyards.
3 The enemy's powerful warriors hold red shields,
and his soldiers are dressed in scarlet.
The metal on their chariots gleams
as they get them ready that day,
and their cypress spears are held ready.
4 Their chariots drive madly through the streets,
and rush back and forth across the town squares.
They look like flaming torches,
and dart across like lightning.
5 He calls his officers—
They stumble as they march.
They hurry to attack the city wall,
and to set up the movable roof for protection.
6 The river gates are forced open,
and the palace collapses in the flood.
7 She's[4] stripped ready to be taken away.
Her slave girls moan like doves as they beat their chests.
8 In the good days, Nineveh was like a refreshing pool of water.
but now they're fleeing from it.
"Stop, stop," they say, but no one comes back.
9 "Grab the gold, seize the silver."
There's no end to the treasure.
Plenty of valuable things.
10 Nineveh's all emptiness and desolation,
devastation and hearts melting.
Knees trembling and aching stomachs.
Their faces all gone very pale.
11 What happened to that 'lion's den'—
the place where young cubs were fed?
The place where the lion and lioness walked—
where the cubs were safe with nothing to terrify them.
12 The lion tore apart enough for the cubs,
and strangled prey for his lionesses.
He filled his lairs with prey
and his dens with torn flesh.

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1 **RV 1:1–3:19 · Cross-ref.** Isa 10:5-34; 14:24-27; Zeph 2:13-15.

2 **RV 1:2 · Note** Throughout the Hebrew Scriptures, Yahweh often compares peoples who worship idols (instead of him, the creator) similar to a spouse that has an affair.

3 **RV 1:15 · Cross-ref.** Isa 52:7.

4 **RV 2:7 · Note** Possibly referring to the city of Nineveh itself, or possibly to its queen.

Readers' Version

13 Commander-in-chief Yahweh declares that he's
against you.
He'll burn your chariots up in smoke,
and your young men will be killed with swords.
He'll take your prey away from you,
and the voices of your messengers won't be heard anymore.
3:1 The city of bloodshed will have a bad end.
It's full of lies and stolen property.
Always taking plunder—never letting go.
2 The sound of whips and the rattling of wheels.
Horses galloping and chariots jolting.
3 Charging horsemen, flashing swords, glittering spears.
Many slain—heaps of corpses.
Uncountable bodies—people trip over them.
4 That will happen because the beautiful prostitute had
so much business.
She's the mistress of witchcraft.
She attracts other countries with her prostitution.
She attracts other peoples with her sorceries.
5 Commander-in-chief Yahweh declares that he's against
you.
He'll lift your skirt up over your head,
and show your nakedness to the other countries.
Show your shame to the various kingdoms.
6 I throw disgusting filth at you
and treat you with contempt.
I'll make a spectacle of you.
7 Everyone who sees you will run away
and say, 'Nineveh is destroyed.'
Who will weep for her?
Where can I find someone who'll comfort her?
8 Are you better than No city[5] was,
where the Nile surrounded and protected her?
Where the water was one of her secure walls.
9 Kush (Ethiopia) and Mitsrayim (Egypt) were her
strength,
and her strength had no limit.
Put and Libya were her allies.
10 Yet No was taken as an exile—
taken into captivity.
Her young children were dashed to pieces at the top of
every street.
Her captors threw dice for her leading citizens.
All her leading men were bound in chains.
11 You, too, will become drunk.
You'll look for places to hide.
You'll try to find somewhere to be safe from your enemies.
12 All your fortresses will be like fig trees
with the early fruit now ready.
When they're shaken
the fruit falls right into the mouth of the eater.
13 See, your troops are like weak women.
Your city gates will be opened wide to your enemies—
their cross-bars will be destroyed by fire.
14 Get water from the wells to store for the siege.
Strengthen your fortifications.
Fetch clay and start working it.
Get the molds ready to make bricks.
15 Even so, fire will devour you.
The sword will cut you down.
They'll chew you up like locusts.
You need to multiply like locusts and grasshoppers.
16 You have so many merchants—
more than the stars in the sky.
Like locusts, they strip valuables and then fly away.
17 Your many guards are like locusts,
and you have a swarm of officials.
On a cold morning they settle on the walls,
but when the sun rises they fly away
to some place that nobody knows about.
18 You, king of Ashur (Assyria),
your shepherds have fallen asleep.
Your leading citizens have settled down for a break.
Your people will be scattered across the hills,
with no one to gather them again.
19 Your pain will get no relief—
your wound is too severe.
Everyone who hears the news about you will do a high-five,
because there's no one who hasn't experienced your cruelty.

NAH · OET-RV v0.2.3

5 **RV 3:8 · Note** Ancient No-Amon—modern Luxor in Mitsrayim.

Ovadyah

(Obadiah)

Introduction

This short document was written by the prophet Ovadyah (three syllables, traditionally spelt as 'Obadiah') and is about God's judgement and punishment of Edom—the nation made up of Esav's descendants. Esav was Ya'akov's twin-brother—the sons of Yitshak ('Isaac'), however the two sets of descendants ended up as enemies. So that's why Edom's people were very glad when the Babylonian army destroyed Yerushalem in 586 before Yeshua/Jesus (B.C.), and not just that, they took advantage of the invasion to join in looting the city and help the invaders. Here, God passes on through Ovadyah the declaration that Edom will be punished and defeated and their warriors would be slaughtered without any survivors, thus allowing Yisrael/Israel to recapture their lands.

Main components of this document

The punishment of Edom *1-14*
The day of the Master God *15-21*

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Readers' Version

1:1 This is the vision of Ovadyah (Obadiah) given by the master Yahweh concerning the Edom region:

Coming punishment for Edom

We have heard from Yahweh and a messenger has been sent to the nations, telling them:
Get everything ready then go into battle against Edom.
2 And Yahweh says to Edom:
Listen,
I will make you into an insignificant nation.
You'll become utterly despised.
3 Your inner pride has deceived you,
you who live on the rocky cliffs,
with your homes up there so high.
You say to yourselves that
no one can bring you down to the ground.
4 If you go up high like an eagle,
even if your nest was up between the stars,
Yahweh declares that his command can bring you down from there.
5 If it was thieves who came to destroy you in the night,
(and yes, you're going to be destroyed)
they would only steal what they wanted.
Or if it was grape-pickers who came to you,
at least they'd leave behind the smaller grapes.
6 How Esav's (Esau's) descendants will be looted.
Their hidden treasures will be found and taken.
7 Those who have treaties with you will force you to the border.
Those who talk about peace will deceive you.
Those who eat meals with you will set a trap for you.
You have no idea what's about to hit you.
8 Yahweh will make a declaration on that day.
The wise people of Edom will be destroyed.
Understanding will disappear from Esav's (Esau's) hill.
9 And you the city of Teyman, your warriors will be shattered,
so that everyone from Esav's hill country will be slaughtered.

The charges against Edom

10 Because of your violence against your brother Ya'akov's (Jacob's) descendants,
shame will overcome you,
and you'll be destroyed forever.
11 You just stood and watched on that day when strangers carried away their wealth.
When foreigners entered their gates and took possession of Yerushalem (Jerusalem), you wished it was you doing that.
12 You shouldn't have gloated over your cousins on the day of their misfortune.
And you shouldn't have celebrated about the destruction of the people of Yehudah (Judah).
You shouldn't have bragged in their time of distress.
13 You shouldn't have gone into their city at the time of their calamity.
You shouldn't have gloated—yes, you—over their misery in their time of disaster.
And you women shouldn't have grabbed their wealth on the day of their catastrophe.
14 You shouldn't have stood at the crossroads to kill those trying to escape,
And you shouldn't have handed-over any survivors that you'd captured in their time of trouble.[1]

The punishment of nations

15 For all the nations, Yahweh's day is near,
Just as you've done, the same will be done to you.
Your actions will return onto your own head.
16 Because just like how all you Israelis[2] drank suffering on my holy mountain,
all the nations will drink continually.
They will drink and swallow it down.
They'll become as if they'd never even existed.

Yisrael's victory · Both kingdoms

17 But on Mt. Tsiyon (Zion), there'll be deliverance,
and it will be holy,
Yisrael's (Israel's) people will reclaim their possessions.
18 Yisrael's people will be a fire,
and Yosef's (Joseph's) descendants will be a flame.
None of Esav's (Esau's) descendants will survive,
because Yahweh has spoken.
19 The people from the Negev will take ownership of Esav's mountain,
and the people from the Shefelah will take ownership of the Pelishtim' land.
They will recapture the Efrayim (Ephraim) and Shomroni (Samaritan) countrysides,
and the people of Benyamin will recapture Gilead.
20 Yisrael's (Israel's) exiles will take ownership of the Kena'anim' (Canaanites') land as far as Tserefat,
and the exiles from Yerushalem (Jerusalem) (who are in Sefarad) will take ownership of the cities of the Negev.
21 The rescuers will go up Mt. Tsiyon (Zion) to judge Esav's mountain.
and Yahweh will be their king.

1 **RV 1:1-14 · Cross-ref.** Isa 34:5-17; 63:1-6; Jer 49:7-22; Eze 25:12-14; 35:1-15; Amos 1:11-12; Mal 1:2-5.

2 **RV 1:16 · Note** It's not actually clear from the Hebrew who 'you all' refers to, so the addition of 'Israelis' is clearly an interpretive decision and other translations might differ.

Daniyel

(or Daniyel)

Introduction

This document is about *Daniyel* (originally spelt as 'Daniyyel'). He was captured as a young man in Yehudah (Judah) and taken to serve in Bavel (Babylonia). He wrote this at a time when the Jewish people were suffering a lot of mocking and persecution by those who worshipped false gods. Daniyel became one of the highest officials in Bavel and we learn here about his obedience in serving God during the reigns of King Nevukadnetsar (Nebuchadnezzar), Belshatsar (Belshazzar), Dareyavesh (Darius), and Koresh (Cyrus). This document also has some brief but important sections telling about his three friends Hananyah, Meyshak, and Azaryah (perhaps better known as Shadrak, Meyshak, and Aved-Nego).
God's revelations which Daniyel prophesied are also included here, concerning the strengthening or destruction of other nations starting with Bavel. It's also prophesied here about what would happen in the 'end-times'.
One of the themes of this document is about how God determines everything that happens in this world. He's the one who forms nations, and he's the one who determines their end. He also looks after his people.
This document about Daniyel was written with around 44% written in Hebrew (1:1–2:4a; 8:1–12:13) and the middle 56% in Aramaic (2:4b–7:28). (Modern Syria is in the former Aram region. Aramaic is most closely related to Hebrew, Syriac, and Phoenician, and was written in a script derived from the Phoenician alphabet.)

Main components of this account

God's help for Daniyel and his friends *1:1–6:28*
God's revelations to Daniyel through visions *7:1–12:13*
a. The four creatures *7:1-28*
b. The ram and the goat *8:1–9:27*
c. The heavenly messenger *10:1–11:45*
d. The time of the end *12:1-13*

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Readers' Version

The account about Daniyel and his friends[1] · Daniyel and his friends in Bavel

1:1 In the third year of Yehudah's (Judah's) King Yehoyakim's reign, Bavel's (Babylon's) King Nevukadnetsar (Nebuchadnezzar) came to Yerushalem (Jerusalem) and besieged the city.[2] **2** After two years, the master allowed King Yehoyakim to be defeated by Nevukadnetsar who then took some of the items out of the temple and took them to Shin'ar where he placed them in his god's temple storerooms.[3]

3 Some time later, King Nevukadnetsar commanded his chief official Ashpenaz to bring him some of the young Israeli men, from both their royal family and from some of the prominent families. **4** They had to be good-looking young men without obvious defects, wise and well-educated, who would be competent for future work in the palace. They would be taught the language and literature of the Kasdim (Chaldeans), **5** and the king assigned a daily portion of food and wine for them from his own table. They would be trained for three years before entering the king's service. **6** Among the young men from Yehudah who were chosen were Daniyel, Hananyah, Mishael, and Azaryah, **7** but Ashpenaz named them Belteshatsar (Belteshazzar), Shadrak, Meyshak, and Aved-Nego respectively.

8 However Daniyel decided that he wouldn't eat the king's fancy food or drink his wine because it wasn't all 'kosher', so he requested permission from Ashpenaz to eat an alternative diet. **9** Now God had caused the chief official to like and respect Daniyel, **10** but he queried, "I'm afraid of my master the king, who's assigned your food and drink—if he saw you guys looking worse than the others of your own age then I'd risk losing my head if the king got angry."

11 So Daniyel asked the steward that Ashpenaz had assigned over the four of them, **12** "Please test your servants for ten days: let us be given some vegetables to eat and water to drink, **13** then after that, see how we look compared to the other young men who eat the king's choice food. Then you can make the best decision from the evidence."

14 So the steward agreed to that and started the ten-day trial. **15** At the end of the ten days, they looked better and healthier than all the young men who'd been eating the king's fancy food, **16** so after that, the steward just gave them vegetables to eat instead of the choice food and wine.

17 So God gave those four young men knowledge and insight into all literature, and wisdom, and Daniyel was able to interpret any dreams and visions.

18 At the end of the three years[4] when the king ordered them to be brought in, the chief official Ashpenaz brought them in to King Nevukadnetsar (Nebuchadnezzar). **19** The king talked with each of them and realised that none of the others were as capable as Daniyel, Hananyah, Mishael, and Azaryah, so they ended up in the king's service— **20** in every matter of wisdom and understanding which the king asked them about, he found them ten times better than all the magicians and astrologers from throughout his entire kingdom. **21** Daniyel continued serving there through to the first year of the reign of King Koresh (Cyrus).

Nevukadnetsar's dream

2:1 Back in the second year of King Nevukadnetsar's (Nebuchadnezzar's) reign, the king had had some dreams that troubled him—leaving him unable to sleep. **2** He summoned the magicians, fortune-tellers, sorcerers, and astrologers to explain the dreams to him, so they came in and stood in front of the king. **3** "I've had a dream," the king told them, "and my spirit is anxious to understand it." **4** The astrologers spoke to the king in Aramit,[5] "Long live King Nevukadnetsar. Tell us what you dreamt, and then we'll give you the interpretation."

5 "I've already made my decision," the king replied. "If you all can't tell me the dream and then give its interpretation, you'll all be torn limb from limb and your houses made into a rubbish heap. **6** But if you all explain the dream and its interpretation, you'll receive gifts from me, and a reward and great honour. So tell me the dream and its interpretation."

7 "Let the king tell his servants the dream," they insisted, "and we'll give the interpretation."

8 "I know for certain that you're all trying to gain time," the king answered. "However, I've made up my mind **9** that if you all don't tell me what my dream was, then your fate is already clear because you've obviously agreed together to keep feeding me with lies and made-up stories until I give in. So then, tell me what my dream was, and then I'll be confident that you can give me its interpretation."

10 "There's no one in the whole world who could tell the king that," the astrologers answered the king. "No great and powerful king has asked any magician or enchanter or astrologer to do that before! **11** What you're requesting, your majesty, is difficult, and no human can tell you what you dreamt—only the gods." **12** That angered the king, and he got so furious that he ordered for all the Babylonian wise men to be executed.

13 When the decree went out that all the wise men were to be rounded up to be executed, Daniyel and his friends were included. **14** Areyok was the captain of the king's guards who'd been sent to execute the Babylonian wise men, but Daniyel spoke to him with wise and prudent caution.

15 He asked the king's commander Areyok, "Why did the

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1 **RV 1:1 · Parallel** 1:1–6:28

2 **RV 1:1 · Cross-ref.** 2Ki 24:1; 2Ch 36:5-7.

3 **RV 1:2-4 · Cross-ref.** 2Ki 20:17-18; 24:10-16; 2Ch 36:10; Isa 39:7-8.

4 **RV 1:18 · Cross-ref.** 1:5.

5 **RV 8:1 · Note** At this point, the original text switches from Hebrew to Aramaic (right through until the end of chapter 7—around 56% of this document).

king come to that sudden decision?" Areyok explained what had happened, 16 so Daniyel went to the king and requested some time so he would be able to give the interpretation to him.

17 Then Daniyel went back to his house and told his companions Hananyah, Mishael, and Azaryah 18 so they might beg for mercy from the god of the heavens concerning the mystery of the dream, so that all of them might not be executed along with the rest of the Babylonian wise men. 19 Then the mystery was revealed to Daniyel in a vision during the night. Afterwards, Daniyel blessed the god of the heavens 20 saying, "Let God's name be blessed forever and ever, because all wisdom and power belong to him. 21 He moves the times and seasons forwards. He removes some kings and gives power to others. It's him who gives wisdom to the wise and knowledge to those who have understanding. 22 He reveals the deep and hidden things—he knows what is in the darkness, and the light lives with him. 23 Oh God of my ancestors, I thank you and praise you for the wisdom and power you have given to me. Now you've revealed to me what we asked you about because you've told us what the king is wanting to know."

Daniyel explains the king's dream

24 So Daniyel went to Areyok, the man that the king had appointed to execute Bavel's (Babylon's) wise men, and told him, "Don't hurt the wise men in Bavel. Take me in to the king and I'll tell him the dream and its interpretation."

25 Areyok quickly took Daniyel in to the king and told him, "I've found a man among the exiles from Yehudah (Judah) who will reveal the interpretation of your dream."

26 "Are you able to tell me the dream that I saw, and its interpretation?" the king asked Daniyel (also called Belteshatsar (Belteshazzar)).

27 "No wise men, enchanters, magicians, or astrologers are able to do what the king has demanded," replied Daniyel. 28 "However, there is a god in the heavens who reveals mysteries, and he's the one who's shown you, King Nevukadnetsar (Nebuchadnezzar), what will happen in the days to come. This was your dream and the visions in your mind while you were in your bed: 29 Oh king, as you lay there your thoughts turned to what would happen in the future, and the one who reveals mysteries showed you what is going to happen. 30 As for me, this mystery was revealed to me, not because I'm wiser than anyone else, but so that the interpretation could be revealed to the king, and so that you can understand what you saw in your mind.

31 "What you were looking at, your majesty, was an incredible, huge statue. It was heavy and shone brightly as it stood there in front of you—a terrifying sight. 32 The statue's head was made of pure gold, its chest and arms were silver, its belly and thighs were bronze, 33 its legs were made of iron, and its feet were a combination of iron and clay. 34 You continued looking until a stone was supernaturally cut out from a mountain, and it tumbled down and struck the statue on its feet of iron and clay, and it smashed them to pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at the same time and became like the small pieces of dry straw at harvest time in the summer. Then the wind carried them away so that no trace of them could be found, but the stone that struck the statue became a huge mountain that then filled the whole world.

36 "That was the dream, and now we'll tell the king its meaning: 37 You, your majesty, are the king of kings who has been given the kingdom, the power, the strength, and the splendour by the god of the heavens. 38 Wherever people live, he's placed you in charge of them, and he's even put you over the animals in the countryside and the birds in the skies, so you're the statue's gold head. 39 But another less prominent kingdom will follow yours, then another kingdom of bronze to rule over all the earth after that. 40 Then there'll be a fourth kingdom that's strong as iron—because iron crushes and shatters all things. Like an iron sledge-hammer that smashes things into pieces, it will smash all those others into broken pieces. 41 And as you saw the feet and toes, a mixture of iron and potter's clay, it will be a divided kingdom—some of the iron's strength will be in it, just as you saw iron mixed with the soft clay. 42 As the feet were partly iron and partly clay, so that kingdom will be partly strong and partly weak. 43 As you saw the iron mixed with soft clay, so various peoples will make alliances with each other, but they won't stick together just as iron doesn't integrate with clay. 44 In the days of those kings, the god of the heavens will establish a kingdom that will never be destroyed or taken over by others. It will crush all those kingdoms and put an end to them, but it will stand forever. 45 Just as you saw that a stone was supernaturally cut out of the mountain, and that it crushed the iron, the bronze, the clay, the silver, and the gold, the powerful God has revealed to the king what will happen in the future. The dream is true, and its interpretation is trustworthy."

Daniyel is rewarded by the king

46 Then King Nevukadnetsar (Nebuchadnezzar) fell to his knees with his face to the ground to worship Daniyel, and he commanded that a burnt offering and incense be offered up to him. 47 The king said to Daniyel, "It's true that your god is the god of gods and the master of masters, and the one who reveals mysteries, because you've been able to reveal this mystery." 48 Then the king gave Daniyel high honours and gave him many great gifts, and he made him ruler over the whole province of Bavel (Babylon) and chief supervisor over all of Bavel's wise men. 49 Daniyel asked the king to appoint Shadrak, Meyshak, and Aved-Nego over the administration of the Babylonian province, but Daniyel remained at the king's court.

The command to worship the statue

3:1 King Nevukadnetsar (Nebuchadnezzar) had a gold statue made that stood nearly thirty metres high and was almost three metres wide, and it was erected on the Dura plain in the Babylonian province. 2 Then King Nevukadnetsar sent for the various levels of governors, the counsellors, the treasurers, the judges, the magistrates, and all the provincial officials,

Readers' Version

to all come to the dedication of the statue that he'd erected. 3 So all those officials assembled in front of the statue that the king had set up, ready for the dedication.
4 Then the herald loudly proclaimed, "You peoples, nations, and languages are commanded 5 that any time you hear the sound of the horn, flute, lyre, harps, pipes, and other instruments, you all must bow down and worship the gold statue that King Nevukadnetsar has erected.
6 Anyone who refuses to bow down and worship it at that time, will be thrown into a blazing furnace." 7 So when all those people who had gathered heard the sounds made by the musical instruments, they all bowed down to worship the gold statue.

Daniyel's three friends get tattled on

8 But some Chaldean astrologers went to the king to make trouble for the Yehudim (Jews). 9 They reported to King Nevukadnetsar (Nebuchadnezzar), "Long live the king. 10 Oh king, you've made a decree that every man who hears the sound of the musical instruments, must bow down and worship the gold statue, 11 but anyone who doesn't bow and worship will be thrown into a fiery furnace. 12 Now, there are certain Yehudim who you've appointed over the administration of the province of Bavel (Babylon): Shadrak, Meyshak, and Aved-Nego. These men, your majesty, don't take any notice of you: they don't serve your gods, or worship the gold statue that you've set up."
13 Then Nevukadnetsar in a furious rage commanded that Shadrak, Meyshak, and Aved-Nego be arrested. Then they were brought to the king 14 who questioned them, "Shadrak, Meyshak, and Aved-Nego, is it true that you won't serve my gods or worship the gold statue that I set up? 15 Now if you're ready, as soon as you hear the musical instruments of music, if you all bow down and worship the statue I erected, everything will be okay. But if you don't, you'll immediately be thrown into a blazing hot furnace. Then what god could rescue you from my punishment?"
16 "Oh Nevukadnetsar," the three of them answered the king, "we don't need to answer that last question. 17 If that's what happens to us, the god that we serve is able to rescue us from the blazing fire and from your punishment. He will save us, your majesty. 18 But just so it's clear your majesty, even if he doesn't, we won't serve your gods or worship that gold statue."

Shadrak, Meyshak, and Aved-Nego thrown into the fire

19 That made Nevukadnetsar (Nebuchadnezzar) absolutely furious and it could be seen in his face. He ordered that the furnace be made seven times hotter than usual 20 and commanded some of his top warriors to tie up Shadrak, Meyshak, and Aved-Nego and then to throw them into the blazing furnace. 21 So while still fully dressed even with their turbans still on, they were tied up and thrown into the middle of the furnace where the fire was blazing.
22 Unfortunately, because of the king's insistent command, the furnace was extremely hot and the flames killed the men who threw them in, 23 but Shadrak, Meyshak, and Aved-Nego fell into the roaring flames while still securely tied up.
24 Then King Nevukadnetsar was startled and jumped up and asked his counsellors, "Wasn't it three who were tied up that were thrown there into the middle of the fire?
"Certainly, your majesty," they replied.
25 "Look there, then!" he responded. "I can see *four* men walking in the middle of the fire, and they're not tied up and they're not hurt, and the fourth one looks like a young god."
26 Then Nevukadnetsar went over by the furnace door and called out, "Shadrak, Meyshak, and Aved-Nego, servants of the Most High God, come out, and come over here!" Then the three men walked out from the middle of the fire. 27 All the king's officials gathered around them and saw that the fire hadn't harmed them—their hair wasn't even singed, their cloaks weren't damaged, and they didn't even smell like smoke.
28 Nevukadnetsar spoke, "Praise the god of Shadrak, Meyshak, and Aved-Nego. He sent his angel and rescued his servants who had put their trust in him. They took objection to the king's command at the cost of their own lives, rather than serve or worship any god except their god. 29 I hereby make a decree that any people, nation, or language that speaks anything offensive against the god of Shadrak, Meyshak, and Aved-Nego will have their houses made into rubbish heaps and they'll be torn limb from limb, because there's no other god who's able to save people like that."
30 Then the king gave Shadrak, Meyshak, and Aved-Nego more important positions in Bavel (Babylon) province than they had before.

Nevukadnetsar's second dream

4:1 King Nevukadnetsar (Nebuchadnezzar) sent this message to all people groups, nations, and languages that live all over the world:

May you have peace and prosperity. 2 It seemed good to me to let you all know about the amazing miracles that the supreme God has done for me.

3 The miracles he does are incredible,
and his acts of creation are powerful.
His kingdom will last forever,
and his authority goes from one generation to another.

4 I, Nevukadnetsar, was doing well at home, and prospering at my work in my palace, 5 but one night as I lay in bed, I had a dream that scared me—the images and visions in my head terrified me. 6 So I summoned all of Bavel's (Babylon's) wise men to come and tell me the interpretation of the dream. 7 When those magicians, fortune-tellers, sorcerers and astrologers arrived, I told them the dream, but they didn't know the interpretation.
8 Finally, Daniyel came in—he'd been named Belteshatsar (Belteshazzar) after my god's name. The spirit of the holy gods is in him, and I told him the dream: 9 "Oh Belteshatsar, chief of the magicians, since I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, go through the visions of my dream and tell me their interpretation.

Readers' Version

10 This is the vision that was in my mind as a lay in bed: I
was looking and was surprised to see a very tall tree grow-
ing in the middle of a field. 11 The tree kept growing taller
and stronger until its top reached the sky and it could be
seen from all over the world. 12 It had beautiful leaves were
beautiful and lots of fruit on it. It provided food for every-
thing, the animals in the countryside found shade under it,
and the birds of the sky lived in its branches. Every living
thing benefitted from it.
13 I was looking at the visions in my mind as I lay in bed,
and then, wow, a holy sentinel came down from the heav-
ens. 14 He shouted loudly, 'Chop that tree down and cut its
branches off, strip off its leaves, and scatter its fruit. Let
the animals run away from under it and the birds from its
branches. 15 But leave the stump with its roots in the
ground, and bind it with a band of iron and bronze. Let it
become wet with the dew in the tender grass of the field,
accompanied only by those animals that live in the grass.
16 Let his mind[6] be changed from a man to an animal as
seven periods pass over him. 17 That sentence is by the de-
cree of the sentinels, and the decision is a command of the
holy ones, so that the living may know that the highest
one is ruler over human kingdoms and gives them to who-
ever he wants—even to those who seem unimportant.'
18 I, King Nevukadnetsar (Nebuchadnezzar), had this
dream. Now you, Belteshatsar (Belteshazzar), tell me the
interpretation, because none of the wise men in my king-
dom can tell me the interpretation. But you can, because
the spirit of the holy gods is in you."

The saving/explaining of Daniyel of dream of King

19 Daniyel (also known as Belte-
shatsar (Belteshazzar)) was appalled
for a while at the meaning of the
dream, and worried how to present
it. The king saw this and said, Belteshatsar, don't hold back
on being honest about the dream its interpretation."
"My master," he answered, "If only the dream was for
those who hate you, and its interpretation was for your en-
emies. 20 You saw that tree that grew and became strong,
and whose top reached the sky and was visible all over the
world, 21 with its beautiful leaves and plentiful fruit. It pro-
vided food for everyone, and the animals from the coun-
tryside lived under it, and the birds lived in its branches.
22 That was you, your majesty. You've grown and become
strong—your greatness has grown and reaches to heaven,
and your dominion to the ends of the earth. 23 Then the
king saw a holy sentinel coming down from heaven and
saying, 'Chop down the tree and destroy it, but leave the
stump and the roots in the ground, bound with a band of
iron and bronze, in the tender grass of the countryside,
and let him be wet with the dew, and let him live with the
animals of the fields until seven periods of time pass over
him.'
24 "Your majesty, this is the interpretation: It's actually
the decree of what the supreme God has declared will hap-
pen to you, my master the king. 25 You will be driven away
from society and you'll live with the animals in the coun-
tryside. You'll be forced to eat grass like a bull, and you'll
sleep on the ground and be wet with dew in the morning
for seven years until you acknowledge that the highest one
is ruler over humankind and learn that he gives kingdoms
to whoever he wants. 26 But just as it was commanded to
leave the stump of the tree with its roots, so too your king-
dom will be restored to you from the time you recognise
that heaven rules over earth. 27 Therefore, your majesty,
please consider my advice: stop sinning and do what is
right, and stop disobeying God by starting to show mercy
to the oppressed, so that perhaps your prosperity might be
prolonged."
28 But all of that did happen to King Nevukadnetsar (Neb-
uchadnezzar). 29 Twelve months later, he was walking on
the upper terrace of the royal palace in Bavel (Babylon)
30 when he looked across and said, "Isn't that the great
Bavel, which I've built as a royal residence by the strength
of my power and for the glory of my majesty?"
31 He'd only just finished saying that when he heard a
voice in the sky, "It's now decreed to you, King Nevukad-
netsar: you've just lost your kingdom. 32 You'll be driven
away from other people, and you'll live will be with the an-
imals out in the countryside where you'll have to eat grass
like a cow. Seven years will pass before you acknowledge
that the highest one is ruler over mankind and he gives
kingdoms to whoever he wants."
33 Immediately what had been said in advance happened
to Nevukadnetsar. He was driven away from society. He ate
grass like a cow, and his body was wet with dew each
morning after sleeping on the ground. Eventually his hair
had grown long like eagles' feathers, and his nails were
long like birds' claws.

Nevukadnetsar praises God

34 "After the seven years, I, Ne-
vukadnetsar (Nebuchadnezzar)
looked up toward heaven and my reason returned to me.
Then I praised and honoured the highest one who lives
forever, because his authority is everlasting and his king-
dom endures through the generations. 35 Compared to
him, all the inhabitants of the earth are insignificant like
ants—he issues his commands to the heavenly army and to
earth's inhabitants. No one can hold back his hand or has
any right to ask him, 'What have you done?' "
36 "At that time my sanity returned to me, and I was
reestablished in my kingdom. My majesty and my splen-
dour was restored to me as I became again the respected
leader of my kingdom. My counsellors and my leading citi-
zens wanted to be in my company, and I became even
more powerful than I was before. 37 Now I, Nevukadnetsar,
praise, extol, and honour the king of the heavens, because
everything he does is, and his methods are just, and he's
able to humble those who become proud.

The writing on the wall

5:1 Several years later when
Belshatsar (Belshazzar) was king, he
put on a feast for a thousand of his leading citizens, and he

6 **RV 4:16 · Note** It seems now that the tree represented a man.

Readers' Version

was drinking wine with them all. 2 As Belshatsar was drinking the wine, he remembered the gold and silver cups that his father Nevukadnetsar (Nebuchadnezzar) had taken from the temple in Yerushalem (Jerusalem), and ordered that they be brought in so that the king and his leading citizens, and his wives and his concubines, could drink from them. 3 So they brought in the gold cups that had been taken out of God's residence in Yerushalem, then the king and his leading citizens, his wives and his concubines, drank from them. 4 They drank the wine and praised the gods of gold and silver, bronze, iron, wood, and stone.

5 Suddenly, the fingers of a human hand appeared and started writing on the plaster on the king's palace wall, opposite the lampstand. When the king saw the back of the hand that was writing, 6 he was very frightened and the colour drained from his face. His legs felt weak and his knees started knocking together, 7 and he called out for the enchanters, the Kasdim (Chaldeans), and the astrologers to be brought in. The king told those Babylonian wise men, "Anyone who can read this writing and tell me its interpretation will be dressed in royal robes and will have a chain of gold placed around his neck, and he'll become the third ruler in the kingdom." 8 When all the king's wise men of the king got there, none of them could read the writing or tell the king what it meant. 9 Then King Belshatsar became more afraid, his face went whiter still, and his leading citizens also had no idea what to do.

10 My now the queen[7] had heard about what the king and his leading citizens had been saying, so she came into the banquet house and said, "Long live the king. Don't let this get under your skin. Don't let it drain you. 11 There's a man in your kingdom who has the spirit of the holy gods in him. In the days of your father, this man has illumination and insight and wisdom like the wisdom of the gods. Your father King Nevukadnetsar (Nebuchadnezzar) appointed him chief of the magicians, sorcerers, Kasdim, and astrologers, 12 because this Daniyel had an excellent spirit, knowledge, and insight for interpreting dreams, explaining riddles, and solving problems. So summon Daniyel who the king named Belteshatsar (Belteshazzar) and he'll tell you the interpretation."

13 So Daniyel was brought in to the king who said to him, "So, you're that Daniyel—one of the exiles that my father the king brought from Yehudah (Judah). 14 I've heard about you—heard that the spirit of the gods is in you, and that you have illumination and insight and excellent wisdom. 15 Now the wise men and enchanters were brought in here to read this writing on the wall and tell me its interpretation, but they couldn't interpret it. 16 But I've heard about you—that you're able to give interpretations and solve problems. Now, if you're able to read that writing and tell me what it means, you'll be clothed with kingly robes and have a chain of gold placed around your neck, and you'll be made the thirdhighest ruler in the kingdom."

17 "I'm not after your gifts, and your rewards can be given to someone else," Daniyel responded. "But, I'll read the writing to the king and I'll tell you the interpretation.

18 "As for you, your majesty, the highest god gave the kingship, power, honour, and majesty, to your father Nevukadnetsar (Nebuchadnezzar). 19 Because of that power, all peoples, nations, and ethnic groups trembled and were afraid when his army approached. He killed whoever he wanted, and he kept alive those he wanted. He promoted whoever he wanted, and he humiliated others when he wanted to. 20 But when he became proud and stubborn and started acting presumptuously, he was disqualified from the throne, and his splendid reputation was deflated. 21 He was driven right out of the community, and he started behaving like an animal—he ended up living with wild donkeys and eating grass like a cow. He slept on the ground, and in the morning his body was wet with dew, until he finally recognized that the highest god is ruler over all mankind and that he appoints whoever he wants as leaders over the kingdoms.

22 "Yet you, Belshatsar (Belshazzar), his son, haven't humbled yourself despite already knowing all that. 23 On the contrary, you've proudly promoted yourself as being greater than the master of the heavens. You brought the temple cups in here and you and your leading citizens, your wives and your concubines, have drunk wine from them. You praised the gods made from silver and gold, bronze, iron, wood, and stone, which can't see, or hear, or know anything, yet you haven't honoured the god who decides your future and every breath that you take.

24 "So then it's from his presence that the palm of a hand was sent, and this message was written. 25 This is how it reads, 'Numbered, numbered, weighed, and divided,' 26 and this is what it means:

Numbered: God has numbered your days of leadership and brought them to an end,

27 **Weighed**: You've been weighed on the scales and found deficient, and

28 **Divided**: Your kingdom has been divided and given to the Madim (Medes) and the Persians."

29 Then Belshatsar (Belshazzar) gave an order, and they placed a purple robe over Daniyel's shoulders and a gold chain was placed around his neck, and an official announcement was made that he would now be the thirdhighest ruler in the kingdom.

30 However, the Chaldean King Belshatsar was killed that very night, 31 and Dareyavesh (Darius) the Madi (Mede) became the new ruler at an age of around sixty-two.

Daniyel gets fed to the lions

6:1 The new King Dareyavesh (Darius) decided to divide the kingdom into 120 provinces with a governor over each one. 2 Over them were three higher officials (Daniyel was one of them) that those governors were accountable to so that the king wouldn't be ripped off, 3 but because Daniyel was exceptionally talented, he became noticed above the other high officials and governors, and the king decided to appoint

7 **RV 5:10 · Note** Possibly 'the previous queen', i.e., the queen mother (as the next verse displays her knowledge of past events).

Readers' Version

him over the whole kingdom. 4 That led the high officials and the governors to try to find some fault with Daniyel with regard to his administrative duties. However, they weren't able to find any misdemeanours or corruption that he could be accused of because he was honest, reliable, and diligent. 5 Then these men concluded, "We won't find any grounds for making an accusation against this Daniyel unless we find something against him to do with the laws of his god."

6 So those high officials and governors made a plan and went as a group to the king and made this suggestion, "Long live your majesty, King Dareyavesh. 7 All the high officials of the kingdom, the various leaders, the counsellors, and the governors have consulted together that the king should establish and enforce a law that for thirty days, anyone who makes a request of any god or of any man other than you, your majesty, shall be thrown into the lions' den. 8 Now, your majesty, sign the document and establish this law so that it can't then be revoked according to the law of the Madim (Medes) and Persians." 9 So King Dareyavesh signed the document and it became law.

10 However although Daniyel knew that that law had been passed, he still went into his house (with the windows in his upper room open toward Yerushalem (Jerusalem)), and he continued to kneel three times a day to pray and give thanks to God, just as he'd always done.

11 Then those officials went as a group and found Daniyel praying to his god and presenting him with his requests. 12 Then they approached the king and reminded him about the law, "Didn't you introduce a law that within thirty days, any man who makes a petition to any god or man, except to you, your majesty, must be thrown into the lions' den?"

"Yes, that's correct," answered the king. "It can't be revoked now according to the law of the Madim and Persians."

13 Then they informed the king, "Daniyel who was exiled from Yehudah (Judah), pays no attention to you, your majesty, or to the law that you introduced, because he petitions his god three times a day."

14 When the king heard that, was very upset and for that entire day, he actively tried to think of a way to get Daniyel out of it. 15 However, the group of men returned to the king and said, "You know, your majesty, that it's a law of the Madim and Persians, that no rule or law that the king establishes can be changed."

16 So the king gave an order, and Daniyel was brought in and the king responded and told him, "May your god, who you serve continually, save you." Then Daniyel was thrown down into the lions' den. 17 A stone was brought and laid over the opening of the den, and the king sealed it with his own signet ring and with the signet rings of his leading citizens so that no one could sneak Daniyel out. 18 Then the king went to his palace and spent the night without eating. He refused all entertainment, and he couldn't sleep.

Daniyel's saved from the lions

19 Then the king got up at dawn, and hurried out to the lions' den. 20 As he approached the den, he called out in a worried voice, "Daniyel, Daniyel, servant of the living god. Has your god, who you serve continually, been able to save you from the lions?"

21 "Long live the king," Daniyel called back. 22 "My god sent his angel and shut the lions' mouths, and they haven't hurt me, because he saw that I wasn't guilty of anything. Also, your majesty, I haven't wronged you in any way."

23 Then the king was very happy, and ordered that Daniyel be pulled up out of the den. So Daniyel was lifted out of the den, and he didn't even have a scratch on him, because he had trusted in his god. 24 Then the king ordered the arrest of the men who had maliciously accused Daniyel, and had them and their wives and children thrown into the lions' den—they didn't even reach the bottom of the den before the lions overpowered them and tore them to pieces.

25 Then King Dareyavesh (Darius) wrote to all the peoples, nations, and ethnic groups right across his kingdom: "May you all be enjoying peace and prosperity. 26 I decree that everyone throughout my kingdom is to obey and respect Daniyel's god, because he is the eternal, living God. His kingdom will never be destroyed, and his rule will continue forever. 27 He delivers and rescues, and he does all kinds of miracles in the heavens and on earth. He's rescued Daniyel from the strength and power of the lions."

28 So Daniyel prospered during the reign of Dareyavesh and during the reign of Koresh (Cyrus) the Persian.

Daniyel's visions[8] · Daniyel's vision of four creatures

7:1 Previously, in Babylonian King Belshatsar's (Belshazzar's) first year, Daniyel had seen a dream and visions in his mind while lying on his bed. Then he wrote the dream down and gave a summary of it. 2 He explained:

In my vision at night I was looking, and suddenly, the four winds were stirring up the massive ocean, 3 and four huge creatures, each one different from the other, were coming up out of it.[9]

4 The first one was like a lion[10] but had the wings of an eagle. But as I watched, its wings were torn off, and it was lifted up and made to stand on two feet like a man, and then it was given a human mind.

5 The second creature resembled a bear with one arm raised. It was chomping on three ribs and it was told to go and gorge itself on more meat.

6 Next I saw another creature that resembled a leopard, but with four wings (like birds' wings) attached to its back, and with four heads. It was given the authority to rule people.

7 The final creature that I saw in the vision was dreadful

8 **RV 7:1 · Parallel** 7:1–12:13

9 **RV 7:3 · Cross-ref.** Rev 13:1; 17:8.

10 **RV 7:4-6 · Cross-ref.** Rev 13:2.

Readers' Version

and terrifying. It was extremely strong with large iron teeth and it was devouring things then trampling and crushing the remainder. Another difference from the other creatures was that it had ten horns on its head.[11]

8 While I was considering the horns, suddenly another horn, a little one, came up among the others and three of the first horns that were in its way got pulled completely out. Incredibly, this new had eyes like a person and a mouth that had a lot of incredible things to say.[12]

9 I kept looking in the vision while thrones were set up[13] and the ancient one took his seat. His clothing was as white as snow, and his hair looked like pure wool.[14] His throne was flaming with fire, and its wheels were burning fire. **10** A river of fire was coming out and flowing along in front of him. Thousands and thousands served him, and myriads upon myriads were standing in front of him.[15] The court sat in session and the documents were opened.[16]

11 Then I continued looking because of the amazing things that the horn was saying. I kept looking until that final creature was killed and its body destroyed in the fire. **12** As for the other creatures, their authority to rule was taken away, but an extension of life was given to them for a season and a time.

13 I was looking in the visions of the night, and suddenly, someone like a human male was coming with the clouds,[17] and he came to the ancient one and was presented to him. **14** He was given authority to rule and splendour and a kingdom, so that all the peoples, nations, and ethnic groups will serve him. His authority will never end, and his kingdom will never be destroyed.[18]

The meaning of the visions

15 As for me, Daniyel, my spirit was distressed inside me, and the visions in my mind kept alarming me. **16** I approached one of those who were standing there and asked him what was going on, so he told me, and then he revealed the interpretation of those things to me:

17 Those four large creatures, they represent four kingdoms that will come to be in the world, **18** but the dedicated followers of the highest one will receive the kingdom, and they will take possession of the kingdom forever.

19 But I still wanted to know more about the fourth creature that was different from all the others, absolutely dreadful, with its iron teeth and bronze claws, and which devoured, then crushed and trampled down with its feet what was left. **20** I also wanted to know about the ten horns on its head, and the other horn that came up later, with three other horns falling. That horn had eyes and a mouth that said amazing things, and it looked stronger than the others. **21** I kept watching, and that horn was waging war with those followers and gaining over them[19] **22** until the ancient one arrived and judged in favour of his followers. Then the time arrived when they took possession of the kingdom.[20]

23 Then he said:

The fourth creature will be a fourth kingdom in the world which will be different from all the other kingdoms. It will devour the whole world, and trample it down and crush it. **24** As for the ten horns, ten kings will become prominent in that kingdom,[21] and then another king will appear. He will be different from the previous kings, and he will overcome three of them. **25** He will speak out against the highest one and will wear out the highest one's followers. He will intend to change the times and the law, and indeed he'll be allowed to for a two times and a half.[22] **26** But the court will sit, and then his authority to rule will be taken away—to perish and be forever destroyed. **27** Then the kingdom and the authority to rule and the greatness of the kingdoms under all the heavens will be given to the people who are the followers of the highest one.[23] His kingdom will continue forever,[24] and all earthly rulers will serve and obey him.

28 That's everything that I saw in my visions. As for me, Daniyel, my thoughts made me very upset and my face turned pale, but I kept the matter to myself.

Daniyel's sheep and goat vision

8:1 In[25] the third year of King Belshatsar's (Belshazzar's) reign, I, Daniyel, had another vision—different from the previous one. **2** In the vision, I saw that I was at the fortress in Shushan (Susa) (often called Shushan, in Eylam province), beside the Ulay Canal. **3** Then I looked up, and to my surprise, there was a ram standing beside the canal. It had two horns and both horns were long, but one was longer

11 **RV 7:7 · Cross-ref.** Rev 12:3; 13:1; 17:3.

12 **RV 7:8,11 · Cross-ref.** Rev 13:5.

13 **RV 7:9 · Cross-ref.** Rev 20:4.

14 **RV 7:9 · Cross-ref.** Rev 1:14.

15 **RV 7:10 · Cross-ref.** Rev 5:11.

16 **RV 7:10 · Cross-ref.** Rev 20:12.

17 **RV 7:13 · Cross-ref.** Mat 24:30; 26:64; Mrk 13:26; 14:62; Luk 21:27; Rev 1:7,13; 14:14.

18 **RV 7:14 · Cross-ref.** Rev 11:15.

19 **RV 7:21 · Cross-ref.** Rev 13:7.

20 **RV 7:22 · Cross-ref.** Rev 20:4.

21 **RV 7:24 · Cross-ref.** Rev 17:12.

22 **RV 7:25 · Cross-ref.** Rev 12:14; 13:5-6.

23 **RV 7:27 · Cross-ref.** Rev 20:4.

24 **RV 7:27 · Cross-ref.** Rev 22:5.

25 **RV 8:1 · Note** Now the text has switched back from Aramaic to Hebrew.

than the other, and the longer one had grown last. 4 I saw the ram charging westward, and northward, and southward—no animal could stand against it—there was no one to rescue anything from it. The ram did whatever it wanted, and it became very powerful.

5 As I was observing, suddenly a billy goat was coming from the west, crossing the entire world without touching the ground. The goat had a prominent horn between its eyes. 6 In a powerful rage, it charged at the two-horned ram that I had seen standing in front of the canal. 7 I saw the furious goat reach the ram and strike it, shattering the ram's two horns. The ram wasn't strong enough to stay standing so it was knocked to the ground and trampled on—there was no one who could rescue the ram from the goat's power.

8 Then the billy goat became even more powerful, but at its peak, the large horn was broken, and in its place, four prominent horns came up facing in the four different compass directions. 9 Then a small horn grew out of one of them—it grew very long towards the south, towards the east, and towards the beautiful land of Yisrael (Israel). 10 It grew up to the army in the heavens, but it threw some of the army and some of the stars down to the earth and trampled on them.[26] 11 It became as powerful as the general leading the heavenly army. It took the regular burnt offering away from him, and his sanctuary place was overthrown. 12 Because of sinfulness, it will be allowed to take control of the army, along with the regular burnt offering. It will overthrow truth, but it will be active and will prosper.

13 Then I heard a holy one[27] speaking, and another holy one said to that particular one who was speaking, "How long until this vision about the regular burnt offering will be fulfilled, and about the transgression that makes desolate, the giving over of the sanctuary and the army to be trampled on?"

14 "For 2,300 evenings and mornings," he said to me, "Then the sanctuary will be restored."

Gavriel explains Daniyel's vision

15 While I, Daniyel, was still trying to make sense of the vision that I'd seen, suddenly someone who looked like a man was standing in front of me. 16 Then I heard a human voice call out from the Ulay canal, "Gavriel (Gabriel),[28] help that man to be able to understand the vision." 17 So he came over near where I stood, but I was frightened and fell to my knees with my face to the ground. However, he said to me, "You, human male, that vision concerns the end of the world."

18 While he was speaking with me, I fell into a trance with my face still on the ground. Then he touched me and made me stand up 19 and he said, "Listen, I'm going to tell you what will happen towards the end of God's indignation, because it refers to the appointed time of the end.

20 The ram that you saw with the two horns represents the kings of Maday (Media) and Paras (Persia), 21 and the shaggy goat is the Yavan's (Greece's) king, and the large horn between his eyes is their first king. 22 The horn that was broken, and the four that grew in its place, represent four kingdoms that will rise from his nation, but not with the same power that he had.

23 At the latter end of their rule, when the transgressors have reached their limit, a defiant king who understands riddles, will come to power. 24 His power will increase, but it won't be his own power. He bring about horrific destruction, and he'll succeed in what he does. He'll destroy powerful men and some of God's people. 25 Using his cunning, he'll prosper by being deceitful. He'll be proud of himself, and will destroy many while they're living peacefully. He will even attack the prince of princes, but it's him who'll be broken, but not by human strength. 26 That vision of the evenings and mornings that has been told is true. But lock the vision away for now, because it refers to the distant future."

27 Then I, Daniyel, was overwhelmed and lay sick for days. Then I got up, and went about the king's business, but I was appalled at the vision and didn't really understand it.

Daniyel prays for his people

9:1 It was when Dareyavesh (Darius) (Dareyavesh, the son of Ahashverosh (Ahasuerus), a descendant of the Madim (Medes)) was made king over the realm of the Kasdim (Chaldeans) (perhaps better known by Westerners as Babylonians), 2 and during that first year of his reign that I, Daniyel, understood from the sacred books that Yahweh had told the prophet Yirmiyah (Jeremiah) that Yerushalem (Jerusalem) city would be destroyed and remain in ruins for seventy years.[29]

3 Then I turned my focus to the Lord God, to make my requests known to him, as I fasted, wore sackcloth, and sprinkled myself with ashes. 4 I prayed to my god Yahweh, and I confessed to him, "My master, the powerful and awe-inspiring God, who keeps his agreement and shows loyal commitment to those who love him and keep his commands. 5 We Israelis have sinned and done wrong. We have done wicked things and rebelled against you, not wanting to obey your rules and instructions. 6 We ignored the challenges from your servants the prophets who spoke to our kings, our generals, and our ancestors on your behalf, and to all the people of the land. 7 Perfect goodness can only be found in you, my master, but we have shame on our faces, as we have today. Yes, the men of Yehudah (Judah), the inhabitants of Yerushalem, and all Yisrael (Israel) whether near or far away, in all the countries where you've driven them because of their treachery against you. 8 We've sinned against you, Yahweh, and we deserve the

26 RV 8:10 · Cross-ref. Rev 12:4.

27 RV 8:13 · Note Presumably these 'holy ones' are angels in the heavens (not 'saints' like in 7:27)???

28 RV 8:16 · Cross-ref. Luk 1:19,26.

29 RV 9:2 · Cross-ref. Jer 25:11; 29:10.

Readers' Version

shame that's on our kings, our generals, and our ancestors.
9 "Yet you, our god and master, continue to show compassion and forgiveness, even though we've rebelled against you **10** and haven't obeyed your words, Yahweh our god, by following the instructions that you gave us through your servants the prophets. **11** All Yisrael has broken your law and turned away—not obeying your words. The curse and oath that are written in the law given through your servant Mosheh (Moses), have been applied to us, because we have sinned against you. **12** You have confirmed your words, which warned both us and our rulers about the potential of a great calamity. Yes, what has happened to Yerushalem hasn't happened anywhere else in the world. **13** As it's written in the Mosheh's law, we've undergone all that calamity, yet we haven't tried to earn our god Yahweh'a favour our god by turning away from our disobedience and giving attention to your truth. **14** Therefore Yahweh kept pondering the need for calamity and then eventually brought it on us, because our god Yahweh is always does what is right and yet we haven't obeyed what he said.
15 "Now, my master, our god, who used his amazing power to bring his people out of Mitsrayim (Egypt), and have made a reputation for yourself which stands until today, we have sinned against you and been wicked. **16** My master, because you always do what is right, turn your anger from your city Yerushalem—your holy mountain, because Yerushalem and your people have become an object of scorn to all those around us due to our own sins, as well as those of our predecessors. **17** So now, our god, listen to the prayer of your servant and to his pleas for mercy. For your sake, my master, show favour to your devastated sanctuary. **18** My god, turn your ear and listen. Open your eyes and see our terrible state here in exile, and the state of the city that is called by your name. We aren't asking all this because we're good enough to deserve it, but because of your extensive mercy. **19** Master, master, listen to us and forgive us. Master, pay attention and take action. Don't delay, my god, for your own sake, because your city and your people are called by your name."

Gavriel explains God's revelation

20 While I was speaking and praying, and confessing my sin and the sin of my people Yisrael (Israel), and presenting my requests to my god Yahweh on behalf of his holy mountain, **21** while I was still speaking in prayer, God's man Gavriel (Gabriel)[30] who I had seen in the earlier vision, came speedily flying to me at the time of the evening sacrifice. **22** He told me, "Daniyel, I've come here now to give you insight and to help you understand. **23** An order was given right at the beginning of your prayer and fasting, and I've come personally to tell you, because you're highly valued, so then consider the message and understand the vision:
24 It's been decreed that there'll be 490 years for your people and your holy city, to stop the transgression, to put an end to sin, to pay the price for disobedience, to bring in righteousness that will then last forever, to seal up vision and prophecy, and to anoint the most holy place. NEEDS MORE WORK **25** Know and understand that from the issuing of the command to restore and build Yerushalem (Jerusalem) until an anointed one (a prince) comes, there will be 49 years and 434 years. It'll be built again with a plaza and a moat, but in distressing times. **26** After those 434 years, the anointed one will be killed and be left with nothing. The followers of that coming prince will destroy the city and the sanctuary. Its end will come with a flood, and then there'll be war until the end with much destruction having been decreed. **27** He'll make a firm agreement with many people for seven years. In the middle of that time, he'll put an end to sacrifices and offerings. On the wing of abominations will come one who makes desolate,[31] until the complete destruction that is decreed is poured out on the desolator." NEEDS MORE WORK

God's terrifying revelation to Daniyel

10:1 In the third year of the reign of Persian King Koresh (Cyrus), a message was revealed to Daniyel (also named Belteshatsar (Belteshazzar)). The message was true, and it concerned was a large conflict. He understood the message and had an understanding of the vision.
2 At that time, I, Daniyel, had been mourning for three weeks. **3** I hadn't eaten any tasty food or meat, and no wine had been near my lips. I hadn't even put any perfumed oil on my hair or face during those three weeks.
4 Then on that day in late April, I was standing on the bank of the great river, i.e., the Hidekel. **5** When I looked up, to my surprise there was a man there dressed in linen with a belt of pure gold from Ufaz around his waist.[32] **6** His body sparkled like a jewel, his face was brilliant like lightning, his eyes were like flaming torches, his arms and his feet were like the gleam of polished bronze, and his voice was loud like the sound of a huge crowd.
7 I, Daniyel, alone saw the vision, because the men with me didn't see anything. However, they started trembling and ran away to hide, **8** so I was left alone and saw this incredible vision. My strength deserted me and my face went deathly pale, and I couldn't move. **9** Then I heard the man start speaking, and as he did I fell to my knees then laid with my face to the ground in a deep sleep. **10** Then suddenly, a hand touched me and set me trembling back on my hands and knees.
11 The man spoke to me, "Daniyel, you're a man who's greatly valued. I've been sent to you, so stand up and listen to what I'm about to tell you." When he said that, I stood up trembling **12** and he told me, "Don't be afraid, Daniyel, because your prayer was heard from the very first day that you started investigating these matters. You humbled yourself before your god, so I've come in response to your

30 **RV 9:21 · Cross-ref.** Luk 1:19,26.
31 **RV 9:27 · Cross-ref.** Dan 11:31; 12:11; Mat 24:15; Mrk 13:14.
32 **RV 10:5-6 · Cross-ref.** Rev 1:13-15; 2:18; 19:12.

words. 13 But the protector of the Persian kingdom held me back for twenty-one days. Then wow, Mika'el (Michael), one of God's chief protectors,[33] came to help me, because I'd been stuck there with the kings of Paras (Persia).
14 "Now I've come to make you understand what will happen to your people in the days near the end, because this vision is for the future."
15 While he was telling me all that, I faced the ground and wasn't able to speak. 16 Then suddenly, someone who resembled a human touched my lips and I opened my mouth and was able to speak. I said to the one standing in front of me: "My master, that vision gave me an anxiety attack and I feel weak. 17 How can a servant of my master like me be able to talk to someone like you, my master? As for me, I've got no energy left, and I can barely breathe."
18 Then the one who looked like a human touched me again and strengthened me, 19 then he said, "Don't be afraid, you human who's greatly valued. May peace be to you! Be strong and be strong!"
While he was speaking to me, I felt stronger and said, "Go ahead and speak, my master, because you've given me some energy again."
20 Then he asked, "Do you know why I've come to you? But now I will return to fight against the protector of Paras (Persia). When I go out, the protector of Yavan (Greece) will come. 21 But I'll tell you what's inscribed in the Book of Truth. There's no one standing strong with me against them, except your protector Mika'el (Michael)."
11:1 As for me, in the first year of King Dareyavesh (Darius) the Madi (Mede), I stood up to support and protect him.

The kings of Mitsrayim and Aram

2 Now I'll tell you the truth: Three more kings will reign in Paras (Persia), then a fourth one will gain far more riches than all the others. When he becomes strong through his wealth, he'll stir up everyone against the kingdom of Yavan (Greece).
3 Then a powerful king will come to the throne, and he'll rule with great authority and do whatever he wants. 4 But as soon as he's reached his peak, his kingdom will be uprooted, then broken and divided into the four compass directions. But it won't be his descendants reigning but those kingdoms will be given to others, and they won't rule with that same authority.
5 Then the southern (Egyptian) king will become strong, but one of his generals will become stronger than him and will take over—he will rule a larger region. 6 After some years, they'll forge an alliance—the daughter of the southern king will come to the northern (Syrian) king to make an agreement. But she won't be able to retain her power, and he won't be able to continue in his strength. She'll be handed over, along with her attendants and her child, and the man who supported her in those times. 7 But one of her relatives will step up to become the southern king. He will attack the army of the northern king and invade his fortress, defeating them. 8 He'll also take their gods away to Mitsrayim (Egypt) as plunder, along with their cast metal images and their precious gold and silver utensils. Then he'll stay away from the northern king for several years. 9 Then that northern king will come into the southern king's region, but will return again to his own land.
10 However, his sons will assemble a huge army and wage war. It will keep coming and overflow like a flood and pass through, and will carry the war as far as his fortress again. 11 Then the southern (Mitsri (Egyptian)) king will be furious and go out and fight against the northern (Syrian) king who'll assemble a large army, but that large army will be defeated. 12 Defeating all of them will result in that southern king becoming proud and he'll be responsible for the death of tens of thousands, but he won't triumph.
13 Then the northern (Syrian) king will again assemble a huge army, even larger than previously. After a few years, he'll certainly want to attack with a huge well-equipped army. 14 In those times, many will try to rebel against the southern (Mitsri) king. Men of violence from among your people (Yisrael (Israel)) will also rebel in order to fulfill the vision, but they'll all fail. 15 Then the northern king will come, heap up siege ramps, and capture a fortified city. The forces of the south, not even their best troops, will have enough strength to be able to resist them. 16 So the invader will be able to do whatever he wants—no one will stand against him. The northern king will stand in the beautiful land of Yisrael, ready to destroy it.
17 He'll make the decision to use the strength of his entire kingdom to invade. He'll forge an agreement, yet he'll give him a daughter as a wife in order to ruin it, but it won't work or be to his advantage. 18 After that, he'll focus on the coastlands and will capture many, but a commander will end his insolence against him—in fact he'll cause his insolence to bounce back onto him. 19 Then he'll focus his attention on the fortresses in his own land, but he'll stumble and fall and drop off the scene.
20 Then another man will succeed the northern king and he'll send a tax collector to Yerushalem (Jerusalem) so he can make his kingdom more prosperous, but in a few days he will be broken, although not in anger or in battle.

The evil Arami king

21 In his place, a despicable person without any royal lineage will come to power. He'll come unexpectedly and will seize the northern (Arami (Syrian)) kingdom by intrigue. 22 The overflowing forces will be swept away before him and broken, and also the prince of the agreement. 23 After an alliance is made with him, he'll act deceitfully then he'll go up and become powerful with a small number of people. 24 He'll come into the richest parts of the province in a time of peace, and he'll do what neither his fathers nor his fathers' fathers did. He will distribute plunder, booty, and possessions among them. He'll make plans against fortresses, but only for a time.
25 He'll use his courage and power to raise a large army against the southern (Egyptian) king. The southern king will amass an exceedingly large, powerful army to respond in battle, but he won't be able to make headway because

33 **RV 10:13,21 · Cross-ref.** Rev 12:7.

Readers' Version

plots will be devised against him. 26 Even those who sit at his table and eat his fine food will work against him. His army will be swept away with large numbers of casualties. 27 The two kings with their evil intentions, will sit at the same table but tell each other lies. However, it won't succeed, because the end won't come until the time appointed by God. 28 Then the northern king will return to his own country with valuable plunder, but his heart will be set against the holy agreement. He'll take action, and then return to his own country.

29 At the appointed time the northern (Arami (Syrian)) king will come back into the south, but he won't be successful like he had been the previous time. 30 Ships will come against him from Kitim, and he'll withdraw in fear. He'll be angry about the holy agreement and will take action. He'll come back and take the advice of those who forsake the holy agreement. 31 Some of his forces will attack and defile the sanctuary fortress. They'll prevent the regular burnt offerings, and they'll set up something revolting that causes people to be appalled.[34] 32 Using flattery, he will corrupt others who oppose the agreement, But the people who know their god will be strong and will take action. 33 Those among the people and have insight will teach others, But they'll be killed in battle or burnt during the attacks, or be plundered for several days or taken captive. 34 When they fall, they'll receive a little help. Many will join themselves with them in hypocrisy. 35 Some of those who have insight will fall but the others will be refined, purified, and cleaned until the time of the end, because it'll continue until the appointed time.

36 The northern (Arami) king will do whatever he wants. He'll boast and claim to be greater than any god,[35] and he'll say terrible things against the god of gods,[36] . He'll be successful until the indignation is accomplished, because everything will happen just as it's already been determined. 37 He won't pay any attention to his ancestors' gods, or to the one desired by women, or for that matter, to any other god, because he'll think he's better than everyone and everything else. 38 Instead of those, he'll honour the god of fortresses—a god his ancestors had never even heard of. He'll honour that god with gold and silver, and with precious stones and treasures. 39 He'll take action against the strongest fortresses with the help of a foreign god. He'll increasingly honour those who acknowledge him and will make them influential leaders, and he'll divide up the land for a price.

40 At the time of the end, the southern (Mitsri (Egyptian)) king will attack the northern king, but that northern (Syrian) king will fight back aggressively with chariots and horsemen, and with many ships. He'll invade several countries like how a flood overflows then passes through. 41 He will come into the beautiful land of Yisrael (Israel), killing many, but Edom, Moav (Moab), and the bulk of the Amonim will escape from his power. 42 That northern king will invade other countries, and even Mitsrayim (Egypt) won't miss out. 43 He'll accumulate the treasures of gold and of silver, and everything in Mitsrayim that's valuable, and then the Luvim (Libyans) and the Kushim will be in his footsteps. 44 But reports coming in from the east and the north will terrify him, and he'll go out to fight furiously and kill many. 45 He'll erect his royal tents between the seas and the beautiful holy mountain, but that northern king will come to his end, and no one will help him.

The ending of time

12:1 The one who looked like a human also told me: At that time Mika'el (Michael), the powerful prince who stands guard over your people, will become active.[37] There'll be a time of distress such as never has been since there was a nation until that time,[38] but at that time your people will be rescued—everyone whose name is found written in the book. 2 Many of those who've already been buried will come back to life—some to go on and live forever, and some to endure shame and everlasting contempt.[39] 3 Those who have insight will shine like the brightness of the Milky Way, and those who lead many people to righteousness, like the stars shining forever.

4 But you, Daniyel, keep these words secret, and seal up the book until the time of the end.[40] Many will rush back and forth, and knowledge will increase.

5 Then I, Daniyel, looked, and to my surprise, two others were standing there—one on this side of the river and one on the opposite bank. 6 One of them asked the man dressed in linen, who was above the river itself, "How long will it be until the end of those incredible events?"

7 I heard the man dressed in linen, who was above the river—he raised both arms and promised in the name of him who lives forever[41] that it would be for a time, times, and half a time.[42] When the destruction of the power of the holy people has come to an end, all those things will have been completed.

8 I heard, but I didn't understand, so I asked, "My master, what will be the outcome of all those things?"

9 "Just carry on, Daniyel," he responded, "because those matters are closed and sealed until the time of the end. 10 Many people will be purified, cleaned, and refined, but

34 **RV 11:31 · Cross-ref.** Dan 9:27; 12:11; Mat 24:15; Mrk 13:14.

35 **RV 11:36 · Cross-ref.** 2Th 2:3-4.

36 **RV 11:36 · Cross-ref.** Rev 13:5-6.

37 **RV 12:1 · Cross-ref.** Rev 12:7.

38 **RV 12:1 · Cross-ref.** Mat 24:21; Mrk 13:19; Rev 7:14; 12:7.

39 **RV 12:2 · Cross-ref.** Isa 26:19; Mat 25:46; Yhn 5:29.

40 **RV 12:4 · Cross-ref.** Rev 22:10.

41 **RV 12:7 · Cross-ref.** Rev 10:5.

42 **RV 12:7 · Cross-ref.** Rev 12:14.

Readers' Version

the wicked will behave wickedly.[43] None of the wicked will understand these things, but those who have insight will understand.

11 From the time that the regular burnt offerings are taken away and the revolting thing that causes people to be appalled is set up,[44] there will be 1,290 days. **12** Blessed is any person who's patient and arrives at the 1,335 days.

13 But as for you, carry on with your life until the end. Then you'll be able to relax and receive your allocated inheritance at the end of the days."

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43 RV 12:10 · Cross-ref. Rev 22:11.

44 RV 12:11 · Cross-ref. Dan 9:27; 11:31; Mat 24:15; Mrk 13:14.

Yehezkel
(Ezekiel)

Introduction

Yehezkel (or more properly 'Yehezkel' which means 'God/El will strengthen', but called 'Ezekiel' in older English translations because Greek has no 'y' or 'h') was a priest in Yerushalem (Jerusalem). He was one of the many people who were captured by the Babylonian army and marched off to Bavel before Yerushalem was defeated in 586 B.C. So he lived in Bavel and became a prophet five years after he'd been exiled. His message was directed to the people exiled to Bavel as well as those back in Yerushalem. Yehezkel's account can be divided into six parts: 1. God's calling Yehezkel as a prophet; 2. warnings to the people there about God's coming punishment of them, and of the coming destruction of Yerushalem; 3. God's messages about the punishment of various nations who'd attacked Yisrael; 4. comforting Yisrael when enemies defeated Yerushalem, and a promise of a future, better life; 5. the defeat of all of Yisrael's enemies; 6. Yehezkel's description of a restored temple and of a nation that would return to living there.
Yehezkel demonstrated a lot of faith, and his messages came as visions—many of which he had to act out. Yehezkel explained the importance of a new heart and spirit, and how it's necessary for each person to individually repent from their sins. He reveals Yisrael's hope of a new life. Then as prophet and priest, he greatly looks forward to a new temple with all the rooms that are necessary for the sacred services.

Main components of this document

The calling of Yehezkel as a prophet *1:1–3:27*
The speeches concerning the destruction of Yerushalem *4:1–24:27*
God's judgement of nations *25:1–32:32*
God's promise to his people *33:1–37:27*
The bad prophecies concerning Gog *38:1–39:29*
The revelation concerning the coming temple and nation *40:1–48:35*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Yehezkel's calling to be a prophet[1] · Yahweh reveals himself

1:1 When I was thirty years old, on July 5th, as I was living with the other captives by the Kevar Canal, the skies opened[2] and I saw visions from God.

2 That was the fifth year since King Yehoyakin had been taken captive.[3] **3** Yahweh gave me, the priest Yehezkel (Ezekiel) (son of Buzi), this message in the land of the Kasdim (Chaldeans) (often known better as Babylonians) by the Kevar Canal, and Yahweh revealed his strength to me there. **4** Then I looked, and there was a windstorm coming from the north—a huge cloud with lightning flashing inside it and brilliant light inside it and surrounding it, and fire inside the cloud made it look amber coloured. **5** In the middle was what seemed to be four living creatures resembling humans,[4] **6** but each of them had four faces and four wings. **7** Their legs were straight, but they had hooves like calves' hooves that gleamed like polished bronze. **8** They had human hands under their wings on each of their four sides. For each of the four of them, **9** their wings were touching the wings of the next creature, and they didn't turn as they went—rather each one went straight forward.

10 Each one's front face was like a human face, then they each had a lion's face on the right, a calf's face on the left, and the fourth face was an eagle's face.[5] **11** Their faces were like that, and their wings were spread out above, so that each creature had a pair of wings that touched another creature's wings, and also a pair that covered their bodies. **12** Each went straight forward, so that wherever the spirit directed them to go, they went without turning.

13 The living creatures resembled burning coals or torches.[6] Bright fire also moved around among the creatures, and there were flashes of lightning. **14** The living creatures moved rapidly swiftly back and forth, and they looked a bit like lightning.

15 Then I looked more closely and saw a wheel on the ground beside each of the living creatures with its four faces.[7] **16** Each of the wheels was the same, and they all shone like chrysolite. Each wheel seemed to have one wheel inside another wheel. **17** When they moved, they didn't have to turn to change direction. **18** The rims of the wheels were awesomely tall, and all four of them were full of eyes around the rim.[8] **19** Whenever the living creatures moved, the wheels moved beside them. When the living creatures went upwards, the wheels also went up. **20** Wherever the spirit would go, they went, and the wheels went up beside them, because the spirit of the living creature was in the wheels. **21** Whenever the creatures moved, the wheels also moved, and when the creatures stood still, the wheels stood still. When the creatures went upwards, the wheels went up beside them, because the spirit of the living creature was in the wheels.

22 Above the living creatures was something like an awesome crystal dome stretched out over their heads.[9] **23** Beneath the dome, each of the creatures' wings stretched out straight and touched another creature's wings. Each one also had a pair to cover their own body with. **24** Then I heard the sound of their wings, which was like the noise of a lot of water. When they moved, it was like the voice of the powerful one—like the sound of a rainstorm or an army. Whenever they stood still, they lowered their wings.[10] **25** Whenever they stopped and lowered their wings, a voice came from under the dome that was above their heads.

God's throne

26 Above the dome over their heads was what looked like a sapphire stone that had been made into a throne, and on the thing like a throne was something that looked like a man.[11] **27** I saw a figure that appeared to have glowing metal with fire in it from his hips upwards, and looking downwards from his hips, I saw the appearance of fire and brightness all around.[12] **28** The bright light surrounding the throne looked like a rainbow in the clouds on a rainy day—it was the appearance of the likeness of Yahweh's splendour. When I saw it, I quickly knelt down and bowed my head to the ground, and I heard a voice speaking.

Yehezkel sent as a prophet to Yisrael

2:1 He said to me, "Son of humanity, stand up and then I'll speak to you." **2** Then as he spoke to me, the spirit entered into me and stood me up, and I heard him speaking to me. **3** He told me, "Son of humanity, I'm sending you to Yisrael's (Israel's) people—two rebellious nations that have rebelled against me. Both they and their ancestors have been sinning against me right up to this very moment. **4** Their descendants are very stubborn and hardheaded. I'm sending you to them, and you'll tell them that this is what the master Yahweh is saying to them. **5** They might listen or might not. They're a rebellious bunch, but they'll at least know

1 **RV 1:1 · Parallel** 1:1–3:27

2 **RV 1:1 · Cross-ref.** Rev 19:11.

3 **RV 1:2 · Cross-ref.** 2Ki 24:10-16; 2Ch 36:9-10.

4 **RV 1:5 · Cross-ref.** Rev 4:6.

5 **RV 1:10 · Cross-ref.** Eze 1:5,10; 10:4; Eze 10:14; Rev 4:7.

6 **RV 1:13 · Cross-ref.** Rev 4:5.

7 **RV 1:15-21 · Cross-ref.** Eze 10:9-13.

8 **RV 1:18 · Cross-ref.** Rev 4:8.

9 **RV 1:22 · Cross-ref.** Rev 4:6.

10 **RV 1:24 · Cross-ref.** Rev 1:4-15; 19:6.

11 **RV 1:26 · Cross-ref.** Eze 10:1; Rev 4:2-3.

12 **RV 1:27 · Cross-ref.** Eze 8:2.

Readers' Version

that a prophet's been among them.
6 And you, son of humanity, don't be afraid of them or
their words. Don't be afraid, even though you're among
briers and thorns, and although you live with scorpions.
Don't fear their words or be dismayed by their faces, since
they're a rebellious bunch. **7** Pass my messages on to them,
whether they listen or not, because they're quite rebel-
lious. **8** But you, son of humanity, listen to what I'm telling
you. Don't become rebellious like that rebellious bunch.
Open your mouth and eat what I'm about to give you."
9 Then I looked and saw a hand extended out to me, and it
was holding a scroll with writing on it.[13] **10** He spread it out
in front of me—there was writing on both the front and
the back, and it was full of messages about grief, mourn-
ing, and sad endings.
3:1 He said to me, "Son of humanity, eat what you've
found. Eat this scroll,[14] then go speak to the Israeli people."
2 So I opened my mouth, and he gave me the scroll to eat.
3 He told me, "Son of humanity, feed your belly and fill
your stomach with this scroll that I've given you." So I ate
it, and it tasted as sweet as honey.
4 Then he told me, "Son of humanity, go to the people of
Yisrael (Israel) and pass my messages on to them, **5** be-
cause you aren't being sent to a people group who speak a
strange or difficult language, but to the Israeli people—
6 not to many people groups who speak strange or difficult
languages whose words you wouldn't be able to under-
stand. I'm sure that if it was them that I sent you to, they
would've listened to you. **7** But the Israeli people won't be
willing to listen to you, because they're not willing to lis-
ten to me. All the Israeli people are hardheaded and hard-
hearted. **8** Listen, I'll enable you to be as stubborn and
tough as they are. **9** I'll make you hard like a dia-
mond—harder than flint. Don't be scared by them or dis-
couraged by the looks they give you, because they're rebel-
lious people."
10 He also told me, "Son of humanity, listen very carefully
to what I say, and keep thinking about it. **11** Then go to any
of your people who were brought here as captives, and tell
them, 'This is what the master Yahweh says,' whether
they'll listen or not."
12 Then the spirit lifted me up, and I heard rumbling like
a large earthquake behind me. (May Yahweh's honour in
his place be blessed.) **13** It was the sound of the living crea-
tures' wings as they touched one another, and the sound of
the wheels that were with them, and the sound of a large
earthquake. **14** Then the spirit lifted me up and took me
away, and I went with bitterness and rage in my spirit, be-
cause Yahweh's hand was pressing down firmly on me.
15 Then I went to the captives at Tel-Aviv who lived along
the Kevar Canal, and I stayed among them there for seven
days, overwhelmed in amazement.
16 After those seven days were over, Yahweh gave me this
message:[15] **17** "Son of humanity, I've made you a guard over
the Israeli people, so listen to this message of mine and
give them my warning. **18** When I tell the wicked, 'You'll
certainly die' and you don't warn them about that or give
them a warning about their evil actions so they might
live—the wicked will die for their sin, but I'll hold you re-
sponsible for their death. **19** But if you do warn the wicked,
and they don't turn from their wickedness or from their
wicked actions, then they'll die for their sin, but you will
have saved your own life.
20 If a godly person turns from their righteousness and
behaves unjustly, and I put a stumbling block in front of
that person, they'll die. Because you didn't warn them,
they'll die in their sin, and I won't consider the righteous
things they did, but I'll hold you responsible for their
death. **21** But if you do warn the godly person to stop sinning
so that they no longer sin, that person will surely live,
since they were warned, and you will have saved your own
life."
22 Then Yahweh's hand was on me **Yehezkel's calling**
there, and he told me, "Get ready and go out into the plain,
and I'll speak with you there."
23 I got up and went out into the plain where Yahweh's
glory was staying, like the glory I'd seen beside the Kevar
Canal, so I fell to my knees and bowed low to the ground.
24 Then the spirit entered me and stood me up on my feet,
and spoke with me, telling me: Go and shut yourself up in
your house. **25** Son of humanity, people will tie you up with
ropes so that you'll be unable to go outside. **26** Then I'll
make your tongue stick to the roof of your mouth, so you'll
become mute, and although they're rebellious people, you
won't be able to tell them off. **27** But when I speak to you,
I'll open your mouth so you'll be able to tell them, 'This is
what the master Yahweh says.' The ones who will hear will
hear, but the ones who won't listen won't listen, because
they're rebellious people.
4:1 But you, son of humanity, get **Messages about Yerushalem's destruction[16] · Yehezkel models Yerushalem's invasion**
yourself a brick and place it in front
of you and carve Yerushalem
(Jerusalem) City on it. **2** Then lay
siege against it, and build forts
against it. Build an assault ramp up
against it and make camps around it. Place battering rams
all around it. **3** After that, get yourself an iron pan and use
it as an iron wall between yourself and your representation
of the city, and keep looking in that direction, because it'll
be under siege and you're to put the siege against it. That
will be a sign to the Israeli people.
4 Then lie on your left side and put the sin of the Israeli
people on it. You'll carry their sin for the number of days
you lie down as a sign against them. **5** I myself am assign-

13 **RV 2:9-10 · Cross-ref.** Rev 5:1.

14 **RV 3:1-3 · Cross-ref.** Rev 10:9-10.

15 **RV 3:16 · Note** This formula occurs around fifty times in Yehezkel's account.

16 **RV 4:1 · Parallel** 4:1–24:27

ing to you one day to represent each year of their punishment: 390 days lying on your left side. In that way, you'll carry the Israeli people's sin. **6** When that period is over, then lie down a second time on your right side, because you'll carry the sin of Yehudah's (Judah's) people for forty days. I'm assigning one day to you for each year.

7 Keep looking towards Yerushalem, which is under siege, and with your arm bared like a warrior, prophesy against it. **8** Listen, I'll have you tied with ropes so you won't be able to turn from one side to the other until the days representing the years of your siege are over.

9 Take wheat, barley, beans, lentils, millet, and spelt for yourself, and put them into a single container, and make bread for yourself according to the number of days you'll lie on your side—yes, you'll eat it for 390 days. **10** You'll measure 250g by weight to eat each day, and you'll eat it during the day at set times. **11** Then you'll measure out half a litre of water to drink each day, and you'll drink it at set times. **12** You'll cook and eat that bread as barley cakes, but burn sun-dried human excrement to bake it over while they're watching.

13 Yahweh says that that means that the bread that the Israeli people will eat there among the other nations that I'll banish them to will be ceremonially unclean. **14** But I protested, "Oh no, master Yahweh. I've never broken our dietary laws. Ever since I was young, and right up till now, I've never eaten either anything that died or anything killed by animals, and foul meat has never entered my mouth."

15 So Yahweh answered me, "Listen, I'll give you cow manure instead of human excrement, so you can bake your bread over that."

16 Then he told me, "Son of humanity, listen. I'm breaking the cycle of food supply in Yerushalem (Jerusalem), and they'll eat bread while anxiously rationing it, and drink water while fearfully rationing it, **17** because they'll lack both food and water, and everyone will be appalled by their neighbours' actions, and they'll waste away because they disobeyed God.

Yehezkel's Yerushalem model

5:1 Then you, son of humanity, take a sharp sword as a barber's razor for yourself, and use it to shave your head and beard, then get some scales so you can weigh your hair and divide it equally into three piles. **2** Burn a third of it in the middle of the city when the days representing the siege have finished, and take the second pile of hair and hit it with the sword all around the city. Then scatter the final third to the wind, and I'll draw out a sword to chase after the people. **3** But take a few hairs from them and tie them into the folds of your robe. **4** Then take a bit more of the hair and throw it into the middle of the fire to be burnt up—from there a fire will spread out to all the Israeli people."

5 My master Yahweh says, "That brick model is Yerushalem (Jerusalem) where I've placed her in the middle of the nations, and where I've surrounded her with other countries. **6** But due to her wickedness, she's rejected my decrees more than other nations have, and avoided my regulations more than the countries that surround her. Her people have rejected my judgements and haven't followed my regulations." **7** Therefore my master Yahweh says this, "Because you're more troublesome than the nations that surround you, and haven't followed my statutes or obeyed my regulations, or even acted according to the surrounding nations' regulations," **8** therefore my master Yahweh says this, "Listen, I myself will work against you. I'll execute judgements among you for the other nations to see. **9** Because of your detestable actions, I'll do things to you that I've never done before, and which I'll never do again: **10** Fathers will eat children among you,[17] and sons will eat their fathers, since I'll execute judgement on you and scatter all of you who are left in every direction."

11 This is my master Yahweh's declaration: As surely as I live, it's certainly because you've defiled my sanctuary with all your hateful things, and with all the disgusting things you've done, that I myself will reduce you in number—I won't have pity on you, and I won't spare you. **12** A third of you will die from deadly diseases, plus they'll be consumed by a famine that comes to you. A third will die by violence in the area surrounding you. Then I'll scatter a third in every direction, and draw out a sword to chase after them as well.

13 Then my rage will be over, and I'll end my fury at them. I'll be satisfied, and they'll know that I, Yahweh, have spoken in my rage and I've completed my furious punishment of them. **14** I'll make you into a city of ruins so that those from other nations will mock you as they pass by. **15** So Yerushalem (Jerusalem) will become something for other people to condemn and to mock—a warning and a horror to the nations that surround you. I'll execute judgements against you in rage and fury, and with an angry rebuke. I, Yahweh have declared that. **16** I'll send out harsh arrows of famine against you that'll become my way of destroying you, because I'll make the famine more severe and destroy your food supply. **17** I'll send a famine and disasters against you so you'll be childless. Plague and bloodshed will pass through you, and I'll bring a sword against you.[18] I, Yahweh, have declared that.

Yahweh's judgement on false gods

6:1 Yahweh gave me this message: **2** "Son of humanity, look towards Yisrael's (Israel's) mountains and prophesy to them. **3** Say, 'Mountains of Yisrael, listen to this message from the master Yahweh. My master Yahweh says this to the mountains and to the hills, to the streambeds, and to the valleys: Listen, I'm bringing a sword against you all, and I'll destroy your hilltop shrines. **4** Then your altars will become desolate and your pillars will be destroyed, and I'll throw your dead people down in front of their idols. **5** I'll lay the dead bodies of Yisrael's people right there in front of their idols,

17 **RV 5:10 · Cross-ref.** Lam 4:10.

18 **RV 5:17 · Cross-ref.** Rev 6:8.

Readers' Version

and scatter your bones around your altars. 6 Everywhere
you people live, cities will be turned to rubble and the hill-
top shrines ruined, so that your altars will be broken down
and left idle. Then they'll be broken and disappear, your
pillars will be cut down, and everything you people have
built will be wiped away. 7 The dead will fall down right
there among you, and you'll know that I am Yahweh.
8 " 'But I'll preserve a remnant among you, and there'll
be some who escape the sword among the nations, when
you're scattered throughout the countries. 9 Then those
who escape will think about me among the nations where
they'll be held captive. They'll remember that I was
grieved by their promiscuous heart that turned away from
me, and by their eyes that lusted after their idols. Then the
loathing for the wickedness that they've committed with
all their disgusting activities will show on their faces,
10 and they'll know that I am Yahweh. It was for a reason
that I said I'd bring this evil onto them.' "

Yahweh's punishment of the Israelis

11 My master Yahweh says this:
"Clap your hands and stamp your
feet. Say, 'Oh dear,' because of all the
disgustingly evil things done by the Israeli people, because
now they'll fall by sword, famine, and deadly diseases.
12 Those who are far from Yerushalem (Jerusalem) will die
from deadly diseases, and those who are near will fall by
the sword. Those who remain and survive will die by
famine. That's the way that I'll put my fury against them
into action. 13 Then you'll know that I am Yahweh, when
their dead lie among their idols, around their altars, on ev-
ery high hill—on all the mountain peaks, and under every
flourishing tree and thick oak—the places where they
burnt incense to all their idols. 14 I'll strike the land with
my hand and make it bare and deserted from the wilder-
ness to Develah, throughout all the places where they live.
Then they'll know that I am Yahweh."

Yisrael's end is coming

7:1 Yahweh gave me this message:
2 "You, son of humanity, the master
Yahweh says this to the country of Yisrael (Israel).
" 'An end. An end has come to the four borders of the
country.
3 Now your end has come, because I'm sending out my
rage onto you, and I'll judge you according to your be-
haviour,
then I'll bring all your disgusting habits back onto you. 4 I
won't pity you, and I won't spare you. Instead, I'll bring
your ways back onto you,
and your disgusting actions will come back on you so
you'll know that I am Yahweh.' "
5 My master Yahweh says this:
"Disaster. A unique disaster. Listen, it's coming. 6 An end
of an era is definitely coming. The end has woken up and is
starting to work against you—yes it's coming. 7 Your doom
is coming to you who inhabit the land. The time has come.
The day of destruction is near, and the mountains will no
longer be cheerful.
8 "Now before long I'll pour out my fury against you and
expend my rage on you when I judge you according to
what you do and bring all your disgusting actions back on
you, 9 because I won't be compassionate and I won't spare
you. Whatever you've done in the past, I'll do to you now,
and your disgusting actions will bounce back on you so
you'll know that it's me, Yahweh, who's punishing you.
10 Look here, the day—yes, it's coming. Doom has gone out.
The wooden stick has blossomed. Arrogance has budded.
11 Violence has grown up into a wooden stick of wicked-
ness, but none of them (even though there's many of
them), and none of their wealth, and none of their impor-
tance will continue.
12 "The time is coming—the day has come close. Don't let
a buyer be happy or a seller be sad, because my anger is di-
rected at the entire large group. 13 No, the seller won't re-
turn to the land he sold as long as they both live, because
the vision concerning the entire group won't be reversed,
and because of their disobedience, none of them will be
able to save themselves. 14 They've blown the trumpet and
gotten everything ready, but there's no one marching to
battle, since my anger is on the entire large group.
15 "The sword is on the outside, and deadly diseases and
famine are inside the building. People who are in the coun-
tryside will die by the sword, while famine and deadly dis-
eases will consume those in the city. 16 But some survivors
will escape from among them, and will go up into the hills.
Like the doves that live in the valleys, all of them will
moan—each person for their own disobedience. 17 They
won't be able to use their trembling hands, and their knees
will feel like liquid. 18 They'll wear sackcloth, but will be
covered in terror. Their faces will display their shame, and
they'll shave their heads as a sign of sorrow. 19 They'll
throw their silver into the streets, and their gold will be
like rubbish. Their silver and gold won't be able to rescue
them in the day of Yahweh's rage. Their lives won't be
saved, and their hunger won't be satisfied, because their
disobedience has become a stumbling block. 20 In their
pride they took his beautiful jewelled ornaments and made
them into their idolatrous figures and detestable things.
Therefore, I'm going to defile those things. 21 I'll hand
those things over to strangers and to the earth's wicked
people as plunder, and they'll defile them. 22 Then I'll put
my hand over my eyes when they defile my cherished
place—bandits will enter it and defile it.
23 "Make a chain, because the country is filled with
judgement for murder, and now the city is full of violence.
24 I'll bring the most wicked foreigners here, and they'll
take over the people's houses, and I'll bring the pride of
the powerful people to an end, because their sacred places
will be defiled. 25 Anguish will be the order of the day, and
they'll wish for peace, but there won't be any. 26 Disaster
will follow disaster and there'll be rumour after rumour.
Then they'll be wanting a vision from the prophet, but the
priest will no longer teach God's instructions, and advice
from the elders will be useless. 27 The king will mourn and
the prince will be overcome by despair, while the hands of
the country's people will tremble in fear. I'll do that to
them just like they did to others. I'll judge them by their

Readers' Version

own standards until they know that I am Yahweh."

Yahweh's second revelation to Yehezkel[19] · Yerushalem's disgusting idol worship

8:1 Then in the middle of the sixth year,[20] as I sat in my house, and Yehudah's (Judah's) elders sat in front of me, my master Yahweh's hands fell on me there again. **2** I looked, and wow—there was something that looked a bit like a man. From his hips downward there appeared to be fire, and from his hips upward there appeared to be something shining like glowing metal.[21] **3** Then he reached out something in the shape of a hand and took me by my hair—the Spirit lifted me up between earth and the heavens, and in visions from God, he took me to Yerushalem (Jerusalem), to the entrance of the inner northern gate, where the idol was that made Yahweh very jealous.

4 Then wow, the brilliant light of Yisrael's (Israel's) god was there, just like the vision that I'd seen on the plain.[22] **5** Then he told me, "Son of humanity, look towards the north." So I looked towards the north, and to the north of the gate leading to the altar—there in the entrance—was the idol that caused the jealousy.

6 So he told me, "Son of humanity, do you see what they're doing? Those are horribly disgusting things that the Israeli people are doing here to drive me far from my own sanctuary. But you'll see even more disgusting things soon."

7 Then he took me to the courtyard doorway, and I looked, and there was a hole in the wall. **8** He told me, "Son of humanity, dig into this wall." So I dug into the wall, and discovered a doorway. **9** Then he told me, "Go and see the disgustingly wicked things that they're doing there." **10** So I went through and looked, and oh dear, there were shapes of every creeping thing and detestable creature. Pictures of all the Israeli people's idols were carved into the wall all around. **11** Seventy elders from the Israeli people were there, and Shafan's son Ya'azanyah was standing in the middle of them. They were standing in front of the images, and each man was holding his incense burner so that the smell of the cloud of incense went up. **12** Then he asked me, "Son of humanity, do you see what the Israeli elders are doing in the dark? Each one does this in his idol's hidden room, because they say, 'Yahweh doesn't even notice us. Yahweh's abandoned this country.' "

13 Then he told me, "Turn again and see the other terribly disgusting things that they're doing," **14** and he took me to the gate at the northern entrance of Yahweh's temple, and oh dear—there were some women sitting there mourning for the Babylonian Tamuz deity. **15** Then he said to me, "Son of humanity, do you see that? Turn again, and you'll see even more disgusting things than those."

16 Then he took me into the inner courtyard of Yahweh's house, and oh no—at the entrance of Yahweh's temple between the porch and the altar, there were about twenty-five men with their backs toward the temple and their faces toward the east where they were worshipping the sun.

17 He asked me, "Son of humanity, do you see that? Is it insignificant that Yehudah's (Judah's) people do those disgusting things that they're doing here? They've filled the land with violence and keep provoking me to anger and mocking me. **18** So I will also do something to them—I won't have compassion and I won't spare them. Even if they cry loudly in my ears, I won't hear them."

Yehezkel is shown Yerushalem's coming punishment

9:1 Then I heard Yahweh call out with a loud voice, saying, "Guards, come up to the city, and each one is to bring his destructive weapon." **2** Then wow, six men came out from the pathway from the upper gate that faces north, each carrying his weapon of slaughter. There was a man among them dressed in linen with writing equipment at his side. Then they went in and stood beside the bronze altar.

3 Then the bright light representing Yisrael's (Israel's) god went from the winged creature, where it had been, up to the threshold of the temple. Yahweh called to the man dressed in linen who had the writing equipment at his side. **4** Yahweh told him, "Go through the middle of Yerushalem (Jerusalem) City, and make a mark on the foreheads of those who complain and despair about all the disgusting things being done there in the middle of the city."[23]

5 Then he spoke to the others within my hearing, "Go through the city after him and kill. Don't let yourselves have compassion, and don't show any pity. **6** Slaughter all the old men, young adults, little children, and women, but don't approach anyone who has the mark on their head. Begin at my sacred place." So they began with the elders who were in front of the temple.

7 Yahweh told them, "Defile the temple, and fill its courtyards with the corpses. Now go." So they went out and started attacking the city.

8 As they were attacking it, I found myself alone, and I fell to my knees with my head bowed down to the ground, and cried out, and said, "Ah, master Yahweh, will you destroy the entire remnant of Yisrael by pouring out your rage on Yerushalem?"

9 "The disobedience of the people of Yisrael and Yehudah (Judah) has been extremely bad," he answered. "The land is full of blood, and the city full of perversions, since they say, 'Yahweh has forgotten this country,' and 'Yahweh won't take any notice.' **10** So then, I won't show compas-

19 RV 8:1 · Parallel 8:1–10:22

20 RV 8:1 · Note About fourteen months later—around mid-September 592 B.C.

21 RV 8:2 · Cross-ref. Eze 1:27.

22 RV 8:4 · Cross-ref. Eze 1:28.

23 RV 9:4 · Cross-ref. Rev 7:1-8; 9:4; 14:1.

sion, and I won't spare them, rather I'll bring it all on their heads."

11 Then wow, the man dressed in linen who had the writing equipment by his side came back to report, saying, "I've done everything you commanded."

God's splendour leaves the temple

10:1 As I looked toward the dome that was over the heads of the winged creatures, something appeared above them that looked like a sapphire stone that had been made into a throne.[24] **2** Then Yahweh spoke to the man dressed in linen and said, "Go between the wheels underneath the winged creatures, and fill both your hands with fiery coals from between the winged creatures and scatter them over the city."[25]

Then the man went in as I watched. **3** The winged creatures stood on the right side of the temple when the man went in, and a cloud filled the inner courtyard. **4** Yahweh's brilliant light rose up from the winged creature and stood over the threshold of the temple. It filled the temple with the cloud, and the courtyard was full of the brightness of Yahweh's splendour. **5** The sound of the creatures' wings could be heard as far as the outer courtyard, like the voice of the powerful God when he speaks.

6 When Yahweh had commanded the man dressed in linen, "Take fire from between the wheels that are between the winged creatures," the man went in and stood beside a wheel. **7** A winged creature reached out his hand between the winged creatures to the fire that was among them, and lifted it up and placed it into the hands of the one dressed in linen. The man took it and went back out.

8 I noticed that the winged creatures had something like a human hand under their wings, **9** then I looked, and wow, four wheels were beside the winged creatures—one wheel beside each one—and the wheels seemed like shining chrysolite.[26] **10** They all appeared to be the same, like having a wheel within a wheel. **11** When they moved, they went in any of their four directions, without turning as they went, because whatever direction the head faced, they went in that direction without turning as they went. **12** Their whole body (including their backs, their hands, and their wings) was covered with eyes, and there were eyes all around the four wheels, covering them as well.[27] **13** I heard someone call them 'the whirling wheels'.

14 Each one had four faces: the first face was a winged creature's face, the second was a human face, the third was a lion's face, and the fourth was an eagle's face.[28] **15** Then the living creatures (they were the same ones I'd seen by the Kevar Canal) rose up in the air. **16** Whenever the winged creatures moved, the wheels would go beside them, and whenever the winged creatures lifted up their wings to take off from the earth, the wheels didn't turn—they still stayed beside them. **17** When the winged creatures stood still, the wheels stood still, and when they went up, the wheels went up with them, because the spirit of the living creature was in the wheels.

18 Then Yahweh's brilliant light moved out over the temple threshold and stayed over the winged creatures. **19** The winged creatures lifted up their wings and rose from the ground in my sight when they travelled, and the wheels did the same beside them. They stood at the eastern entrance to Yahweh's residence, and the brilliant light of Yisrael's (Israel's) god came onto them from above. **20** Those were the living creatures that I'd seen below Yisrael's god by the Kevar Canal, so I knew that they were winged creatures.

21 They each had four faces and four wings, and had something like human hands under their wings, **22** and their faces resembled the faces that I'd seen in the vision at the Kevar Canal, and each of them went straight ahead.

Yahweh's punishment for Yerushalem

11:1 Then the spirit lifted me up and brought me to the eastern gate of Yahweh's temple, facing east, and wow, in the doorway of the gate there were twenty-five men. Among them I saw Azur's son Ya'azanyah and Benayah's son Pelatyah, who were leaders of the people.

2 Yahweh told me, "Son of humanity, these are the men who plan to do evil things and who make wicked plans in this city. **3** They're saying, 'This isn't yet the time to build houses. This city is like a cooking pot, and we're the meat.' **4** So, prophesy against them, son of humanity, start prophesying."

5 Then Yahweh's spirit came on me and told me to say: This is what Yahweh says, "That's what you Israeli people are saying, because I know what goes through your mind. **6** You've killed many people in this city, and filled its streets with them.

7 Therefore the master Yahweh says: The people you've killed, whose bodies you've laid in the middle of Yerushalem (Jerusalem), are the meat, and this city is the pot. But you people are going to be brought out from the centre of this city. **8** You've feared the sword, so I'm bringing the sword against you. That's my master Yahweh's declaration. **9** I'll bring you out from the city, and put you into the hands of foreigners, because I'll bring judgement against you people. **10** You'll be killed by the sword. I'll judge you within Yisrael's (Israel's) borders so that you people will know that I am Yahweh. **11** This city won't be your cooking pot, nor will you be the meat inside it. I'll judge you people within Yisrael's borders. **12** Then you'll know that I am Yahweh, the one whose instructions you haven't obeyed and whose regulations you haven't followed. Instead, you people have imitated the wicked cus-

24 **RV 10:1 · Cross-ref.** Eze 1:26; Rev 4:2.

25 **RV 10:2 · Cross-ref.** Rev 8:5.

26 **RV 10:9-13 · Cross-ref.** Eze 1:15-21.

27 **RV 10:12 · Cross-ref.** Rev 4:8.

28 **RV 10:14 · Cross-ref.** Eze 1:10; Rev 4:7.

toms of the nations that surround you."

13 Then as I was prophesying, Benayah's son Pelatyah died. So I fell to my knees with my face bowed low to the ground and cried out with a loud voice, "Oh no, my master Yahweh, will you completely eliminate the Israeli people?"

Yahweh's promise to the exiles

14 Then Yahweh gave me this message: 15 "Your brothers, son of humanity, your brothers and all the Israeli people who were exiled—the ones living in Yerushalem (Jerusalem) say about them all, 'They're far away from Yahweh. *This land* was given to us as ours to own.'

16 So tell them, 'My master Yahweh says this: 'Although I've removed them far away to other nations, and though I've scattered them among those lands, I myself have been a place of security for them for a little while in the lands where they were taken.'

17 So explain to them, 'My master Yahweh says this: 'I'll gather you from the people groups, and assemble you from the lands where you were scattered, and I'll give you back the country of Yisrael (Israel).' 18 Then they'll go there and remove every detestable and disgusting thing from there, 19 and I'll give them one heart, and I'll put a new spirit in them. I'll take the rock-hard heart out of them and give them a tender heart,[29] 20 so that they'll follow my instructions and obey my regulations. Then they'll be my people, and I'll be their god. 21 But to those who would rather happily choose their detestable and disgusting ways, I'll make their actions bounce back onto their own heads. That's the master Yahweh's declaration."

God's glory leaves Yerushalem

22 Then the winged creatures lifted up their wings and the wheels that were beside them, and the brilliant light of Yisrael's (Israel's) god was up high over them.[30] 23 Then it went up from the centre of the city and sat above the mountain to the east of the city. 24 The spirit lifted me up and brought me into the land of the Kasdim (Chaldeans) to the exiles, in the vision from God's spirit, and the vision that I'd been seeing left me, 25 and I told the exiles everything Yahweh had shown me.

Portraying the future exile

12:1 Then Yahweh gave me this message: 2 "Son of humanity, you live among a rebellious people group who have eyes to see, yet they don't see, and who have ears to hear, but don't listen,[31] because they're a rebellious people group.

3 "Therefore, son of humanity, pack up your stuff ready to go into exile, and each day while they're watching, start going out somewhere, because while they're watching, I'll exile you from your place to another place. Perhaps they'll begin to see, even though they're such rebellious people. 4 Each day while they're watching, bring out your things for an exile, then as they watch in the evening, go out in the way that people do when going into exile. 5 Dig a hole through the city wall where they'll see you do it, and go out through it. 6 While they're watching, lift your things up onto your shoulder, and bring them out in the darkness. Cover your face, because you mustn't see this land, since I've made you into a sign for the Israeli people."

7 So I did just as I was instructed: I brought my things for an exile out in the daytime, and in the evening I dug a hole through the wall by hand. I brought my things out in the dark, and lifted them up onto my shoulder as they watched.

8 The next morning, Yahweh gave me this message: 9 "Son of humanity, haven't those rebellious Israeli people asked you what you're doing? 10 Tell them that the master Yahweh says this: 'this prophetic action concerns the ruler in Yerushalem (Jerusalem) and all the other Israeli people who are there.' 11 Tell them that you're a sign to them, and that everything you've done will happen to them—they'll be captured and taken into exile in another country. 12 Their leader will lift his things up onto his shoulder in the dark, and will go out through the wall. They'll dig through the wall and take their things out. He'll cover his face, so he won't see the place he's leaving. 13 I'll spread my net out over him and he'll be caught in my trap, then I'll take him away to Bavel (Babylon) (the land of the Kasdim (Chaldeans)), but he won't see it, and he'll die there.[32] 14 I'll also scatter all of his assistants in every direction, and I'll send out a sword after his entire army. 15 When I scatter them among the nations and disperse them throughout the lands, then they'll know that I am Yahweh. 16 But I'll spare a few of them from the sword, famine, and deadly diseases, so they'll be able to record all their hardships and ungodly practices in the countries that I take them to, so they'll know that I am Yahweh."

Portraying the peoples' trembling

17 Then Yahweh gave me another message: 18 "Son of humanity, eat your food while trembling with fear, and drink your water while shaking anxiously, 19 and tell the people in this country, 'My master Yahweh says this about the inhabitants of Yerushalem (Jerusalem), and the country of Yisrael (Israel), "They'll anxiously eat their food and fearfully drink their water, since all the abundance from the land will be devastated because of the violence of all the people who live there. 20 The inhabited cities will become desolate, and the land itself will become a wasteland. Then you'll know that I am Yahweh." ' "

Just because it never came true before...

21 Then Yahweh gave me another message: 22 "Son of humanity, what's that saying that you have in Yisrael (Israel)? It goes, 'The days seem to go on and on, yet no prophecy ever comes true.' 23 So tell them, 'This is what the master Yahweh says: I'm going to prove that what they say isn't correct, then they'll never say it again in Yisrael.'

29 **RV 11:19-20 · Cross-ref.** Eze 36:26-28.

30 **RV 11:22-23 · Cross-ref.** Eze 43:2-5.

31 **RV 12:2 · Cross-ref.** Isa 6:9-10; Jer 5:21; Mrk 8:18.

32 **RV 12:13 · Cross-ref.** 2Ki 25:7; Jer 52:11.

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Tell them, 'It'll soon be the time when everything that the prophets have predicted will happen, 24 because there'll no longer be any false visions or people-pleasing prophecies within Yisrael. 25 I speak, and I put the words that I speak into action, because I am Yahweh. The matter will no longer be delayed, because I'll speak this message in your lifetimes, you rebellious people, and then I'll carry it out!' That's the master Yahweh's declaration."

26 Then Yahweh gave me another message: 27 "Listen, son of humanity, the Israeli people have said, 'The vision that the prophet sees is for many years from now, and he prophesies about far-off times,' 28 so tell them, 'The master Yahweh says this: 'My words won't be delayed any longer, but the message that I've given will be put into effect. That's the master Yahweh's declaration.' "

Condemning the false prophets

13:1 Then Yahweh gave me another message: 2 "Son of humanity, prophesy against the prophets who are prophesying in Yisrael (Israel), and tell those who are prophesying out of their own imaginations, 'Listen to Yahweh's message. 3 My master Yahweh says this: 'Foolish prophets who follow their own spirit and haven't actually seen any vision won't end well. 4 Yisrael, your prophets have been like jackals in the wastelands. 5 You haven't gone to the breaks in the walls around the Israeli cities and repaired them, in order to be able to defend yourselves well during the battle on Yahweh's chosen day. 6 The people have false visions and make false predictions. Yahweh hasn't sent those who say that they're bringing Yahweh's declaration, but nevertheless they've made people hope that their messages would come true. 7 Haven't you had false visions and made false predictions—all of you who say that you're bringing Yahweh's declaration when I myself haven't spoken?'

8 Therefore the master Yahweh says this, 'Because you people have presented false visions and have told lies, this is the master Yahweh's declaration against you: 9 I'll punish the prophets who have lying visions and who make false predictions. They won't be allowed in the assembly of my people, or enrolled in the record of Yisrael's descendants. They mustn't go to the land of Yisrael—that's how you people will know that I am the master Yahweh.

10 Also because they led my people astray and said, "Peace," when there's no peace,[33] it's as if they're building a wall and then whitewashing it.' 11 Tell the ones who are whitewashing the wall that it'll fall down. There'll be a downpour, then I'll send hailstones to make it fall down, and a strong wind to break it down. 12 See, the wall will fall down. Haven't others asked you where the white coating went that you put on it?

13 Therefore my master Yahweh says this: 'In my rage, I'll bring a storm, and in my anger, there'll be heavy rain causing floods. In my rage, hailstones will completely destroy Yerushalem (Jerusalem). 14 I'll tear down the wall that you covered with whitewash, and I'll demolish it to ground level and expose its foundations. So it'll fall, and you'll be annihilated in the middle of it all. Then you people will know that I am Yahweh.

15 In my rage I'll annihilate the wall and those who whitewashed it. I'll tell you, "The wall doesn't exist anymore, nor do the people who whitewashed it— 16 those Israeli prophets who prophesied about Yerushalem and had visions of peace for it. But there isn't any peace! That's the master Yahweh's declaration." '

17 So, son of humanity, turn your attention to your people's daughters and prophesy against them because they invented prophecies in their own imaginations. 18 Tell them that the master Yahweh says this: 'The women won't end well who sew magic charms onto every part of their hands, and make headbands for people of every walk of life that are used to deceive people and hunt them down. Do you people really think you can get away with hunting down my people, but then save your own lives? 19 You've profaned me among my people for handfuls of barley and crumbs of bread. You people have killed people who shouldn't have died, and saved the lives of those who shouldn't have continued to live, because of your lies to my people who heard you.

20 Therefore my master Yahweh says this: 'I'm against the magic charms that you've used to lure the people in as if they were birds. Indeed, I'll tear them from your arms, and I'll let the people you've trapped like birds go free. 21 I'll tear away your headbands and rescue my people from your control so they'll no longer be trapped in your system. Then you people will know that I am Yahweh.

22 Because you've discouraged the righteous people with lies (even though I didn't desire their discouragement), and because you people encouraged the actions of the wicked people instead so they won't change their ways to save their lives, 23 because of that, you'll no longer have false visions or continue to make predictions, because I'll rescue my people out of your control. Then you'll know that I am Yahweh.' "

Yahweh's hate for idols

14:1 One day some of the Israeli elders came and sat down to talk, 2 and Yahweh gave me this message: 3 "Son of humanity, these men have taken their idols to be their gods, and their choice to disobey makes it very difficult for them to relate to me. Should I even let them ask me anything?

4 Therefore tell them that the master Yahweh says this: 'Every Israeli person who makes their idols their priority, or who allows their disobedience to separate them from me, and who then comes to a prophet, I, Yahweh, will answer them according to how many idols they have. 5 I'll do that so that I can reclaim the Israeli people whose values are now far from mine due to their idols.

6 Therefore tell the Israeli people that the master Yahweh says this: 'Change your behaviour and turn away from your idols. Make a decision to stop disobeying me by doing those evil things.

7 Any Israeli person or any foreigner residing in Yisrael

33 **RV 13:10 · Cross-ref.** Jer 6:14; 8:11.

(Israel) who deserts me, who takes idols to be their gods and allows their disobedience to separate them from me, and who then comes to a prophet to request my guidance, I, Yahweh, will answer that person myself. **8** I'll clearly show my disapproval and make that person into a sign for others and into a talking point, and they'll be isolated from the rest of my people, and you people will know that I am Yahweh.

9 If a prophet is deceived and speaks a message, then I, Yahweh, will deceive that prophet. I'll take action against him and destroy him to remove him from among the Israeli people. **10** Both the prophet and the one who asks him for advice will be guilty, and I'll punish both of them for their disobedience. **11** Because of that, the Israeli people will no longer wander away from following me, nor defile themselves any longer through all their disobedience. They'll be my people, and I'll be their god. That's the master Yahweh's declaration.' "

Turning the country into wasteland

12 Then Yahweh gave me another message: **13** "Son of humanity, when a country sins against me by choosing to worship other gods, so that I decide to take action against it, then I'll break the cycle of food production and send a famine out over it. I'll punish both people and animals from that land **14** in such a way that even if Noah, Daniyel, and Iyov (Job) lived in that place, they could only rescue their own lives by being blameless in my sight. That's the master Yahweh's declaration.

15 If I send vicious wild animals through the country and make it barren so that it becomes a wasteland where no one can pass through because of those animals, **16** then even if those same three men were in it, as I live, declares the master Yahweh, they wouldn't be able to rescue even their own children—only their own lives would be saved, but the land itself would become a wasteland.

17 Or if I bring a sword against that country and say, 'Sword, go through the land and eliminate both the people and domestic animals from it', **18** then even if those three men were in it, as I live, declares the master Yahweh, they wouldn't be able to rescue even their own sons or daughters—only their own lives would be saved.

19 Or if I send deadly diseases against that country and pour out my rage against it through bloodshed, in order to eliminate both the people and the domestic animals, **20** as surely as I live, even if Noah, Daniyel, and Iyov were in that country, they wouldn't be able to rescue even their sons and daughters. They'd save only themselves by being blameless in my sight. That's the master Yahweh's declaration.

21 The master Yahweh says this: 'I'll certainly make things worse by sending my four punishments against Yerushalem (Jerusalem) to eliminate both the people and the domestic animals from it: famine, sword, wild animals, and deadly diseases.[34] **22** But listen! Despite that, a remnant will be left in the city—survivors who'll go out with sons and daughters. Yes, they'll go out to you, and you'll see their behaviour and actions and understand why they deserved the punishment that I sent to Yerushalem, and about everything else that I've sent against the country. **23** The survivors will relieve you people when you see their behaviour and their actions, because you'll know that all those things that I've done against Yerushalem, I didn't do them without good reason. That's the master Yahweh's declaration."

The vine stem is useless as wood

15:1 Then Yahweh gave me another message: **2** "Son of humanity, how is a vine better than any tree with branches in a forest? **3** Do people take wood from a vine to make anything? Would anyone use vine wood even to make something to hang a mug on? **4** If it's used as firewood, and if the fire burns both ends, and even the middle, is it good wood, or indeed good for anything? **5** Originally, the vine wood couldn't be used to make anything, so surely, when the fire's burnt it, it still can't do anything useful.

6 Therefore the master Yahweh says this: 'Unlike the trees in the forests, I've given the vine as fuel for fires. I'll act in the same way toward Yerushalem's (Jerusalem's) inhabitants, **7** and I'll start to take action against them. Even if they get out of the fire, the fire will still consume them, so you people will know that I am Yahweh, when I take action against them. **8** Then I'll make the land into an abandoned wasteland because they chose to worship other gods. That's the master Yahweh's declaration."

Unfaithful Yerushalem's vile practices

16:1 Then Yahweh gave me another message: **2** "Son of humanity, inform Yerushalem (Jerusalem) about their detestable behaviour, **3** and declare that the master Yahweh says this to Yerushalem: Your beginning and your birth took place in the land of Kena'an (Canaan), your father was an Amori, and your mother was a Hiti.[35] **4** When you were born, your mother didn't cut your cord, nor did she clean you with water or rub you down with salt, or wrap cloth around you. **5** No one cared enough about you to do any of these things for you—to be compassionate toward you. Your life was despised and you were thrown out into the open field on the very day that you were born.

6 But I went past, and I saw you, Yerushalem, writhing in your own blood, so I said to you as you lay there in your blood, "Live!"[36] **7** I made you grow like a plant in the countryside. You grew up and became tall, and you became the most precious jewel. Your breasts became firm, and your hair grew thick, even though you'd been naked and bare.

8 I went past again and saw you. Wow, the time of love came for you, so I spread my robe out over you and covered your nakedness. Then I made a promise to you and brought you into a contract and you became mine. That's

34 RV 14:21 · Cross-ref. Rev 6:8.

35 RV 16:3 · Note A bunch of insults to the proud Israelis.

36 RV 16:6 · Note The last part of the verse is repeated in the Hebrew.

Readers' Version

the master Yahweh's declaration.

9 I washed you, Yerushalem, with water, and rinsed your
blood off you, and I put lotion on your skin. 10 Then I
dressed you in embroidered clothes and put leather san-
dals on your feet. I wrapped you in fine linen, then covered
you with silk. 11 Next I adorned you with jewellery, and I
put bracelets on your hands and a chain around your neck.
12 I put a ring in your nose and earrings in your ears, and a
beautiful crown on your head. 13 So you were adorned with
gold and silver, and you were dressed in fine linen, silk,
and embroidered clothes. You ate good food made from
fine flour, honey, and oil, and you were very beautiful, and
you became a queen. 14 Your reputation, Yerushalem,
spread among the nations because of your beauty, because
it was perfect in the majesty I'd given you. That's the mas-
ter Yahweh's declaration.

15 But Yerushalem, you trusted in your own beauty, and
you acted like a prostitute because of your reputation. You
flirted with everyone going past, and prostituted yourself,
so that your beauty became theirs. 16 Then you took your
clothes and made hilltop shrines for yourself with them,
decorated in various colours, and there you acted like a
prostitute. This shouldn't have happened, nor should such
a thing exist. 17 You took the fine gold and silver jewellery
that I gave you, and you made male sculptures for your-
selves, and you behaved with them like a prostitute would.
18 You took your embroidered garments and covered those
idols, and you offered my oils and perfumes to them.
19 The high-quality bread that I gave you (made with fine
flour, oil, and honey), you placed in front of them to be a
fragrant aroma, and indeed it was. That's the master Yah-
weh's declaration.

20 Then you took your sons and daughters that you bore
for me, and you sacrificed them to those idols to be de-
voured as food. Are your acts of prostitution a small mat-
ter? 21 You slaughtered my children for the idols and made
them pass through the fire. 22 In all your evil goings on
and your acts of prostitution, you never thought back to
the days when you were young, when you were naked and
bare as you thrashed about in your own blood. 23 After all
your wickedness, you won't end well. That's the master
Yahweh's declaration.

Yahweh's anger at Yerushalem

24 You made yourself a mound and
built a raised shrine in every public
square. 25 You built your raised platform at the top of ev-
ery street and made your beauty a disgrace, and you
spread your legs for anyone who passed by, and you multi-
plied your acts of prostitution. 26 You've acted like a prosti-
tute with your lusty neighbours the Mitsrim (Egyptians),
and you committed many more acts of prostitution, pro-
voking me to anger.

27 Listen, I'll hit you with my hand and cut off your food
supply. I'll hand your life over to your enemies, the daugh-
ters of the Pelishtim, who were ashamed of your obscene
behaviour.

28 You've acted like a prostitute with the Assyrians be-
cause you couldn't be satisfied. You acted like a prostitute
and still you weren't satisfied. 29 So you performed many
more acts of prostitution in Bavel (Babylon) (the country
of the Chaldean merchants), and even that didn't satisfy
you. 30 Your heart is so sick that you would do things like
that—things that only a shameless prostitute would do.
That's the master Yahweh's declaration.

31 You made your mounds at the top of every street and
built your tall shrines in every public square, yet you
weren't like a prostitute, in the sense that you scoffed at
taking payment. 32 You adulterous woman, you prefer
strangers over your husband. 33 It's normal for clients to
pay the prostitute, but you do the opposite: you give your
wages to all your lovers and bribe them to come to you
from all around for your acts of prostitution. 34 Yes, there's
a difference between you and other women. No one offers
payment for you to act as a prostitute. You're the very op-
posite—you paid them but nothing was given to you.

Yahweh's punishment of Yerushalem

35 Therefore, Yerushalem
(Jerusalem), you prostitute, listen to
Yahweh's message. 36 The master
Yahweh says this: 'Because you've poured out your lust and
uncovered your nakedness through your acts of prostitu-
tion with your lovers and with all your detestable idols,
and because you gave them your children's blood, 37 then
listen: I'll gather all your lovers that you've met, including
the ones you loved and the ones you hated—I'll gather
them against you on every side. I'll uncover your naked-
ness for them so they see all your nakedness. 38 Then I'll
punish you for your adultery and the shedding of blood,
and I'll bring on you the bloodshed of my anger and pas-
sion. 39 I'll allow them to conquer you so they'll tear apart
your mounds and break down your tall shrines, and they'll
strip your clothes off you and take all your jewellery—leav-
ing you naked and bare.

40 Then they'll bring a crowd up against you and throw
heavy stones at you, and they'll cut you apart with their
swords. 41 They'll burn down your houses and punish you
in several ways in the sight of many women, because I'll
put a stop to your prostitution, and you'll no longer pay
your lovers. 42 Then I'll calm my rage against you. My
anger will leave you, because I'll be satisfied and won't be
angry at you any longer.

43 Because you didn't call to mind your younger days,
and made me shake with anger because of all those things,
therefore, listen: I myself will bring the punishment for
what you've done down onto your own head. That's the
master Yahweh's declaration.

Like mother, like daughter

Haven't you added prostitution to
all your other detestable practices?
44 Listen, everyone who speaks proverbs about you will say,
"Like mother, like daughter." 45 You are the daughter of
your mother, who detested her husband and her children,
and you are the sister of your sisters, who detested their
husbands and their children. Your mother was a Hiti, and
your father was an Amori.

46 Your older sister was Shomron (Samaria), and her
daughters were the ones living in the north, while your

younger sister was the one living south of you, that is, Sedom and her daughters. **47** Not only did you follow their customs and copy their behaviour and practices, but in everything you did, you've been *worse* than they were.

48 This is the master Yahweh's declaration: As I live, your sister Sedom and her daughters didn't do as much evil as you and your daughters have done. **49** Listen, your sister Sedom's sin was that she was arrogant in her leisure, careless and unconcerned about anything. She didn't assist the poor and needy people. **50** She was arrogant and performed disgusting actions in front of me, so I took them away, just as you've seen.

51 As for Shomron, they didn't commit even half of your sins. No, you've done many more disgusting things than they did, and you've shown that your sisters were better than you, because of all the disgusting things you do. **52** Also how you display your own shame—you've shown that your sisters were better than you by the sins you committed in all those disgusting ways. Your sisters now seem better than you.

53 From their captivity, I'll restore the fortunes of Sedom and her daughters, and of Shomron and her daughters, and your fortunes will be similar,[37] **54** so that you'll display your shame. You'll be humiliated because of everything you've done, and in that way you'll be a consolation to Sedom and Shomron. **55** Your sister Sedom and her daughters will be restored to their former condition, and Shomron and her daughters will be restored similarly. Then you and your daughters will be restored to your former condition. **56** You never even mentioned your sister Sedom in the period when you were proud, **57** before your wickedness was revealed. But now you're an object of scorn to the daughters of Aram (Syria) and to all the daughters of the Pelishtim around her. People all around despise you. **58** You'll display your shame and your disgusting actions. That's Yahweh's declaration.

The permanent agreement

59 The master Yahweh says this: 'I'll deal with you as you deserve—you who've despised your oath by breaking our agreement. **60** But I myself will call to mind my agreement with you that was made when you were younger, and I'll establish a never-ending agreement with you. **61** Then you'll call to mind your behaviour and be ashamed when you adopt your older and younger sisters. I'll give them to you as daughters, but not because of your agreement. **62** I myself will establish my agreement with you, and you'll know that I am Yahweh, **63** so that you'll call everything to mind and be ashamed. Then you'll no longer open your mouth to speak, because of your shame, when I've forgiven you for everything you've done. That's the master Yahweh's declaration.' "

Two eagles and the vine

17:1 Then Yahweh gave me another message: **2** "Son of humanity, present a riddle and tell a parable to the Israeli people. **3** Tell them, 'The master Yahweh says this: 'A large eagle, with large wings full of multi-coloured feathers, and long pinions, went to Levanon and grabbed hold of the top of a cedar tree. **4** He broke off the top shoot of the tree and took it to Kena'an (Canaan) where he placed it in a city full of merchants. **5** He also took some of the land's seed and planted it in fertile soil, beside a large body of water where a willow might grow. **6** Then the seed sprouted and became a spreading vine low to the ground. Its branches turned toward him, and its roots grew down below, so it became a vine and produced branches and sent out shoots.

7 But there was another large eagle with large wings and many feathers. Oh wow, that vine turned its roots toward this eagle, and it spread out its branches toward the eagle from the place it had been planted so it might get watered. **8** It had been planted in good soil beside a large body of water so it would grow branches and produce fruit, to become a magnificent vine.'

9 Ask the people: 'The master Yahweh wants to know if it'll prosper. Won't it be uprooted and stripped of its fruit so that it withers, and all its fresh growth will dry out? You wouldn't have to be very strong or get lots of people to help to pull it out by its roots. **10** So listen. After it had been planted, would it thrive? Wouldn't it wither up when the eastern wind touches it? Yes, it would wither right up in the garden plot where it sprouted.' "

The vine part of the parable explained

11 Then Yahweh gave me another message: **12** "Ask those rebellious people, 'Don't you know what those things mean? Listen, the king of Bavel (Babylon) came to Yerushalem (Jerusalem) and captured its king and its princes and took them with him to Bavel.[38] **13** Then he took a member of the royal family, made an agreement with him—forcing him to make various commitments. Then he took away the country's former powerful people, **14** so the kingdom would remain subjected and not be able to become powerful again. However, by keeping the agreement, the country would at least survive. **15** But the king of Yerushalem rebelled against him by sending his ambassadors to Mitsrayim (Egypt) to acquire horses and an army. Will he succeed? Will the one doing these things escape? If he breaks the agreement, will he survive? **16** This is the master Yahweh's declaration: As I live, he'll definitely die in the land of the king who made him king, the king whose promises he despised, and whose agreement he broke. He'll die in the middle of Bavel. **17** Mitsrayim's Par'oh (Pharaoh) with his mighty army and huge horde won't help him in battle, when ramps are constructed and siege walls are built up to cut off many lives, **18** because the king despised his promise by breaking the agreement. Wow, he reached out to make a promise, and yet afterwards he did all those things. He won't escape. **19** Therefore the master Yahweh says this: 'As I live, wasn't it my promise that he despised and my agreement that he broke? Therefore I'll cause him

37 RV 16:53 · Note i.e., to go into captivity, but then after a time, to be restored.

38 RV 17:12-15 · Cross-ref. 2Ki 24:15-20; 2Ch 36:10.

to be punished for what he did. 20 I'll spread my net out
over him, and he'll be caught in my trap, and I'll take him
to Bavel and handle his judgement there for the treason he
committed when he betrayed me. 21 All of his refugees in
his armies will be killed by the sword, and the ones who
remain will be scattered in every direction. Then you people will know that I am Yahweh, because I've declared that that will happen."

The tree-tip part of the parable explained

22 The master Yahweh says this, 'So I myself will take away the highest part of the cedar tree, and I'll plant it away from its tender branches. I'll break it off, and I myself will plant it on a very high mountain. 23 I'll plant it on Yisrael's (Israel's) highest mountain so it'll grow branches and produce fruit, and it'll become a majestic cedar so that every winged bird will live under it. They'll nest in the shade of its branches, 24 then all the trees in the countryside will know that I am Yahweh. I bring down the high trees and I raise up the low trees. I wither the watered tree and I cause the wilted tree to bloom. I am Yahweh. I've declared that that will happen, and I will do it.' "

Individual responsibility

18:1 Then Yahweh gave me another message: 2 "What do you mean, you people who use this proverb about Yisrael (Israel)? You say, 'Fathers eat sour grapes, but it's the children's teeth that are set on edge'.

3 This is the master Yahweh's declaration: as I live, there'll certainly no longer be any occasion for you to use this proverb in Yisrael. 4 Listen, every life belongs to me: the father's life as well as the son's—they belong to me. The one who disobeys is the one who'll die.

The godly man

5 If there's a godly man who does what's fair and right, 6 who doesn't eat at the hilltop shrines, who doesn't request help from Yisrael's (Israel's) idols, who doesn't mess with someone else's wife or a menstruating woman, 7 who doesn't oppress anyone, who gives back to debtors what they put up as security for loans, who doesn't steal but rather gives his food to the hungry and gives clothes to those without them, 8 who doesn't charge too much interest if he lends money, and doesn't take too much profit for what he sells, who promotes true justice within the community, 9 who follows my instructions and faithfully obeys my regulations, that man will be acquitted and will definitely live.[39] That's the master Yahweh's declaration.

The wayward son of the godly man

10 But suppose that godly man has a violent son who kills and sadly goes against all those things above, 11 not following the example of his godly father, but rather who's eaten at the hilltop shrines and slept with someone else's wife, 12 who oppresses the poor and needy, who steals and robs, who doesn't return something given as a pledge, who requests help from idols and does disgusting things, 13 who lends out money at too high interest, and who makes too much profit on what he sells. Should that man live? He certainly won't! He'll definitely die, and his blood will be on his own head.

The peace/prosperity of child righteous/honest/sensible

14 But listen, suppose he has a son, and his son sees all the sins that his father's committed, and though he sees them, he doesn't do those things. 15 He hasn't eaten at the hilltop shrines, and hasn't requested help from the Israeli people's idols, and hasn't slept with someone else's wife, 16 he doesn't oppress anyone, or keep things given as a pledge, or accept stolen things, but instead gives his food to the hungry and gives clothes to those without them, 17 he's turned his back on crime, and doesn't charge high interest, he follows my instructions and obeys my regulations—he won't die for his father's evil actions, but he'll certainly live. 18 His father, since he oppressed others by extortion and robbed people, and did evil things among his people—listen, he'll die in his sin.

19 But you people ask, 'Why doesn't the son also have to pay the cost for his family's crimes?' Well it's because the son promotes justice and godliness and follows all my instructions. He'll definitely live. 20 The one who sins is the one who'll die. The children won't have to be responsible for their parents' sin, and the parents won't be responsible for their children's sins—the righteousness of those who act rightly will be on themselves, and the wickedness of the wicked will be on themselves.[40]

Turning away from disobedience

21 But if the wicked person turns away from all their disobedience, and follows all my instructions and does what's right and fair, then that person will certainly live and not die. 22 All their acts of disobedience won't be called to mind against them. They'll live by the right things they do. 23 That's the master Yahweh's declaration.

Do I celebrate happily about the death of wicked people, and not about them turning away from their evil behaviour so that they can live? 24 But if a righteous person turns away from their righteousness, and disobeys and does disgusting things like the wicked people do, then will they live? All the good things that had been done won't be called to mind when they betray me in their treason, so they'll die in the sins that they committed.

25 But you people complain that the master's way isn't correct. Please listen, you Israeli people: is it my ways that aren't correct, or is it *your* ways? 26 When the righteous person turns away from their righteousness, and commits injustice and dies because of it, then that person will die in the injustice that they've done. 27 But when a wicked person turns away from the wicked things they've done and does what's fair and what's right, then that person will preserve their life— 28 they've become aware of all their disobedient behaviours and turned away from them. That person certainly won't die, but will live. 29 But the Israeli people insist, 'The master's way isn't fair!' How is my way

39 **RV 18:9 · Cross-ref.** Lev 18:5.

40 **RV 18:20 · Cross-ref.** Deu 24:16.

Readers' Version

not fair, you Israeli people? It's *your* ways that aren't fair.
30 Therefore I'll judge each person among you according to
their ways, you Israeli people. That's the master Yahweh's
declaration.
Change your direction and turn away from all your dis-
obedient behaviours so that they won't be stumbling
blocks of evil for you. 31 Throw off all the disobedient
things you people have done. Work towards a new heart
and a new spirit for yourselves. Why should you die, you
Israeli people? 32 I take no pleasure in the death of some-
one who dies. That's the master Yahweh's declaration, so
turn away from your evil behaviour and live.

A song of mourning for Yisrael's final kings

19:1 Now sing a mournful song for
Yisrael's (Israel's) leaders, 2 saying:
'Who was your mother? A li-
oness—she lived with a lion's son.
There among the young lions, she reared her cubs.
3 She's the one who raised one of her cubs to become a
young lion—
a lion who learned to tear apart his victims,
and then he devoured people.
4 Then the nations heard about him.
He got caught in their trap,
and they took him to Mitsrayim (Egypt) with hooks.
5 The mother lion waited for his return,
but eventually she realised that he wasn't coming back,
so she took another one of her cubs and made him into a
young lion.
6 This young lion roamed around amongst the other li-
ons.
He was a young lion and learned to tear his victims—
he devoured people.
7 He seized their fortresses and ruined their cities.
The land and its produce were abandoned
because of the sound of his roaring.
8 But the nations came against him from the surrounding
provinces.
They spread their nets over him—
he was caught in their pit.
9 With hooks in him, they put him in a cage,
and then they took him to the Babylonian king.
They took him to the fortresses
so that his voice would no longer be heard in Yisrael's
(Israel's) hills.
10 Your mother was like a vine planted in your vineyard
beside the water.
It was fruitful and full of branches because there was
plenty of water.
11 It had strong branches that were used for making
rulers' scepters,
and it towered above the branches,
and its height could be seen due to the mass of its foliage.
12 But the vine was uprooted in fury and thrown down
onto the ground,
and an eastern wind dried out its fruit.
Its strong branches were broken off and withered,
and then burnt in a fire.
13 So now it's planted in the wilderness—
in a land of drought and thirst.
14 Fire went out from its large branches and consumed its
fruit.
There's no strong branches left on it—no scepter for rul-
ing with.'
That's a song for mourning, and should be sung as such."

Israeli rebellion

20:1 Seven years after we'd been
taken to Bavel (Babylon), some Israeli elders came to get
me to ask Yahweh for advice for them. 2 Then Yahweh gave
me this message: 3 "Son of humanity, tell the Israeli elders
that the master Yahweh says this: 'Have you people come
to get advice from me? As I live, I won't allow you to ask
for my advice. That's the master Yahweh's declaration.'
4 Will you judge them? Will you judge, son of humanity?
Let them know about their ancestors' disgusting be-
haviour. 5 Tell them that the master Yahweh says this: 'On
the day that I chose Yisrael (Israel) and made myself
known to them in Mitsrayim (Egypt), I raised my hand to
make a promise to Ya'akov's (Jacob's) descendants. I told
them, "I am Yahweh your god"[41]— 6 on that day I raised
my hand to make a promise to them that I would bring
them out of Mitsrayim into a land that I'd carefully se-
lected for them. It was flowing with milk and honey—it
was the most beautiful of all the lands. 7 I told them, "Let
each family throw away their Mitsri (Egyptian) idols, plus
any other detestable things they have. Don't defile your-
selves. I am Yahweh your god." 8 But they rebelled against
me and were unwilling to listen to me. They didn't throw
away the detestable things they had or abandon their Mit-
sri idols, so I determined to pour my fury out on them to
satisfy my rage among them right there in Mitsrayim. 9 I
did that to protect my reputation so it wouldn't be tar-
nished in the eyes of the nations where they were staying.
I made myself clearly known to them[42] by bringing them
out of Mitsrayim.
10 So I led them out of Mitsrayim and took them into the
wilderness. 11 Then I gave them my instructions and regu-
lations—anyone who follows them will live.[43] 12 I also es-
tablished rest days as a sign between myself and them—for
them to know that I am Yahweh who declares them differ-
ent from others.[44] 13 But the Israeli people rebelled against
me in the wilderness. They wouldn't follow my instruc-
tions, and they rejected my regulations, even though any-
one who obeys them will live. They severely disrespected
my rest days, so I said I'd pour my fury out on them in the
wilderness in order to end them. 14 But I did that to pro-

41 **RV 20:5-6 · Cross-ref.** Exo 6:2-8.

42 **RV 20:9 · Note** them: Probably referring to those countries, but some translations interpret it to refer to the ones being brought out.

43 **RV 20:11-13 · Cross-ref.** Lev 18:5.

44 **RV 20:12 · Cross-ref.** Exo 31:13-17.

tect my reputation so it wouldn't be tarnished in the eyes of the nations, in whose sight I had brought them out of Mitsrayim. 15 So I myself took action by making a promise to them in the wilderness not to bring them into the land that I'd been going to give them—a land flowing with milk and honey, which was the most beautiful out of all the lands.[45] 16 I promised that because they'd rejected my instructions and not followed my regulations, and they disrespected my rest days, because what they really wanted was their idols. 17 But I pitied them, so I didn't wipe them out in the wilderness.

18 I told their children in the wilderness, "Don't follow your parents' habits or behaviour, and don't defile yourselves with their idols. 19 I am Yahweh your god—follow my instructions, obey my regulations, 20 and keep my rest days different from other days so that they'll be a sign between me and you. That way you'll all know that I am Yahweh your god."

21 However, their sons and daughters rebelled against me. They didn't keep my instructions or follow my regulations, even though anyone who obeys them will live. They disrespected my rest days, so I determined to pour my fury out on them to satisfy my rage against them in the wilderness. 22 But I didn't proceed, for the sake of my reputation, so it wouldn't be mocked by the nations who saw me bring the Israelis out of Mitsrayim (Egypt). 23 So I took action in the wilderness, promising that instead I would scatter them among the nations and disperse them into other countries.[46] 24 I decided to do that since they hadn't obeyed my instructions, and since they'd rejected my regulations and disrespected my rest days—they really wanted their ancestors' idols.

25 Then I even gave them instructions that weren't good, and regulations that they couldn't live by. 26 I declared them to be defiled because of the gifts they gave (they sacrificed every woman's firstborn child in the fire) so that I could fill them with horror so they would know that I am Yahweh.'

27 Therefore, son of humanity, speak to the Israeli people and tell them that the master Yahweh says this: 'That was also how your ancestors blasphemed me when they were unfaithful to me. 28 When I brought them into the land that I'd promised to give them, then whenever they saw any high hill and leafy tree, they offered their sacrifices. They provoked me with their offerings, and also burnt their fragrant incense there and poured out their drink offerings. 29 Then I asked them, "What's this high place where you present your offerings?" so the place is called Bamah (meaning 'High place') to this day.'

30 Therefore tell the Israeli people that the master Yahweh asks this: 'Why do you defile yourselves with your ancestors' customs? Why do you act like prostitutes, searching for disgusting things? 31 To this day, when you offer up your gifts (offering your sons as burnt sacrifices), you defile yourselves with all your idols. So why should I let you try to find me, you Israeli people? As I live, I won't allow you people to request my help or advice. That's the master Yahweh's declaration. 32 The thought that's forming in your mind will never happen. You people say, "Let's be like the other nations—like the clans in other countries who worship wood and stone."

Punishment and forgiveness

33 This is the master Yahweh's declaration: As I live, I'll certainly reign over you people with strict control, and with fury that'll be poured out on you. 34 I'll bring you out from the other people groups and will gather you out of the countries where you've been scattered. I'll do this with power, pouring out fury. 35 Then I'll bring you into the wilderness of the people groups, and there I'll judge you face to face— 36 just like I judged your ancestors in the Mitsri (Egyptian) wilderness, that's how I'll judge you people. That's the master Yahweh's declaration.

37 I'll cause you people to pass under my staff to be counted, and I'll make you obey the requirements of our agreement. 38 I'll purge the rebels from among you, as well as those who revolt against me. I'll send them out from the land where they're staying as foreigners, but they won't enter Yisrael (Israel). Then you people will know that I am Yahweh.

39 So to you Israeli people, the master Yahweh says this: 'Each of you should go to his own idols. Worship them if you refuse to listen to me, but you must no longer desecrate my sacred name with your gifts and your idols, 40 because this is the master Yahweh's declaration: all the Israeli people will worship me there on my sacred mountain in Yisrael. I'll be happy to accept your offerings there, along with your choice gifts dedicated to me. 41 I'll accept you like a soothing aroma when I bring you out from the people groups and gather you out of the countries where you've been scattered. I'll display my holiness among you for the nations to see. 42 You'll know that I am Yahweh when I bring you back to Yisrael—to the land that I promised to give to your ancestors. 43 There you'll call to mind your conduct and everything you defiled yourselves by doing, and you'll despise yourselves for all the evil things you've done. 44 Then you'll know that I am Yahweh, when I do this to you for the sake of my reputation, not because of your evil practices, and not because of your corrupt actions, you Israeli people. That's the master Yahweh's declaration.' "

The burnt forest

45 Then Yahweh gave me another message: 46 "Son of humanity, look towards the southern lands, and speak against the south—prophesy against the Negev forest. 47 Tell the forest that this is the master Yahweh's declaration: See, I'll set a fire among you. It'll burn up every tree among you, whether living or dead. The fiery flame won't be able to be put out—every area from the north to the south will be burnt. 48 Then everyone will see

45 **RV 20:15 · Cross-ref.** Num 14:26-35.

46 **RV 20:23 · Cross-ref.** Lev 26:33.

Readers' Version

that I am Yahweh, when I light the fire, and it can't be extinguished.' "

49 Then I said, "Oh no, my master Yahweh, now they're wondering if I'm just someone who tells cute parables."

Yahweh's piercing sword

21:1 Then Yahweh gave me another message: **2** "Son of humanity, look towards Yerushalem (Jerusalem), and speak against the sacred places and prophesy against Yisrael (Israel). **3** Tell Yisrael that Yahweh says this: Listen, I'm against you. I'll draw my sword from its sheath to kill both the righteous and the wicked among you. **4** Yes, in order for me to eliminate both the righteous and the wicked from you, my sword will go out from its sheath against everyone from the south to the north, **5** then everyone will know that I, Yahweh, have drawn my sword from its sheath. It will no longer hold back.'

6 As for you, son of humanity, groan as if your pelvis has cracked. Groan bitterly in front of them. **7** That'll get the people asking you, 'What are you groaning about?' Then you'll tell them, 'Because of the news that's coming, because every stomach will go tense and every hand will tremble. Breathing will become difficult, and every knee will turn to jelly. Listen, it's coming, and that's what it'll be like. That's the master Yahweh's declaration.' "

8 Then Yahweh gave me another message: **9** "Son of humanity, prophesy and tell them that the master says this:

"A sword! A sword!
It will be sharpened and polished.
10 It will be sharpened in order to engage in great slaughter!
It will be polished in order to be like lightning!
Should we rejoice in my son's scepter?
The coming sword hates every such rod.
11 So the sword will be given to be polished,
and then to be grasped by the hand.
The sword is sharpened and polished
and will be handed to the one who kills!" ' "
12 Call for help and wail, son of humanity,
because that sword has come against my people.
It's against all of Yisrael's (Israel's) leaders—
they're thrown against the sword along with my people.
Therefore, hammer your fists against the wall,
13 because testing will come,
but what if the scepter doesn't last?
That's the master Yahweh's declaration.
14 Now, son of humanity, prophesy and clap your two hands together loudly,
because the sword will attack even a third time.
A sword for the ones to be slaughtered.
It's a sword for the many to be slaughtered,
piercing them wherever they run.
15 In order to melt their hearts and to multiply their fallen,
I've placed the sword for slaughter at all their gates.
Ah, it flashes like lightning.
It's held tightly for slaughter.
16 You, sword, strike to the right.
Strike to the left.
Go in whichever direction you're facing,
17 because I will also clap my two hands together,
and then I'll cease my fury.
I, Yahweh, declare it."

The sword of Bavel's king

18 Then Yahweh gave me another message: **19** "Now, son of humanity, assign two roads for Bavel's (Babylon's) king's sword to come on. The two roads will start in the same land, and a signpost will mark one of them as leading to a city. **20** Markos one road for the Babylonian army to come to Rabah, the Amoni city. Markos the other to lead the army to Yehudah (Judah) and the fortified city of Yerushalem (Jerusalem), **21** because the Babylonian king will stop at the crossroads, at the junction, in order to practice divination. He'll shake some arrows and ask direction from some idols, and he'll examine a liver. **22** With his right hand he'll take the sign for Yerushalem: to set battering rams against it, to open his mouth to order the slaughter, to sound a war cry, to set battering rams against the gates, to build a ramp, and to erect siege towers. **23** From the perspective of those in Yerushalem, it would seem to be a pointless sign, since they'd made a treaty with the Babylonians, but the king will accuse them of violating their treaty so he can besiege them.

24 Therefore the master Yahweh says this: You've caused your guilt to be noticed by revealing your disobedience, so that your sins will be obvious through all your actions. Because you've done that, you'll be taken by force. **25** As for you, Yisrael's (Israel's) profane and wicked ruler, your time of going against me has now ended and your day of punishment has come. **26** The master Yahweh instructs you: Remove the turban and take off the crown. Things will no longer be the same. I'll give power to those who had none, and disgrace those who had power. **27** A ruin. A ruin. Yes, I'll make it a ruin. It won't be restored until the person comes who's assigned to execute judgement.

Yahweh warns the Amonim

28 So you, son of humanity, prophesy and say, 'The master Yahweh says this to the Amonim concerning their coming disgrace: A sword, a sword is drawn. It's sharpened for the slaughter in order to devour, so it'll be like lightning.[47] **29** While prophets see empty visions for you and perform rituals to come up with lies for you, this sword will lie on the necks of the wicked who are about to be killed, whose day of punishment has come and whose time of disobedience is about to end.

30 Return the sword to its sheath. I'll judge you in the place where you were created. In your native land **31** I'll pour my indignation out on you! I'll fan the fire of my rage against you and hand you over to cruel men—craftsmen of destruction. **32** You'll become fuel for the fire. Your blood will be spilled right there in your own land. You won't be

47 RV 21:28-32 · Cross-ref. Jer 49:1-6; Eze 25:1-7; Amos 1:3-15; Zeph 2:8-11; Gen 19:36-38; Jdg 3:12-13; 10:6-11.

remembered, because I, Yahweh have declared it.' "

Yerushalem's evil ways

22:1 Then Yahweh gave me another message: 2 "Now you, son of humanity, will you judge the city of blood? Will you judge Yerushalem (Jerusalem)? Make it understand all its disgusting behaviour. 3 Tell them that the master Yahweh says this: You're a city that sheds blood right there in your centre, forcing your time of judgement to come—a city that makes idols to defile yourself. 4 You've become guilty because of the blood you've poured out, and you've become defiled by the idols you've made. You've brought your days to a close, and the end of your years has come, so I'll allow the other nations to laugh at you and mock you. 5 You unclean city full of confusion, both people who are near and those who are far away will deride you.

6 Listen, each of Yisrael's (Israel's) rulers has used their own resources to go to you, Yerushalem, to shed blood. 7 They've dishonoured the fathers and mothers within you,[48] and they've oppressed the foreigners there among you. They've mistreated the orphans and the widows within you.[49] 8 You've despised my sacred things and disrespected my rest days.[50] 9 Slanderous men have come into you in order to pour out blood, and they eat at the hilltop shrines. They do wicked things right there in your centre. 10 Within you, men uncover their fathers' nakedness. Within you they've violated women during their 'unclean' menstrual period.[51] 11 Men who sleep with their neighbours' wives, and men who sleep with their own daughters-in-law, even men who abuse their own sisters or half-sisters. All these are done within you. 12 Those men are involved in paid assassinations within you, plus you've taken interest and gained too much profit,[52] you've harmfully oppressed your neighbours, and you've forgotten me. That's the master Yahweh's declaration.

13 Listen, Yerushalem. I've reached out and taken away the dishonest gain that you've made, and the bloodshed that's done in your centre. 14 Will your heart keep beating when I personally deal with you? Will your hands be able to resist trembling? I, Yahweh, am declaring this, and I will do it. 15 I'll scatter you among the nations and disperse you through the lands—that's how I'll purge your uncleanness from you, 16 and you'll become unclean in the eyes of the nations. Then you'll know that I am Yahweh.' "

Yahweh's separating out the rubble

17 Then Yahweh gave me another message: 18 "Son of humanity, the Israeli people have become like dross to me. They're all just the leftovers of bronze, tin, iron, and lead among you—they'll be like the dross from silver in your furnace. 19 Therefore the master Yahweh says this, 'Because you people have become like dross, then listen: I'm about to gather you into the centre of Yerushalem (Jerusalem). 20 Just like men gather silver, bronze, iron, lead, and tin, and put it into a furnace to melt it, then blast the fire onto it in order to melt it, that's how I'll gather you in my anger and my rage, and I'll put you in there and melt you. 21 Yes, I'll gather you and blow my fire of fury onto you, and you'll be melted in the middle of it. 22 Just like silver's melted in a furnace, you'll be melted in it, and you'll know that I, Yahweh, have poured my wrath out onto you!' "

The sins of Yisrael's teachers

23 Then Yahweh gave me another message: 24 "Son of humanity, tell the land, 'You're a land that hasn't been cleansed. When you're judged, there won't be any rain. 25 There's a conspiracy among the prophets within the land, like a roaring lion tearing apart a victim. They consume life and take precious wealth—making many widows within it. 26 Its priests do violence to my law, and they profane my sacred things. They don't distinguish between sacred and profane things, and don't teach the difference between what God approved and what he didn't.[53] They ignore my rest days so I end up getting mocked among them. 27 Its leaders within it are like wolves tearing apart their victims. They pour out blood and destroy life, just to make a dishonest profit, 28 but its prophets have painted them over with whitewash. They see false visions and predict falsehoods to them, saying 'The master Yahweh says this' when Yahweh hasn't spoken. 29 The land's people have oppressed others through extortion and robbery, they mistreat the poor and needy, and they oppress foreigners by denying them justice. 30 Then I searched for an advocate from among them who'd build up a wall of righteousness and who'd admit the breaches made by the country and make an appeal on its behalf so I wouldn't destroy it, but I didn't find anyone. 31 So I'll pour my indignation out onto them. I'll finish them off with the fire of my indignation, and their own actions will seal their fate. That's the master Yahweh's declaration.' "

The parable of two prostitutes

23:1 Then Yahweh gave me another message: 2 "Son of humanity, once there was a woman who had two daughters 3 who, as young women, prostituted themselves in Mitsrayim (Egypt). Their breasts were squeezed and their virgin nipples were fondled there. 4 The older one was Oholah (referring to Shomron (Samaria) or Shomron) and her younger sister was Oholivah (referring to Yerushalem (Jerusalem)). Then they became my wives and had sons and daughters.

The sin and punishment of Shomron/Samaria

5 But Oholah prostituted herself even when she was mine. She lusted for her lovers: for the Assyrian warriors, 6 princes and captains dressed in fine clothes. They

48 **RV 22:7 · Cross-ref.** Exo 20:12; Deu 5:16.

49 **RV 22:7 · Cross-ref.** Exo 22:21-22; Deu 24:17.

50 **RV 22:8 · Cross-ref.** Lev 19:30; 26:2.

51 **RV 22:10-11 · Cross-ref.** Lev 18:7-20.

52 **RV 22:12 · Cross-ref.** Exo 23:8; Deu 16:19; Exo 22:25; Lev 25:36-37; Deu 23:19.

53 **RV 22:26 · Cross-ref.** Lev 10:10.

were attractive young men riding their horses, 7 and she gave them sexual favours. They were all the best of Ashur's (Assyria's) men, and she defiled herself with everyone she lusted for, and with all their idols. 8 She hadn't left her prostitute behaviour behind in Mitsrayim (Egypt), where they'd slept with her when she was young—caressing her virgin nipples and pouring their lust out on her.

9 That's why I handed her over to her lovers—those Assyrians that she lusted for. 10 They uncovered her nakedness, took her sons and daughters, and killed her with the sword. She'd become notorious among women, so they executed judgement on her.

Yerushalem's sin

11 Her sister Oholivah saw that, but she lusted more passionately and prostituted herself even more wildly than her sister. 12 She also lusted for the Assyrians, the governors and the dominating officials who rode horses and dressed impressively. All of them were strong, handsome men. 13 I saw that she'd defiled herself just like her older sister.

14 Then she increased her prostitution even more. She saw men carved on walls, figures of Kasdim (Chaldeans) painted in red, 15 wearing belts around their waists, with flowing turbans on their heads. All of them looked like chariot troop officers, similar to Babylonians (whose native land is the land of the Kasdim). 16 As soon as she saw those pictures, she lusted for those men, so she sent messengers out to them in the land of the Kasdim. 17 The Babylonians came to her and to her bed of lust, and they defiled her with their promiscuity. Yes, she'd defiled herself by what she'd done, so she turned herself away from them in disgust. 18 When she'd exposed her nakedness and openly been involved in prostitution, I turned away from her just like I'd turned away in disgust from her sister. 19 Then she increased her prostitution as she remembered when she was a young prostitute in Mitsrayim (Egypt), 20 and she lusted for her lovers whose private parts were long like those of donkeys, and whose emissions of semen were huge like those of stallions. 21 That's how you did those shameful things when you were young, when the Mitsrim (Egyptians) fondled your nipples and squeezed your young breasts.

Yahweh's judgement of Yerushalem

22 Therefore, Oholivah, the master Yahweh says this, 'Listen, I'll turn your lovers against you. I'll bring those that you rejected against you from every side: 23 the Babylonians and all the Kasdim (Chaldeans), Pekod, Shoa, and Koa, and all the Assyrians with them—strong, handsome men, governors and commanders, all of them officers and famous men, all of them riding on horses. 24 They'll bring many people against you with weapons, as well as chariots and wagons. They'll surround you with units with large shields, small shields, and helmets. I'll get them to punish you, and they'll punish you with their actions. 25 I'll direct my jealous anger at you, and they'll deal with you in fury. They'll cut off your noses and your ears, and even the survivors will be killed by the sword. They'll take away your sons and your daughters, and the remainder will be burnt. 26 They'll strip off your clothes and take away all your jewellery. 27 I'll remove your shameful behaviour from you, including your acts of prostitution with Mitsrayim (Egypt). You'll give up your longing looks towards them, and you won't think about Mitsrayim any more,' 28 because the master Yahweh says this, Listen, I'll hand you over to the ones you hate—back into the control of the ones you'd turned away from. 29 They'll show their hate for you as they take all your possessions and abandon you naked and bare—yes, your nakedness will be uncovered just like when you engaged in promiscuity and prostitution. 30 These things will be done to you because you acted like a prostitute—lusting after nations whose idols defiled you.

31 You followed a similar path to that of your older sister, so I'll give you the same punishment that I gave her.' 32 The master Yahweh says this, 'You'll suffer the same extreme suffering that your sister suffered. You'll become a laughingstock and a subject for derision—there's a lot of pain coming your way. 33 You'll be filled with drunkenness and sorrow, horror and devastation—the same suffering that your sister Shomron (Samaria) was made to drink. 34 You'll drink that cup of suffering and drain it empty, then you'll shatter it and tear your breasts with the pieces. That's the master Yahweh's declaration.'

35 So the master Yahweh says this, 'Because you've forgotten me and thrown me away behind your back, you'll bear the consequences of your shameful behaviour and your prostitution.' "

Revealing the disgusting actions of the sisters

36 Yahweh said to me, "Son of humanity, will you judge Oholah and Oholivah? Present them a list of their disgusting actions, 37 since they've committed adultery, and also have blood on their hands. They've committed adultery by worshipping their idols, and they've even caused their sons to pass through the fire to be considered as food for their idols. 38 Then on top of that, they defile my sanctuary, and at the same time, they disrespect my rest days. 39 When they'd slaughtered their children for their idols, then they came to my sanctuary on the same day to desecrate it. So listen, that's what they've done right there in my residence.

40 You sent messengers to go and bring men from far away. Now look, they indeed came—those who you prepared for by bathing, painting your eyes, and adorning yourself with jewellery. 41 You sat on a lovely couch bed with a table arranged in front of you where you placed my incense and my olive oil. 42 Then the sound of a noisy crowd was around her as all kinds of men, even Sava, were brought in from the wilderness, and they put bracelets on their hands and beautiful crowns on their heads. 43 Then I said about that experienced adulterer, 'Now they'll treat her as a prostitute, and she'll fornicate with them.' 44 They had sex with her like men do with a prostitute. In that way they had sex with the two immoral women, Oholah and Oholivah. 45 But righteous men will judge and punish them as adulteresses, and they'll punish them with the appropriate sentence for those who've shed blood, because they're

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adulteresses plus they have blood on their hands.
46 So the master Yahweh says this: I'll bring a group to attack Shomron (Samaria) and Yerushalem (Jerusalem) and give them up to be terrorized and plundered. 47 Then that group will stone them with stones and cut them down with their swords. They'll kill their children and burn down their houses. 48 That's how I'll remove shameful behaviour from the land, and discipline all the women so they'll no longer act like prostitutes. 49 They'll use your shameful behaviour against you. You'll all bear the guilt of the sins you did with your idols, and in that way you'll know that I am the master Yahweh."

The rusty cooking pot

24:1 Then Yahweh gave me another message on the 15th of January of the ninth year since King Yehoyakin had been taken captive. 2 "Son of humanity, write down the day and month for yourself, because on this exact day, the Babylonian king started his siege of Yerushalem (Jerusalem).[54] 3 So tell this parable to the rebellious Israeli people and explain that it comes from the master Yahweh:

Pour water into the cooking pot and place it on the fire.
4 Put in the leg and shoulder of a good sheep,
then fill it up with the best bones.
5 Yes, take the best one from the flock
and pile up the fuel underneath it—
keeping it boiling to make sure the bones in it cook well.

6 Now the master Yahweh says this: The city of blood won't end well—it's like a cooking pot that has rust in it, and that rust won't come out of it. Take piece after piece out of it, but don't be choosy about which pieces, 7 because the blood the city shed is all the way through its centre. It displayed the blood on a flat rock to be easily seen, rather than pouring it out on the ground where it could be covered over with dust, 8 so it makes me angry enough to get revenge: I placed *the city's* blood on the smooth rock, so it couldn't be covered.
9 Therefore, the master Yahweh says this: The city of blood won't end well. I'll also enlarge the pile of firewood to put underneath it. 10 Stack up the wood and kindle the fire. Cook the meat well and mix in the spices and let the bones be charred. 11 Then put the empty pot onto the hot coals in order to heat and scorch its bronze, so the impurities in it will be melted—its corrosion eaten away.' 12 That was a lot of work, but the fire didn't remove the corrosion from it. 13 Your shameful behaviour is in your uncleanness. Because you wouldn't accept it when I tried to cleanse you, you won't be purified anymore until I've satisfied my fury against you. 14 I, Yahweh, have declared it, and I will do it. I won't relent, nor will I rest from it. You'll be judged by your own practices and your own behaviour. That's the master Yahweh's declaration."

The death of Yehezkel's wife

15 Then Yahweh gave me another message: 16 "Listen, son of humanity, I'm taking your cherished wife from you with a deadly disease, but you mustn't mourn or weep, or let any tears show. 17 You must groan silently. Don't organise a funeral when she's dead. Put on your turban and your sandals, but don't veil your beard, or eat the bread of men who mourn who've lost their wives."
18 So I spoke to the people in the morning, and then my wife died in the evening. In the morning I did what I'd been commanded to do. 19 Then the people asked me, "Won't you tell us what these things mean—the way that you're behaving?"
20 "Yahweh gave me a message," I answered them, 21 "to tell the Israeli people that the master Yahweh says this to them: Listen, I'll desecrate my sanctuary—the pride of your power, the delight of your eyes, and the yearning of your soul—and also your sons and daughters who you left behind there in Yerushalem (Jerusalem) will be killed by the sword. 22 When that happens, you people will do exactly as I've done: you won't veil your beards, or eat the bread of mourning men, 23 but instead your turbans will be on your heads, and your sandals on your feet. You won't mourn or weep, because you'll melt away due to your disobedience, and everyone will groan for their relatives.
24 So Yehezkel (Ezekiel) will be a sign for you, because when that time comes, you'll do exactly the same as he's doing. Then you people will know that I am the master Yahweh.' "
25 "But you, son of humanity, on the day that I capture their temple, (which is their joy, their pride, and what they see and desire), and when I take away their sons and daughters, 26 a refugee will come to you here on that day to give you the news. 27 At that time, your mouth will be opened up to that refugee and you'll speak again—you'll no longer be silent. You'll be a sign for them so that they'll know that I am Yahweh."

Yahweh's judgement of nations[55] · Amon's punishment

25:1 Then Yahweh gave me another message: 2 "Son of humanity, keep looking towards the Amonim[56] and prophesy against them. 3 Tell them to listen to this message because this is what the master Yahweh says: You celebrated my sanctuary being desecrated, and the land of Yisrael (Israel) being desolate, and the kingdom of Yehudah (Judah) going into exile, 4 so because of that, listen: I'm giving you to a people in the east as their possession. They'll set up camp against you and set up their tents among you. They'll eat your fruit and drink your milk. 5 I'll make the Amoni capital city, Rabah,[57] into a camel pasture, and the Amoni people into a resting place for flocks. Then you people will know that I am Yahweh.
6 Because the master Yahweh says this: You clapped your

54 **RV 24:2 · Cross-ref.** 2Ki 25:1.
55 **RV 25:1 · Parallel** 25:1–32:32
56 **RV 25:2 · Cross-ref.** Jer 49:1-6; Eze 21:28-32; Amos 1:13-15; Zeph 2:8-11.
57 **RV 25:5 · Note** Now the modern city of Amman (in Jordan) has been built on Rabah's ruins.

hands and stamped your feet and celebrated with all the contempt within you against the Israeli nation, 7 therefore, listen Amon. I'll strike you down and give you as plunder to the other nations. I'll cut you off from the people groups and make you perish from among the countries. I'll destroy you, and you'll know that I am Yahweh.'

Moav's punishment

8 The master Yahweh says this, 'Because Moav (Moab)[58] and Se'ir say that the kingdom of Yehudah (Judah) is just like every other nation, 9 well listen, I'll destroy the border cities protecting Moav, starting with the splendour of Beyt-Hayeshimot, Ba'al-Me'on, and Kiryatayim. 10 I'll hand them over to the people in the east who've already been against the Amonim—I'll give them up as a possession so that the Amonim won't be remembered among the nations. 11 Yes, I'll execute judgements against Moav, then they'll know that I am Yahweh.'

Edom's punishment

12 The master Yahweh also says, 'Edom has taken vengeance against the kingdom of Yehudah (Judah) and has done wrong by doing that.[59] 13 Therefore, the master Yahweh says: I'll hit Edom with my hand and destroy every person and animal there. I'll make it a ruined, abandoned place, from Teyman all the way to Dedan—they'll be killed by the sword. 14 I'll use my people Yisrael (Israel) to place my vengeance on Edom, and they'll apply my anger and fury to Edom so they'll know my vengeance. That's the master Yahweh's declaration.'

Peleshet's punishment

15 The master Yahweh says this, 'The Pelishtim have chosen hateful vengeance and have put much effort into trying to destroy Yehudah (Judah).[60] 16 So this is what the master Yahweh says: Listen, I'll take action against the Pelishtim, and I'll cut off the Kereti and destroy the remnant along the coast. 17 I'll take severe vengeance against them with furious acts to punish them—they'll know that I am Yahweh, when I take my vengeance on them.' "

Tsor's punishment

26:1 At the beginning of the month in the eleventh year since King Yehoyakin had been taken captive, Yahweh gave me a message: 2 "Son of humanity, Tsor (Tyre)[61] has said against Yerushalem (Jerusalem), 'Nice one! Yerushalem's gates are broken. It's going my way—I can take advantage because it's been destroyed.'

3 Because of that, the master Yahweh says this: 'Listen, I'm opposed to you, Tsor, and I'll raise up many nations against you, just like the sea raises its waves. 4 They'll destroy Tsor's walls and tear down its towers, then I'll sweep its dust away and make it like a bare rock. 5 It'll become a place in the middle of the sea for people to spread their nets out to dry them, since I've declared it, and it'll become plunder for the nations. That's the master Yahweh's declaration. 6 Its young women who are in the countryside will be slaughtered by swords, and then they'll know that I am Yahweh.'

7 Yes, this is what Yahweh says: Listen, I'm bringing the Babylonian King Nevukadnetsar (Nebuchadnezzar), king of kings, from the north, against Tsor, with horses and chariots, and with horsemen and a large army. 8 He'll kill your daughters in the countryside. He'll set up a siege program and build a ramp against your walls and lift up shields against you. 9 He'll use his battering rams to smash down your walls, and he'll tear down your towers with his axes. 10 They'll have so many horses that their dust will cover you. Your walls will shake with the noise of their horsemen, wagons, and chariots. When he rides through your gates, he'll pick his way over the stones like men do when entering a city whose walls have been broken down. 11 The hooves of his horses will trample all of your streets. He'll slaughter your people with the sword and your mighty stone pillars will be knocked to the ground. 12 They'll tear down your walls and destroy your nice homes—plundering your riches and looting your merchandise. Then they'll throw your building stones, wood, and rubble into the ocean. 13 I'll stop the sound of your songs, and the music from your harps won't be heard anymore. 14 I'll make you back into a bare rock—you'll become a place where nets are spread out to dry. You'll never be built again, because I, master Yahweh, have spoken. That's the master Yahweh's declaration.

15 The master Yahweh says this to Tsor (Tyre), 'Won't the islands shake with the sound of your downfall, and with the groans of the wounded when the terrible slaughter is happening in you? 16 Then all the leaders of the coastal kingdoms will step down from their thrones and remove their robes and take off their embroidered clothes. Instead, they'll clothe themselves in fear, they'll sit on the ground and tremble every moment, and they'll be appalled because of you. 17 Then they'll sing this song of mourning for you and say to you,

How you, who were inhabited by sailors, have been destroyed.

The famous city that was so strong, it's now gone from the sea.

The ones living in her once spread terror around themselves on everyone who lived nearby.

18 Now the coastal kingdoms tremble on the day of your downfall.

The islands in the sea are terrified by your passing.'

19 Yes, the master Yahweh says this: When I make you a desolate city, like the other cities that are uninhabited, when I raise up the deep seas against you, and when the great waters cover you, 20 then I'll take you down to the pit that ancient people went down to, because I'll make you live in the lowest realms of the earth like ancient ruins. Because of that, you won't come back and be splendid in the land of the living. 21 I'll send disaster onto you, and you

58 **RV 25:8-11 · Cross-ref.** Gen 19:36-37; Isa 25:10-12; Jer 48:1-47; Amos 2:1-3; Zeph 2:8-11.

59 **RV 25:12-14 · Cross-ref.** Gen 25:24-34; 36:39; Jer 49:7-22; Eze 35:1-15; Oba 1-14; Mal 1:2-5.

60 **RV 25:15-17 · Cross-ref.** Yoel 3:4-8; Amos 1:6-8; Jdg 13:1; 1Sam 4:1.

61 **RV 26:2 · Cross-ref.** Yoel 3:4-8; Amos 1:9-10.

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won't exist anymore. Then people will look for you, but you'll never be found again.[62] That's the master Yahweh's declaration."

The end of the city of Tsor

27:1 Then Yahweh gave me another message: **2** "Now you, son of humanity, begin a funeral song about Tsor (Tyre), **3** and tell Tsor (which is on a coastal island—merchants to people groups on many other islands) that the master Yahweh says this to you:

Tsor, you've said, 'My beauty has reached perfection.'

4 Your borders are surrounded by the ocean.

Your builders have perfected your beauty.[63]

5 They made all your planks with cypress from Mt. Hermon (Senir).

They got a cedar from Levanon to make a mast for you.

6 They made your oars from the oak trees in Bashan.

They made your decks out of cypress wood from Kupros (Cyprus), and overlaid them with ivory.

7 Your sails were made from colourful linen from Mitsrayim (Egypt) that served as your banner.

The colours of blue and purple from the coasts of Elishah are used for the awning on your boat.

8 Those who were living in Tsidon (Sidon) and Arvad were your rowers.

The wise men of Tsor (Tyre) were within you—they were your pilots.

9 Experienced craftsmen from Geval sealed your seams.

All the ships and their sailors among you were carrying your merchandise for trade.

10 Warriors from Paras (Persia), Ludia, and Libya were in your army.

They hung their shields and helmets within you.

They displayed your splendour.

11 The men of Arvad and Helek in your army were on your walls surrounding you,

and the people from Gamadim were in your towers.

They hung up their shields on your walls all around you.

They completed your beauty.

12 "Tarshish was a trading partner with you because of your abundant wealth of goods. They traded silver, iron, tin, and lead for your wares. **13** Yavan (Greece), Tuval, and Meshek traded slaves, as well as bronze items, for your merchandise. **14** Beyt-Togarmah provided horses, stallions, and mules in exchange for your products. **15** People from Dedan were your traders on many coasts. You sent the merchandise and they sent back ivory tusks and ebony wood as payment. **16** Aram (Syria) was a dealer in your many products—they provided emeralds, purple dye, coloured cloth, fine fabric, pearls, and rubies for your merchandise. **17** Yehudah (Judah) and Yisrael (Israel) were trading with you. They provided wheat from Minit, cakes, honey, oil, and balsam for your merchandise. **18** Damesek (Damascus) was a trader of all your products, of all your enormous wealth, and of the wine from Helbon and the wool from Tsahar.[64] **19** Dan and Yavan from Uzal provided you with merchandise of wrought iron, cinnamon, and fragrant calamus seeds which became your merchandise. **20** Dedan was your dealer in woven saddle blankets. **21** Arav and all of Kedar's leaders were traders with you—they provided you with lambs, rams, and goats. **22** Traders from Sheva and Ramah came to sell you the best of every spice and all kinds of precious gems—they traded gold for your goods. **23** Haran, Kaneh, and Eden were traders with you, along with Sheva, Ashur (Assyria), and Kilmad. **24** Those were your traders in fancy robes made of violet cloth with woven colours, and in blankets of multicoloured, embroidered, and well-woven cloth in your marketplaces.

25 Tarshish's ships were the transporters of your merchandise.

So you were filled up—heavily laden with cargo there in the heart of the seas.

26 Your rowers have brought you into vast seas.

The east wind has wrecked you in the middle of them.

27 Your wealth, merchandise, and trade goods,

your sailors, pilots, and ship-builders,

your traders of merchandise and all the men of war who are in you, and all your crew—

they will sink into the depths of the sea at the time of your destruction.

28 The surroundings will shake

when they hear your pilot's cry of distress.

29 All the oarsmen will come down off their ships.

Mariners and all the pilots on the sea will stand on the land,

30 then they'll raise their voices towards you and will wail bitterly.

They'll throw dust up onto their heads. They'll roll around to get covered in ashes.

31 They'll shave their heads bald for you and dress in rough sackcloth,[65]

and they'll weep bitterly over you and they will cry out with loud moans.

32 They will wail loudly for you and sing funeral songs about you.

Who is like the city of Tsor (Tyre), which has now been brought to silence in the middle of the sea?

33 When your merchandise went ashore from the sea, it pleased many people groups.

You enriched kings across the world with your great wealth and merchandise.

34 But when you were shattered by the seas, by deep waters,

your merchandise and all your crew sank.

35 All the inhabitants of the coastal kingdoms were ap-

62 **RV 26:21 · Cross-ref.** Rev 18:21.

63 **RV 27:4 · Note** Here, the island city of Tsor is imagined as a ship in the ocean.

64 **RV 27:18 · Note** Possibly, Tsahar (used only once in the Hebrew scriptures) could refer to the white colour of the wool.

65 **RV 27:30 · Note** All of these (dust, ashes, shaving, sackcloth) are traditional signs of mourning.

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palled at you,
and their kings shuddered in horror—their faces trembled.
36 The merchants of the people hiss at you.
You've become a horror, and you won't exist anymore."

Against the pride of Tsor's king

28:1 Then Yahweh gave me another message: 2 "Son of humanity, tell Tsor's (Tyre's) ruler that the master Yahweh says this:
Your heart is proud and you've said, "I'm a god. I'll sit in the seat of gods in the vital centre of the oceans." Even though you're a man and not a god, you tell yourself that you're a god.
3 Listen, you king of Tsor, are you wiser than Daniyel was? Are there any secrets that you don't already know?
4 You've used your wisdom and skill to make yourself wealthy, and amassed gold and silver in your treasuries.
5 By great wisdom and by your trading, you've multiplied your wealth, but now you've become arrogant because of your wealth.
6 Therefore, the master Yahweh says this: Because you've convinced yourself that you're invincible like a god, 7 I'll bring foreigners against you—terrifying warriors from other nations. They'll bring their swords against the beauty of your wisdom, and they'll defile your splendour.
8 They'll send you down to the pit, and you'll die violently like those who die at sea. 9 Will you really say, "I'm a god" to the face of one who's about to kill you? You're a man and not God, and you'll be at the mercy of the one who runs you through. 10 You'll die like an ungodly person killed by foreigners, because I've declared it. That's the master Yahweh's declaration.' "

The fall of Tsor's king

11 Then Yahweh gave me another message: 12 "Son of humanity, sing a mourning song for the king of Tsor (Tyre) and tell him that the master Yahweh says this:
You were the model of perfection,
full of wisdom and perfect in beauty.
13 You were in Eden—God's garden.
Every precious stone covered you:
ruby, topaz, emerald, chrysolite,
onyx, jasper, sapphire, turquoise, and beryl.
Your settings and mountings were made from gold.
They were prepared on the very day that you were created.
14 I placed you on God's sacred mountain
like the winged creatures that I appointed to guard humanity.
You were among the fiery stones where you walked around.
15 You had integrity in your ways from the day you were created
until injustice was found within you.
16 Through your great trade you were filled with violence, and so you sinned.
Then I threw you out of God's mountain, like someone who was defiled,
and I destroyed you, guardian winged creature,
and drove you from among the fiery stones.
17 Your heart was arrogant due to your beauty.
You ruined your wisdom because of your splendour.
I threw you down to the earth.
I put you in front of kings so they can see you.
18 Because of all your disobedience and your dishonest trade,
you've defiled your sacred places,
so I've made fire come out from you to consume you.
I'll turn you into ashes on the earth
in the sight of everyone who looks at you.
19 Everyone who knew you among the people groups
will shudder to look at you now—
they will be horrified, and you won't exist any longer.' "

Tsidon's punishment

20 Then Yahweh gave me another message:
21 "Son of humanity, look towards Tsidon (Sidon)[66] and prophesy against it. 22 Tell them that the master Yahweh says this: 'Listen, I'm against you, Tsidon, because I intend to be praised by you, so your people will know that I am Yahweh, when I execute justice within you and demonstrate my holiness to you. 23 I'll send a deadly disease to afflict you, and there'll be blood in your streets, and people will fall dead all around you. When the sword comes against you from all around, then you'll know that I am Yahweh.

The blessing for Yisrael

24 Then there'll no longer be pricking briars and painful thorns for the Israeli people from all those around her who despise her, so then they'll know that I am the master Yahweh.'
25 The master Yahweh says that when I gather the Jewish people from the nations that they were scattered among, and when they properly honour me so the nations may see, then they'll make their homes in the land I gave to my servant Ya'akov (Jacob). 26 Then they'll live securely within the land and build houses, plant vineyards, and live securely. When I execute justice on all the people all around who now despise them, then they'll know that I am their god Yahweh.' "

Mitsrayim's punishment

29:1 At the beginning of January in the twelfth year since King Yehoyakin had been taken captive, Yahweh gave me a message:
2 "Son of humanity, stand firmly against Mitsrayim's (Egypt's) king Par'oh (Pharaoh).[67] Prophesy against him and against all of Mitsrayim, 3 telling them that the master Yahweh says this: Listen, I'm against you, Par'oh, king of Mitsrayim—you, the great sea monster that lurks in the middle of the river, who says, "My river is my own. I've made it for myself." 4 I'll put hooks into your jaw, and the fish from your streams will cling to the scales on your side. I'll lift you up from the middle of your river, along with all

66 **RV 28:21 · Cross-ref.** Yoel 3:4-8; 1Ki 11:4-5; 1Ki 16:30-33.
67 **RV 29:2 · Cross-ref.** Isa 19:1-25; Jer 46:2-26.

Readers' Version

the river's fish that cling to your scales. 5 I'll fling you into the wilderness—you and all the fish from your river. You'll fall on the open countryside—your corpse won't be taken or moved, but rather I'll give you as food to the birds and wild animals. 6 Then all of Mitsrayim's inhabitants will know that I am Yahweh, because they've been like a brittle reed to the kingdom of Yisrael (Israel).[68] 7 When Yisrael grabbed you, you broke and tore open their shoulder, and when they leaned on you, you broke and made their legs unsteady. 8 Therefore the master Yahweh says this: Listen, I'll send an army against you that will cut short both people's and animals' lives, 9 and Mitsrayim will become a desolate ruin. Then they'll know that I am Yahweh.

Because the sea monster said, "The river is mine, because I made it," 10 listen: I'm against you and against your river, so I'll give Mitsrayim over to desolation and waste, and you'll become a wasteland from the Migdol to Seveneh and the borders of Kush (Ethiopia). 11 No person or domestic animal will pass through it, and it won't be inhabited for forty years. 12 I'll make Mitsrayim a desolation in the middle of uninhabited lands, and its cities will become a desolation in the middle of wasted cities for forty years, then I'll scatter the Mitsri (Egyptian) people among the nations, and I'll disperse them through the lands.

13 But the master Yahweh says this: At the end of forty years I'll gather Mitsrayim from the people groups they were scattered among, 14 and I'll restore Mitsrayim's fortunes and bring them back to the region of Patros, to their native land. Then they'll become an insignificant kingdom there. 15 It'll be the least significant kingdom, and it won't become prominent again among the nations. I'll diminish them so that they'll no longer dominate other nations. 16 Requesting help from Mitsrayim will no longer be a reason for the kingdom of Yisrael (Israel) to be confident, instead, Mitsrayim will be a reminder of Yisrael's disobedience when they turned to Mitsrayim for help. Then they'll know that I am the master Yahweh."

Nevukadnetsar's defeat of Mitsrayim

17 At the beginning of May in the 27th year since King Yehoyakin had been taken captive,[69] Yahweh gave me a message: 18 "Son of humanity, the Babylonian King Nevukadnetsar (Nebuchadnezzar) stationed his army to do hard work against the fortified island city of Tsor (Tyre). Every head was rubbed until it was made bald, and every shoulder was made raw. Yet he and his army received no payment from Tsor for the hard work that he carried out against it, 19 therefore the master Yahweh says this, 'Listen, I'm giving Mitsrayim (Egypt) to the Babylonian King Nevukadnetsar and he'll take away its wealth, plunder its possessions, and carry off everything he finds there—that will be his army's wages. 20 I've given him the land of Mitsrayim as the wages for the work they did for me. That's the master Yahweh's declaration.

21 On that day I'll make power sprout up for the kingdom of Yisrael (Israel), and I'll put you among them to speak out so they'll know that I am Yahweh.' "

Yahweh's punishment of Mitsrayim

30:1 Then Yahweh gave me another message:

2 "Son of humanity, prophesy and say that the master Yahweh says this:

'Wail now because the coming days won't go well.
3 The day is near—the day is near for Yahweh.
It'll be a day of clouds—a time of doom for nations.
4 Then an army will come against Mitsrayim (Egypt),
and there'll be anguish in Kush (Ethiopia) when the people are killed in Mitsrayim—
when they take its wealth,
and when its foundations get torn apart.
5 Kush and Put, Ludia, all Arav, and Libya, together with the people belonging to the agreement—they'll all be killed by the sword. 6 Yahweh says this: The ones who support Mitsrayim militarily will fall, and the pride of Mitsrayim's strength will collapse. From Migdol to Seveneh their combined warriors will be killed by the sword. That's the master Yahweh's declaration. 7 Those allies will be appalled there among the abandoned lands, and their cities will be among all the other ruined cities. 8 Then they'll know that I am Yahweh, when I set fire to Mitsrayim, and when all its helpers are destroyed.

9 At that time, messengers will go out from in front of me in ships to terrorise Kush when they think they're secure, and there'll be anguish among them on the day of Mitsrayim's doom. Yes, take notice, it's coming. 10 The master Yahweh says this: I'll use the Babylonian King Nevukadnetsar (Nebuchadnezzar) to bring Mitsrayim's multitudes to an end. 11 He and his army with him, the terror of nations, will be brought in to destroy the land. They'll draw out their swords against Mitsrayim and fill the land with those they kill. 12 I'll make the rivers into dry ground, and I'll sell the land into the hands of wicked men. I'll make the land and its abundant produce desolate by the actions of strangers. I, Yahweh, have spoken.

13 The master Yahweh says this: I'll destroy idols, and I'll bring an end to the worthless idols in Nof (Memphis). There won't be a prince in the land of Mitsrayim any longer, and I'll put terror into Mitsrayim. 14 Then I'll make the Patros region desolate and set fire to Tsoan city, and I'll execute judgement against No (Thebes) (the capital of southern Mitsrayim). 15 I'll pour out my fury on Mitsrayim's fortress Sin, and cut off the crowd at No. 16 Then I'll set fire to Mitsrayim: Sin will be in great agony, No will be broken up, and Nof will face enemies every day. 17 The young men of Aven and Pi-Beset cities will be killed by the sword, and their populations will be taken into captivity. 18 In Mitsrayim's Tahfanhes, the day will hold back its light when I break Mitsrayim's power and control there, and its pride in its strength will be finished. There'll be a cloud covering it, and its daughters will be taken away into cap-

68 **RV 29:6 · Cross-ref.** Isa 36:6.

69 **RV 29:17 · Note** 571 B.C.

tivity. 19 I'll execute acts of judgement in Mitsrayim, then they'll know that I am Yahweh.' "

Yahweh breaks Mitsrayim's power

20 At the beginning of May in the eleventh year since King Yehoyakin had been taken captive,[70] Yahweh gave me a message: 21 "Son of humanity, I've broken the Mitsri (Egyptian) king Par'oh's (Pharaoh's) arm. Listen, it hasn't been put in a splint, or set to heal with a bandage, so that it'll become strong enough again to hold a sword. 22 Therefore the master Yahweh says this, 'Listen, I'm against the Mitsri king Par'oh and I'll break both his strong arm and the previously broken one, and I'll make the sword fall from his grip. 23 Then I'll scatter Mitsrayim (Egypt) among the other nations and disperse their people among the lands. 24 I'll strengthen the Babylonian king's arms and place my sword in his hand so that I can destroy Par'oh's arms. He'll groan in front of the Babylonian king with the groans of a dying man. 25 I'll strengthen the arms of the Babylonian king, while Par'oh's arms will fall. Then they'll know that I am Yahweh, when I put my sword into the hand of the king of Bavel (Babylon) and he uses it against Mitsrayim. 26 I'll scatter Mitsrayim among the other nations and disperse their people through the lands. Then they'll know that I am Yahweh."

Mitsrayim gets compared to fallen Ashur

31:1 At the end of June in the eleventh year since King Yehoyakin had been taken captive,[71] Yahweh gave me a message: 2 "Son of humanity, ask the Mitsri (Egyptian) king Par'oh (Pharaoh) and his multitudes around him, 'Who else is as powerful as you and your people? 3 Listen, Ashur (Assyria) was like a cedar in Levanon with beautiful branches, giving shade to the forest—extremely tall, and the branches formed its treetop. 4 A deep water supply made it grow tall. Rivers flowed all around its area, because their channels stretched out to all the trees in the countryside. 5 It grew taller than any of the other trees in the countryside, and its branches grew long and thick because of having plenty of water in its shoots. 6 Every kind of bird nested in its branches, while every living thing in the countryside gave birth to its young under the foliage of that tree. All the powerful nations lived under its shade. 7 It was beautiful in its greatness and due to the length of its branches, because its roots had access to many water sources. 8 Cedar trees in God's garden[72] couldn't equal it. None of the cypress trees matched its branches, nor could its branches be equalled by the plane tree. There was no other tree in God's garden that could compare to its beauty. 9 I made it beautiful with its many branches, and all the trees in God's garden in Eden envied it.

10 Therefore the master Yahweh says this: Because it was so tall, and it set its treetop between its branches, and because it grew proud of its height, 11 I handed it over to a powerful nation to deal with it according to what its wickedness deserves. I've thrown it out, 12 and foreigners who were the terror of all the nations cut it off and left it to die. Its branches fell onto the mountains and all the valleys, and lay broken in all the land's ravines. Then all the nations on earth came out from under its shade and went away from it. 13 All the various kinds of birds rested on the trunk of the fallen tree, and every kind of animal in the countryside came to its branches. 14 That happened so that no other trees that grow by the waters will raise up their foliage to the height of the tallest trees, and that no other trees that grow beside the waters will reach up to that height. They've all been assigned to death, to the earth below, among humanity's children, with those that go down into the pit.

15 The master Yahweh says this: On the day when the cedar went down to the place of the dead, I brought mourning to the earth. I covered the deep waters over it, and I held back the oceans. I held back the great waters, and I brought mourning to Levanon for it. So all the trees in the countryside mourned because of it. 16 I brought shuddering to the nations at the sound of its downfall, when I threw it down to the place of the dead, along with those who went down into the pit. So I comforted all the trees from Eden in the lowest parts of the earth. Those had been the choicest and best trees from Levanon—the trees that drank the waters. 17 They also went down with the big tree to the place of the dead, to the ones who'd been killed by the sword. Those were its strong arm—those nations who'd lived in its shade.

18 Mitsrayim (Egypt), which of the trees in Eden was your equal in glory and greatness? You'll be brought down with Eden's trees to the lowest parts of the earth among the uncircumcised. You'll live there with those who were killed by the sword.'
That's the fate of Par'oh (Pharaoh) and all his multitudes. That's the master Yahweh's declaration."

Mourning over Mitsrayim and its king

32:1 At the beginning of March in the twelfth year since King Yehoyakin had been taken captive,[73] Yahweh gave me a message: 2 "Son of humanity, sing a loud mourning song about the Mitsri (Egyptian) King Par'oh (Pharaoh) and tell him,

'You're like a young lion among the nations,
but you're like the sea monster in the oceans—
you churn up the water—
you stir up the waters with your feet, making them muddy.

3 The master Yahweh says this:
I'll spread my net over you in the assembly of many people groups,

70 **RV 30:20 · Note** (Back in time to) 587 B.C.

71 **RV 31:1 · Note** 587 B.C.

72 **RV 31:8 · Cross-ref.** Gen 2:9.

73 **RV 32:1 · Note** 585 B.C.

Readers' Version

and they'll haul you up in my net.
4 I'll abandon you in the land.
I'll throw you into the countryside
and cause every kind of bird to settle on you,
and animals of every kind of will gorge themselves on you.
5 I'll dump your flesh on the hills,
and fill the valleys with your corpse.
6 Then I'll drench your land with your blood across to the hills,
and the ravines will be filled with your blood.
7 Then when I eliminate you, I'll cover the heavens and darken their stars.
I'll cover the sun with clouds, and the moon won't shine its light.[74]
8 I'll darken all the shining lights in the skies over you,
and I'll put darkness over your land. That's the master Yahweh's declaration.
9 I'll disturb the hearts of many people groups in lands that you don't know about
when I bring about your destruction among the nations—among lands you haven't known.
10 I'll shock many people groups with what I'll do to you.
Their kings will shudder in horror concerning you when I swing my sword towards them.
On the day of your downfall they'll be trembling continuously because of you.
11 Yes, the master Yahweh says this to you, Mitsrayim (Egypt):
The Babylonian king's sword will come against you.
12 I'll cause large numbers of you to be killed by warriors' swords—each warrior a terror of nations.
Those warriors will devastate the pride of Mitsrayim and destroy all its many people.
13 I'll destroy all the livestock from beside the plentiful waters.
No human foot will stir the waters up again,
nor will cattle hooves disturb them.
14 Then I'll calm their waters and make their rivers run like oil.
That's the master Yahweh's declaration.
15 When I make Mitsrayim's territory into an abandoned place,
when the land is stripped of all its produce,
when I attack all its inhabitants, they'll know that I am Yahweh.
16 There'll be a funeral song—the daughters of the nations will sing mournful songs about it.
They'll sing sadly about Mitsrayim—over all its multitudes they'll sing dirges.
That's the master Yahweh's declaration.' "
17 In the middle of that same month,[75] Yahweh gave me a message: 18 "Son of humanity, weep for the numerous Mitsrim (Egyptians) and bring them down to the lowest parts of the earth. Bring Mitsrayim (Egypt) and the daughters of majestic nations down along with those who've already gone down into the pit. 19 Ask them: Mitsrayim, are you really more beautiful than anyone else? Go down and lie down with the uncircumcised.

Those in the place of the dead

20 They'll fall among those who were killed by the sword. The sword has been drawn. Mitsrayim has been handed over to the sword—its enemies will seize it and its multitudes. 21 The strongest of the warriors in the place of the dead will declare about Mitsrayim and its allies, 'They've come down here. They'll lie with the uncircumcised—with those who were killed by the sword.'
22 Ashur (Assyria) is there with all its people, with its graves all around it—all of them were killed by the sword. 23 Those whose graves are set in the pit's recesses[76] are there, along with all its people. Its graves surround all of those who were killed by the sword—those who brought terror onto the land of the living.
24 Eylam is there with all its multitudes, with its graves all around it—all of them were killed. That's the place for those who were killed by the sword, who've gone down uncircumcised to the lowest parts of the earth, who brought their terrors onto the land of the living, and who carry their own shame, together with the ones going down into the pit. 25 They prepared a bed for Eylam and all its multitudes among those who were slain—its graves surround it. All of them are uncircumcised, pierced by the sword, because they brought their terrors onto the land of the living. So they carry their own shame, together with the ones going down into the pit among all those who've been killed, those who are going down into the pit. Eylam is among all those who were killed.
26 Meshek, Tuval, and all their multitudes are there with their graves all around them. All of them are uncircumcised, killed by the sword, because they brought their terrors onto the land of the living. 27 They don't lie with the fallen warriors of the uncircumcised who've gone down to the place of the dead with all their weapons of war, and with their swords placed under their heads and their iniquities over their bones, because they were the terror of warriors in the land of the living.
28 So you, Mitsrayim (Egypt), will be broken amongst the uncircumcised. You'll lie alongside those who were pierced by the sword.
29 Edom is also there with its kings and all its leaders. Despite their strength, they've been placed with those killed by the sword. They lie there along with the uncircumcised—with those who've gone down into the pit.
30 All the northern leaders are there, along with all the Tsidonim (Sidonians) who went down with the ones who'd been pierced. They were powerful and made others afraid,

74 **RV 32:7 · Cross-ref.** Mat 24:29; Rev 6:12-13; 8:12.
75 **RV 32:17 · Note** 585 B.C.
76 **RV 32:23 · Cross-ref.** Isa 14:15.

but now they're there in shame—uncircumcised along with those who were pierced by the sword. They carry their own shame, together with the ones going down into the pit.

31 Par'oh (Pharaoh) will look and be comforted about all his multitudes who were pierced by the sword—Par'oh and all his army. That's the master Yahweh's declaration.

32 Yes, I put him there as my agent to terrify those in the land of the living, but Par'oh and all his multitudes will be laid down among the uncircumcised—among those pierced by the sword. That's the master Yahweh's declaration."

The promise of God of his people[77] · Yehezkel as Yisrael's watchman[78]

33:1 Then Yahweh gave me another message: **2** "Son of humanity, tell this to your people: 'When I send an army against any country, then the people of that country choose one of their men to become a watchman for them. **3** He looks for any attacker coming onto the land, and then he blows his horn to warn the people. **4** If the people hear the sound of the horn but don't take any notice, and if the attacker comes and kills them, then each one's blood is on their own head. **5** Yes, if someone heard the horn but paid no attention, that person's blood is on them, but if those people do pay attention, they'll save their own lives. **6** However, if the watchman sees the attacker coming, but doesn't blow the horn, that is, if the people weren't warned, and if the attacker approaches and takes anyone's life, then that person dies in their own sin, but I'll require their blood from the watchman.'

7 Now, talking to you, son of humanity: I've made you a watchman for the Israeli people. You'll hear the words from my mouth and then warn them on my behalf. **8** If I say to a wicked person, 'You wicked person, you're certainly about to die,' and if you don't announce it so as to warn that wicked person about their behaviour, then that wicked person will die in their sin, but it'll be you that I hold responsible for their death. **9** But if you warn the wicked person about their behaviour, so that they might turn back from it, and if that person doesn't turn back from their behaviour, then they'll die in their sin, but you yourself will have saved your own life.

Each person is responsible for their own actions

10 So, son of humanity, you tell the Israeli people, 'You're saying this, "Our errors and our disobedience have come back on us and they're hurting us. How can we go on living like this?" ' **11** Tell them that this is the master Yahweh's declaration: 'As I live, I don't delight in the death of wicked people. If they turn away from their wicked behaviour, then they'll live! So turn back, yes turn away from your wicked behaviour. Why should you Israeli people die?'

12 So now, son of humanity, you tell your people, 'Righteous people's righteousness won't save them if they sin. Wicked people's wickedness won't cause them to die if they turn away from their sin. No, the righteous person won't be able to live because of his righteousness if he sins. **13** If I say that a righteous person will surely live, and if they trust in their righteousness and then commit injustice, I won't call to mind any of the good things they did—that person will die for the wickedness they committed. **14** Again, if I say to the wicked, "You will surely die," but if they then turn away from their sins and do what's just and right, **15** like returning loan guarantees that were wickedly demanded, or like making restitution for what they've stolen, and then if they obey the instructions that give life and no longer disobey, then those formerly wicked people will surely live—they won't die. **16** None of the sins that they've committed will be called to mind against them. Those who've acted justly and rightly, will certainly live.

17 But your people say, "The master's way isn't fair!" but it's your ways that aren't fair. **18** When the righteous person turns away from doing what's right and becomes disobedient, then they'll die in their sin. **19** When the wicked person turns away from doing evil and does what's just and right, they'll live because of those things. **20** Yes, you people say, "The master's way isn't fair!" but I'll judge each of you Israeli people according to your behaviour."

The demolition of Yerushalem

21 In mid-January of the twelfth year of our captivity in Bavel (Babylon), someone who'd escaped from Yerushalem (Jerusalem) came to me and told me that the city had been captured.[79] **22** Yahweh had held me in a vision the evening before the fugitive came, but my mouth was opened by the time he came to me at dawn, so by then, I was able to speak again.

More desolation to come

23 Then Yahweh gave me another message: **24** "Son of humanity, the people inhabiting those ruins back in Yisrael (Israel) are saying, 'Avraham was only one person, and he inherited the land, but there's lots of us now. The land has been given to us as an inheritance.'

25 Therefore tell them that the master Yahweh says this: You eat blood, and you pay your respect to your idols, then you pour out people's blood. Should you then inherit that land? **26** You people rely on your swords for protection, and you've done disgusting things—each man defiles his neighbour's wife. Should you really possess that land?'

27 Tell them that the master Yahweh says this: As I live, surely the ones in the ruins will be killed by swords, and I'll give those in the countryside to the wild animals as food, and those in fortresses and in caves will die from deadly diseases. **28** Then I'll turn the country into a desolation and a horror, and the pride that came from its power will end, because Yisrael's mountains will be deserted, and there'll be no one to walk through them.' **29** Then they'll know that I am Yahweh, when I make the country a desolation and a wasteland because of all the disgusting things

77 **RV 33:1 · Parallel** 33:1–37:27

78 **RV 33:1 · Parallel** Eze. 3:16-21

79 **RV 33:21 · Cross-ref.** 2Ki 25:3-10; Jer 39:2-8; 52:4-14.

Readers' Version

they've done.

Listening but not obeying

30 So now son of humanity, your people are out beside the walls and the gates of their houses talking about you, and they're all telling each other, 'Let's go and listen to the prophet's message that comes from Yahweh.' 31 So my people will come to you, as they often do, and will sit in front of you and listen to your words, but they won't obey them. The right words are on their lips, but their hearts are going after unjust profit. 32 Yes, you're like a lovely song to them, a beautiful sound that's played well on a stringed instrument, so they'll listen to your words, but none of them will obey them. 33 So when all that happens, watch out, because it will indeed happen. Then they'll realise that a prophet's been among them."

The 'shepherds' of Yisrael (Israel)

34:1 Then Yahweh gave me another message: 2 "Son of humanity, prophesy against Yisrael's (Israel's) shepherds. Prophesy and tell them that the master Yahweh says this to the shepherds: Yisrael's shepherds who are shepherding themselves won't end well. Shouldn't shepherds guard the flock? 3 You eat the best sheep meat and dress in woollen clothes. You slaughter the fat lambs. You don't shepherd at all. 4 You haven't taken care of those with diseases, nor do you heal those who are ill. You don't bandage up the ones with broken limbs, and you don't restore the outcasts or search for those who've gone missing. Instead, you use strength and violence to rule over them. 5 Then they were scattered without a shepherd,[80] and after they were scattered, they became food for all the wild animals in the countryside. 6 My flock has strayed across all the mountains and onto every high hill, and it's dispersed over the entire surface of the earth, yet no one is searching for them.

7 Therefore, you shepherds, listen to Yahweh's message to you: 8 This is the master Yahweh's declaration: As I live, my flock has become plunder and food for all the wild animals in the countryside, because there wasn't any shepherd and because none of my shepherds tried to find any of my flock that had gotten lost. Instead it was themselves that the shepherds looked after, and they didn't shepherd my flock. 9 Therefore, you so-called 'shepherds', listen to Yahweh's message: 10 The master Yahweh says this: Listen, I'm against those shepherds. I'll require compensation from them for my flock, and then I'll dismiss them from shepherding the flock. Those shepherds won't shepherd themselves any longer either, because I'll take my flock away from their mouths, so that my flock won't become food for them any longer.

The evil shepherds

11 So the master Yahweh says this: Listen, I myself will search for those lost from my flock, and I myself will look after them, 12 like a shepherd searches for his sheep when he's among his scattered flock. So I'll look for my flock and I'll rescue them from all the places where they were scattered during the dark times. 13 I'll bring my people out from among the nations. I'll gather them from foreign lands and bring them back to their land. I'll put them in pastures on Yisrael's (Israel's) mountainsides, by the streams, and in every settlement in the land. 14 I'll put them in good pastures—Yisrael's high mountains will be their grazing places. They'll lie down there in places good for grazing, in abundant pastures, and they'll graze on Yisrael's hills. 15 I myself will shepherd my flock, and I myself will give them rest. That's the master Yahweh's declaration.

16 I'll search out the lost and restore the outcast. I'll bandage up those who are broken and heal those who are sick, but I'll destroy those who are fat and well. I will shepherd with justice.

17 So now this is what the master Yahweh says, You, my flock, listen, I'll be a judge between one sheep and another, and between rams and billy goats. 18 Isn't it enough to feed on the good pasture? Do you have to trample down any remaining grass? Or drink from clear waters, then muddy the streams with your feet? 19 Must my flock eat what you've trampled and drink what you've muddied with your feet?

20 Therefore the master Yahweh says this to them: Listen, I myself will judge between the fat sheep and the thin ones, 21 because you shepherds have pushed them with your sides and shoulders, and you've gored all the weak ones with your horns until you succeeded in scattering them away from the land. 22 I'll save my flock and they'll no longer be taken as plunder, and I'll judge between one sheep and the next. 23 I'll set one shepherd over them—my servant David. He'll look after them, and he'll be their shepherd.[81] 24 Then I, Yahweh, will be their god, and my servant David will be a leader among them.[82] I, Yahweh, have declared that.

25 Then I'll make a peace treaty with them and remove the wild animals from the land, so that they'll be able to live securely in the wilderness and sleep safely in the forests.

26 I'll also bless both them and the places around my hill, and send out showers in the right season—they'll be showers of blessing. 27 Then the trees in the countryside will produce their fruit, the soil will yield its produce, and my sheep will be secure in their land. When I break off the ties holding the yoke onto their necks, and when I rescue them from the control of those who enslaved them, then they'll know that I am Yahweh. 28 They'll no longer be plunder for the other nations, and the wild animals on the land will no longer devour them. Then they'll live securely, and no one will make them afraid. 29 I'll provide a land for them that's known for its crops, so they won't be victims of famine, and they won't be mocked by other nations. 30 Then they'll know that I, Yahweh their god, am with them. The Israeli

80 **RV 34:5 · Cross-ref.** Num 27:17; 1Ki 22:17; Mat 9:36; Mrk 6:34.

81 **RV 34:23 · Cross-ref.** Rev 7:17.

82 **RV 34:24 · Cross-ref.** Eze 37:24.

Readers' Version

people are my people. That's the master Yahweh's declaration.

31 You are my sheep, the flock of my pasture, and my people, and I am your god. That's the master Yahweh's declaration.' "

Edom's coming punishment

35:1 Then Yahweh gave me another message: 2 "Son of humanity, look out towards Mt. Se'ir[83] and prophesy against it. 3 Tell it that the master Yahweh says this: Listen, I'm against you Edom, represented by Mt. Se'ir, and I'll work against you to make you a desolation and a waste. 4 I'll turn your cities into ruins, and you yourself will become desolate. Then you'll know that I am Yahweh.

5 You've always been hostile to the Israeli people, and when they were distressed you decided to attack them with swords—at the time their punishment was coming to an end. 6 Therefore, this is the master Yahweh's declaration: As I live, I'll prepare you for bloodshed, and bloodshed will chase after you. Since you didn't hate bloodshed, bloodshed will come to you. 7 I'll make Edom completely desolate when I cut it off so that no one will want to pass through it. 8 I'll fill its mountain ranges with people who were killed—those killed by the sword will fall on your high hills and valleys and in all your streams. 9 I'll make your land perpetually desolate. Your cities won't be inhabited, and then you'll know that I am Yahweh.

10 You've said, "These two nations and these two lands will become mine, and we'll possess them," even when Yahweh was there with them. 11 Therefore, this is the master Yahweh's declaration: As I live, I'll act according to your anger and according to your jealousy that you had in your hatred of Yisrael (Israel), and I'll show myself to them when I judge you— 12 then you'll know that I am Yahweh. I've heard all the insults you spoke against Yisrael's hill country, when you said, "They've been destroyed—they've been given over to us to devour." 13 You raised yourselves up against me with what you said, and you multiplied the words you said against me, and I heard all of them.

14 The master Yahweh says this: I'll make you into a desolate place while the rest of the world cheers. 15 Just like you rejoiced over the Israeli people's inheritance when it was made desolate, I'll do the same to you. You'll become a desolation, Mt. Se'ir and all of Edom—all of it. Then they'll know that I am Yahweh."

God's blessing for Yisrael (Israel)

36:1 "Now, son of humanity, prophesy to Yisrael's (Israel's) mountains and say, 'Mountains of Yisrael, listen to Yahweh's message. 2 The master Yahweh says this: The enemy has said, "Aha," when talking about you, and "The ancient hilltop shrines have become ours." '

3 Therefore prophesy and tell them that the master Yahweh says this: Because of your desolation and because of the attacks that came on you from all sides, you've ended up belonging to other nations—you've been the subject of slanderous lips and tongues, and of people's stories.

4 Therefore, mountains of Yisrael, listen to the message from the master Yahweh: The master Yahweh says this to the mountains and the high hills, to the streambeds and valleys, to the places that have been destroyed and are now uninhabited, and to the forsaken cities that have become plunder and a subject of mocking for the other nations that surround them— 5 the master Yahweh says this: I've certainly spoken in the heat of my anger against the other nations, against Edom and everyone who took my land for themselves as a possession—against all those who had both celebration in their heart and disdain in their spirit as they seized my land so they could claim its pasturelands for themselves.'

6 Therefore, prophesy to Yisrael and tell the mountains and the high hills, the streambeds and the valleys, that the master Yahweh says this: Listen, in my fury and in my anger I'm declaring this because you've endured insults from other nations. 7 Therefore, the master Yahweh says this: I myself will take action and promise that the nations that surround you will certainly be made to carry their own shame. 8 But you Israeli mountains, you'll grow branches and bear fruit for my Israeli people, since they'll soon come back to you, 9 because, listen, I'm for you, and I'll treat you favourably—you'll be ploughed and sown with seed. 10 I'll multiply your population—all the Israeli people. The cities will be inhabited again and the ruins rebuilt. 11 I'll increase both people and animals on you mountains so that they'll multiply and be fruitful. Then I'll cause you to be inhabited like you were previously, and I'll make you prosper more than you did in the past so that you'll know that I am Yahweh. 12 I'll bring my Israeli people to walk on you. They'll possess you, and you'll be their inheritance, and you'll no longer cause their children to die.

13 The master Yahweh says this: They're telling you, "You mountains devour people, bereaving your nation of children," 14 therefore you won't consume people any longer, and you'll no longer make your nation mourn their deaths. That's the master Yahweh's declaration. 15 I won't allow you to hear the insults from the other nations any longer—you'll no longer have to bear the people groups shaming you, and you won't cause your nation to stumble. That's the master Yahweh's declaration."

16 Then Yahweh gave me another message: 17 "Son of humanity, when the Israeli people inhabited their land, they defiled it with their customs and their activities. In my eyes, their customs were like the uncleanness of a woman's menstruation, 18 so I poured out my fury against them for the blood that they'd poured out on the land, and for how they'd polluted it with their idols. 19 I scattered them among the nations—they were dispersed through the lands. I judged them according to their customs and their actions. 20 Then they went to those other nations, and wherever they went, they profaned my holy name when people asked about them, 'Are these really Yahweh's people? After all, they've been thrown out of his land.' 21 But I

83 **RV 35:2 · Cross-ref.** Isa 34:5-17; 63:1-6; Jer 49:7-22; Eze 25:12-14; Amos 1:11-12; Oba 1-14; Mal 1:2-5.

Readers' Version

had compassion for my holy name that the Israeli people had defiled among the other nations, when they went there.

22 Therefore tell the Israeli people that the master Yahweh says this: I'm not doing this for the sake of you Israeli people, but for my sacred name, which you've profaned among the nations everywhere you've gone. 23 My great name, which you people have profaned among the nations, I'll make holy even among the nations where you profaned it. Then the nations will know that I am Yahweh, when they see you recognise my holiness. That's the master Yahweh's declaration. 24 I'll take you back out of those nations and gather you from every land, and I'll bring you into your land. 25 Then I'll sprinkle pure water on you so you'll be cleaned from all of your impurities, and I'll purify you from all your idols. 26 I'll give you people a new heart and a new spirit in your innermost parts, and I'll take the stony heart away from your bodies and replace it with a heart of flesh.[84] 27 I'll put my spirit in you and enable you Israelis to follow my instructions and keep my regulations. 28 Then you'll inhabit the land that I gave to your ancestors—you'll be my people and I'll be your god. 29 I'll save you from all of your uncleanness, and then I'll summon the grain and multiply it—I'll no longer assign famine to you. 30 I'll multiply the fruit on the trees and the produce from the soil so that you'll no longer be shamed by other nations seeing you suffering famine. 31 Then you'll think about your wicked customs and your activities that weren't good, and your faces will display your loathing of your own sins and your disgusting habits. 32 But make sure you know this: I'm not doing all that for *your* sake, so you Israeli people should be ashamed and disgraced because of your behaviour. That's the master Yahweh's declaration.

33 The master Yahweh says this: When I purify you from all your disobedience, I'll enable you to inhabit the cities again and to rebuild the ruined places, 34 and the idle land will be tilled until it's no longer a wasteland for everyone to see as they go past. 35 Then instead they'll say, "This land was desolate, but it's become like the garden of Eden—the abandoned cities and the uninhabited ruins that were torn down are now fortified and inhabited." 36 Then the other nations around you will know that I am Yahweh, because I built up the ruins and replanted the abandoned places. I, Yahweh, have declared it and I will do it.

37 The master Yahweh also says this: The Israeli people will again ask me to do this for them: to increase their population like sheep. 38 Just like the flock that's kept separate to be used for sacrifices (like the flock in Yerushalem (Jerusalem) at its scheduled feasts), so too the ruined cities will be filled with flocks of people and they will know that I am Yahweh."

The valley with bleached bones

37:1 One day Yahweh gave me another vision, and he took me out by his spirit and put me down in the middle of a valley that was full of bones. 2 Then he led me all around them, and wow, there were so many bones in the valley, and they were totally dried out! 3 "Son of humanity," he asked me, "can these bones become living people again?"

"My master Yahweh," I replied, "only you would know that."

4 Then he told me, "Prophesy over these bones and tell them, 'Dry bones. Listen to Yahweh's message. 5 The master Yahweh says this to these bones: Listen, I'm about to put breath into you, and you'll live. 6 I'll connect sinews to you and put flesh onto you. I'll cover you with skin and put breath into you so you'll live. Then you'll know that I am Yahweh.' "

7 So I prophesied as I was instructed, and wow, a sound like something rattling started as the bones moved together—bone against bone! 8 I looked and, wow, the bones now had sinews on them, and flesh grew up over that, and then skin covered them! But there was still no breath in them.

9 Then Yahweh told me, "Prophesy to the wind, son of humanity, prophesy and tell the air, 'The master Yahweh commands this: Breath, come from the four compass points, and breathe into these who've been killed, so they'll come to life.' "

10 So I prophesied just like I was commanded. Then breath came into them and they came to life. Then they stood on their feet—a very large army.

11 Then Yahweh informed me, "Son of humanity, these bones are the entire Israeli population. Listen, they're saying, 'Our bones have dried up and our hope is gone. We've been cut off.' 12 Therefore prophesy and tell them, 'The master Yahweh says this: Listen, I'll open your graves and lift you, my people, out from them, then I'll bring you back to Yisrael (Israel). 13 Then, my people, when I open your graves and bring you out of them, you'll know that I am Yahweh. 14 I'll place my spirit within you so you'll live, and I'll cause you to rest in your land when you know that I am Yahweh. I declare it, and I will do it. That is Yahweh's declaration.' "

The two sticks indicating unity of Yisrael and Yehudah

15 Then Yahweh gave me another message: 16 "So now, son of humanity, take a stick for yourself and write on it, 'For Yehudah (Judah) and for all their associated people.' Then take another stick and write on it, 'For Yosef (Joseph), the branch of Yisrael (Israel; Heb. Efrayim), and for all their associated people.' 17 Then hold both of them together so that they seem like one stick in your hand. 18 When your people ask you and insist, 'Aren't you going to tell us what these props of yours mean?' 19 then tell them, 'The master Yahweh says this: Look, I'm taking Yosef's branch that's in Yisrael's hand along with the tribes of Yisrael his companions, and joining it to Yehudah's branch, so that they'll make one branch, and they'll become one in my hand.'

20 Hold the branches in your hand that you wrote on while they watched. 21 Tell the people, 'The master Yah-

84 **RV 36:26-28 · Cross-ref.** Eze 11:19-20.

weh says this: Look, I'm about to take the Israeli people out
from the nations where they went. I'll gather them from
the surrounding lands and bring them back to their land.
22 I'll unite them as a single nation in the land, on the
mountains of Yisrael, and there'll be one king as king over
all of them, and they'll no longer be two nations—they'll
no longer be divided into two kingdoms. 23 Then they'll no
longer defile themselves with their idols, with their dis-
gusting things, or with any of their other sins. I'll save
them from all of their faithless actions[85] with which
they've sinned, and I'll purify them so they'll be my people
and I'll be their god. 24 My servant David will be king over
them, so there'll be one shepherd over them all,[86] and
they'll follow my instructions and keep my regulations and
obey them. 25 They'll live in the land that I've given to my
servant Ya'akov (Jacob) (also called Yisrael), where your
ancestors had stayed. They'll live in it forever—they, their
children, and their grandchildren, and my servant David
will be their permanent leader. 26 I'll establish a peace
treaty with them—a never-ending agreement with them.
I'll establish them and multiply them and put my sacred
place among them forever. 27 My residence will be with
them—I'll be their god, and they'll be my people.[87] 28 Then
the other nations will know that I am Yahweh who sets
Yisrael apart, when my sacred place is permanently among
them.' "

The defeat of all of Yisrael's opponents[88] · Invasion by Gog and his army

38:1 Then Yahweh gave me another
message: 2 "Son of humanity, look
toward the land of Magog where
King Gog is the main leader of
Meshek and Tuval,[89] and prophesy
against him. 3 Tell him that the master Yahweh says this:
Listen, I'm against you, Gog, leader of Meshek and Tuval,
4 so I'll turn you around and put hooks into your jaws.
Then I'll bring you out with all your army, horses, and
horsemen, all of them dressed in full armour—a huge
group with large and small shields, all of them holding
swords. 5 Paras (Persia), Kush (Ethiopia) (Kush), and Libya
are with them, all of them with shields and helmets, 6 as
well as Gomer and all its troops, and Beyt-Togarmah, from
the far parts of the north, and all its troops. Many people
groups are with you. 7 Tell Gog to get ready as commander,
and to assemble and prepare his troops. 8 You'll be sum-
moned many days later, then after some years you'll go to
a land that's recovered from war and where the people
have come back from many nations—gathered back to Yis-
rael's (Israel's) mountains that had continuously been a
ruin. But the land's people will indeed be brought out of
the nations, and they'll all live there safely again. 9 Then
you'll go in like a storm with your large army—you'll all be
like a cloud covering the land.

10 The master Yahweh says this: But plans will start to
form in your heart on that day and you'll devise wicked
schemes. 11 Then you'll think, 'I'll take my army up onto
the open ground—we'll attack the people living quietly
and peacefully—all of them living where there are no walls
or barriers, and no city gates. 12 I'll capture booty and steal
plunder and use my forces against those ruins that have
been newly inhabited, and against those people who've re-
turned from the nations—people who are gaining livestock
and property, and who are living at the centre of the
world.' 13 People from Sheva and Dedan, and traders from
Tarshish and its villages will ask you, 'Have you come to
plunder? Have you assembled your armies to take away
spoil, to carry off gold and silver, to take their livestock
and property and to haul away plenty of plunder?'

14 Therefore, son of humanity, prophesy and tell Gog that
the master Yahweh says this: On that day, when my people
Yisrael are living securely—but you won't take notice of
that— 15 you'll come from your place far away in the north
with a large army—all of them riding on horses, yes, a very
numerous force. 16 Then you'll attack my Israeli people like
a cloud that covers the land. I'll send you against my land
near the end of the era, so that the nations might know me
when I show myself through you, Gog—they'll see with
their own eyes that I always demand what's right. 17 The
master Yahweh says this: Aren't you the one that I spoke
about in the past through my servants, the Israeli prophets
who prophesied for years in their own times, that I would
bring you against them?

Yahweh's punishment of Gog

18 This is the master Yahweh's dec-
laration: When Gog attacks Yisrael
(Israel), my fury will mount up into a rage. 19 In my zeal
and in the fire of my anger, I declare that on that day
there'll be a terrible earthquake in Yisrael, 20 and the fish
in the sea and the birds in the skies, the wild animals in
the countryside including all the creatures that crawl on
the earth, and every person who's on the surface of the
land will tremble in front of me. The mountains will be
thrown down and the cliffs will fall, until every wall falls to
the ground. 21 I'll summon an army against Gog on all my
mountains. Every man's sword will be against his brother.
That's the master Yahweh's declaration. 22 Then I'll punish
Gog with deadly diseases and bloodshed, as well as over-
whelming rain and hailstones and burning sulfur that I'll
rain down on him and his troops and the many nations
that joined with him. 23 Yes, I'll display my greatness and
purity, and I'll make myself known to those many nations,
so they'll know that I am Yahweh.

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85 RV 37:23 · Note The Hebrew text has 'living places' rather than 'faithless actions' (from the Septuagint), but it's difficult to make sense of the Hebrew.

86 RV 37:24 · Cross-ref. Eze 34:24.

87 RV 37:27 · Cross-ref. 2Cor 6:16; Rev 21:3.

88 RV 38:1 · Parallel 38:1–39:29

89 RV 38:2 · Cross-ref. Rev 20:8.

Readers' Version

The defeat of Gog

39:1 "Now, son of humanity, prophesy against Gog and say that the master Yahweh says this: Listen, I'm against you, Gog, leader of Meshek and Tuval. **2** I'll turn you around and drag you along—I'll bring you from the far north and take you up to Yisrael's (Israel's) mountains, **3** Then I'll knock your bow out of your left hand and make the arrows fall out of your right hand. **4** You and all your troops and soldiers who are with you will die on Yisrael's mountains. I'll give you to the birds of prey and the wild animals in the countryside for food. **5** You'll die there in the countryside, because I myself declare it. That's the master Yahweh's declaration. **6** Then I'll send fire out onto Magog and on those living in safety in the coastal regions, and then they'll know that I am Yahweh. **7** I'll make my holy name known among my people Yisrael, and I'll no longer allow my holy name to be profaned—the nations will know that I am Yahweh, the holy One in Yisrael.

8 Listen, the day is coming, and all that will take place. That's the master Yahweh's declaration. **9** The people living in Yisrael's cities will go out and they'll use those weapons to kindle and make fires and burn them—small shields, large shields, bows, arrows, the clubs and spears—they'll make fires with them for seven years. **10** They won't need to gather firewood from the countryside or cut down trees from the forests, since they'll burn the weapons. They'll take from those invaders who wanted to take from them, and plunder those who wanted to plunder them. That's the master Yahweh's declaration."

Gog's burial

11 Then at that time, I'll make a grave for Gog there in Yisrael (Israel)—a valley for those who journey to the east of the sea. They'll bury Gog there with all his multitudes, and they'll call it the 'Hamon-Gog' (or, 'Gog's horde') valley. That mass grave will block people who want to cross over. **12** It'll take seven months for the Israelis to bury them to make the area clean— **13** all the land's people will bury them. It'll be a memorable day for them when I'm honoured. That's the master Yahweh's declaration. **14** At the end of the seven months, they'll designate men to continually go through the region to find people who were travelling through, but who died and their bodies remained above the ground, so that they can bury them to make the land clean. **15** As those men pass through the land, when they see any human bone, they'll put a marker by it, until gravediggers come and bury it in the Hamon-Gog valley. **16** There'll even be a city there named 'Hamonah' (which means, 'horde' or 'multitude'). In that way, they'll make the land clean again.

17 Now, son of humanity, the master Yahweh says this to you: Tell all the winged birds and all the wild animals in the countryside, 'Gather together and come. Gather from all around to the sacrifice that I myself am making for you—a large sacrifice on Yisrael's mountains, so that you can eat human flesh and drink blood.[90] **18** You'll eat warriors' flesh and drink the blood of the world's leaders as if they were rams, lambs, goats, and bulls that were all fattened in Bashan. **19** Then you'll eat fat until you're full and drink blood until you're drunk—that'll be the sacrifice that I'll slaughter for you birds and animals. **20** You'll be satisfied at my table with horses, chariot drivers, warriors, and every man of war. That's the master Yahweh's declaration.'

Yisrael's restoration

21 I'll display my power among the nations, and all the nations will see my judgement that I'll put into process and how I'll put that into action against them. **22** Then from that time onwards, the Israeli people will know that I am their god Yahweh. **23** The nations will know that the Israeli people went into captivity because of how they betrayed me with their disobedience, so I distanced myself from them and handed them over to their adversaries so that they all died in the battle. **24** When I distanced myself from them, I treated them exactly as their defilement and rebellion deserved.

25 Therefore the master Yahweh says this: Now I'll restore Ya'akov's (Jacob's) fortunes, and I'll have compassion on all of Yisrael's (Israel's) descendants, when I act with zeal to protect my pure reputation. **26** Then they'll bear their shame and all the treason in which they betrayed me. They'll forget all that when they rest in their land in safety, with no one to terrify them **27** when I restore them from the people groups and gather them from their enemies' lands, and I show myself in the sight of many nations to always do what's right. **28** Then they'll know that I am Yahweh their god, because I sent them into captivity among the other nations, but then I'll gather them back to their own land. I won't leave any of them among the nations. **29** I'll no longer distance myself from them when I pour out my spirit on the Israeli people. That's the master Yahweh's declaration."

The revelation concerning the coming temple and nation[91] · Yehezkel is taken to Yerushalem

40:1 In mid-April of the twenty-fifth year of our captivity (the fourteenth year after Yerushalem (Jerusalem) was captured), Yahweh used his power to take me there, **2** yes, God took me to Yisrael (Israel) in visions. He put me on a very high mountain where there seemed to be city buildings towards the south,[92] **3** and he took me there. Then wow, there was a man standing in the city gateway who looked like bronze! He was holding a linen cord and a measuring rod.[93]

4 The man told me, "Son of humanity, look with your eyes and listen with your ears, and fix your mind on everything that I'm revealing to you, because you were brought here so I could reveal them to you. Report everything you see here to the Israeli people."

90 RV 39:17-20 · Cross-ref. Rev 19:17-18.

91 RV 40:1 · Parallel 40:1–48:35

92 RV 40:2 · Cross-ref. Rev 21:10.

93 RV 40:3 · Cross-ref. Rev 11:1; 21:15.

Readers' Version

The eastern gateway

5 There was a wall surrounding the temple area. The measuring rod in the man's hand was just over three metres long. (It was six long cubits—each long cubit was a cubit long plus a handbreadth.) So he measured the wall, and it was one measuring rod thick and one high.[94] 6 Then he went to the temple gate that faced east. He went up its steps and measured the gate's threshold—one rod across. 7 The guard chambers were each one rod long and deep, and just under three metres wide. The temple gate threshold by the temple porch was one rod across. 8 He measured the porch inside the gate and it was one rod long, 9 and the porch over the gate was one rod deep. The doorposts were each a metre wide. (This was the porch at the gate facing the temple.) 10 There were three guard chambers on either side of the east gate, and each of them was the same size, and the walls that separated them were the same size.

11 Then the man measured the width of the gateway entrance and it was five metres, and the length of the gateway entrance was almost seven metres. 12 He measured the wall that ran along the front of the chambers at half a metre high. The chambers measured three metres on each side. 13 Then he measured the gateway from the roof of one chamber to that of the next chamber, and it was thirteen metres from the entrance of the first chamber to that of the second. 14 Then he measured the wall that went between the guard chambers, and it was over thirty metres long as far as the gate's porch. 15 The entrance from the front of the gate to the other end of the gate's porch was twenty-seven metres. 16 There were closed windows facing the chambers and toward their pillars within the gates all around, and likewise for the porches. There were windows all around the inside, and each of the door jambs was decorated with carvings of palm trees.

The temple courtyard

17 Then the man brought me to the outer courtyard of the temple. Look, there were rooms, and the courtyard was paved, with thirty rooms next to the pavement. 18 The pavement reached to the side of the gates, and its width was the same as the gates' length. That was the lower pavement. 19 Then the man measured the distance from the front of the lower gate to the front of the inner gate: it was just over fifty metres on the eastern side, and the same on the northern side.

The northern gateway

20 Then he measured the length and width of the gate that was at the northern end of the outer courtyard. 21 There were three chambers on each side of that gate, and the gate with its porch measured the same as the main gate: twenty-seven metres long and thirteen metres wide. 22 Its windows, porch, chambers, and its palm trees matched the eastern gate. Seven steps went up to it and to its porch. 23 There was a gate to the inner courtyard in front of the northern gate, just as there was at the eastern gate. The man measured from one gate to the other gate, and it was fifty-four metres.

The southern gateway

24 Next the man took me to the gateway at the southern entrance, and its walls and porch measured the same as the other outer gates. 25 There were closed windows in the gateway and its porch just like the other gates. The southern gate with its porch was twenty-seven metres long and thirteen metres wide. 26 There were seven steps up to the gate and its porch, and carvings of palm trees on the walls on each side. 27 There was a gate to the inner courtyard on the southern side, and the man measured fifty-four metres from that gate to the gate at the southern entrance.

The gateways to the inner courtyard

28 Then the man brought me to the inner courtyard by way of its southern gate, which had the same measurements as the other gates. 29 Its chambers, walls, and porches measured the same as the other gates—there were windows all around in the porch. The inner gate with its porch was twenty-seven metres long and thirteen metres wide. 30 There were also porches all around the inner wall—they were all thirteen metres long and almost three metres wide. 31 The porch facing the outer courtyard had carved palm trees on its walls, and eight steps going up to it.

The eastern gate to the inner courtyard

32 Then the man brought me to the inner courtyard by the eastern side and measured the gate, which had the same measurements as the other gates. 33 Its chambers, walls, and porches measured the same as the other gates, and there were windows all around. The inner gate with its porch was twenty-seven metres long and thirteen metres wide. 34 Its porch that faced the outer courtyard had carved palm trees on each side of it, and eight steps going up it.

The northern gate to the inner courtyard

35 Next the man brought me to the northern gate and measured it, and it measured the same as the other gates. 36 Its chambers, walls, and porch measured the same as the other gates, and there were windows all around. The gateway with its porch was twenty-seven metres long and thirteen metres wide. 37 Its porch that faced the outer courtyard had carved palm trees on each side of it, and eight steps going up it.

Rooms for preparing sacrifices

38 There was a room with a door by each of the inner gateways which was where they rinsed the burnt offerings. 39 There were two tables on each side of each porch, which were for slaughtering the offerings: the burnt offering, the sin offering, and the guilt offering. 40 By the wall of the courtyard, going up to the gate to the north, there were two tables. Also on the other side there were two tables at the gate's porch. 41 There were four tables by the gate on each side—they slaughtered animals on those eight tables. 42 There were four cut-stone tables for the burnt offerings, each just under a metre long and wide, and standing half a metre tall. They kept the tools which they used to slaughter the burnt offerings for the sacrifices on those stone ta-

94 **RV 40:5–42:20 · Cross-ref.** 1Ki 6:1-38; 2Ch 3:1-9.

Readers' Version

bles. 43 Some two-pronged hooks a handbreadth in length were fastened all around in the porch, and the flesh of the offerings would be put on the tables.

The priests' rooms

44 Within the inner courtyard but on the outside of the inner gate were singers' rooms—one on the northern side facing south, and the other on the southern side facing north. 45 Then the man told me, "This room facing south is for the priests who are on duty in the temple. 46 The room facing north is for the priests on duty at the altar, that is, for Tsadok's descendants—they're the only Levites who approach Yahweh to serve him."

The inner courtyard

47 Next he measured the square courtyard at fifty-four metres long and wide, with the altar in front of the temple.

The temple entrance

48 Then the man took me to the temple porch and measured its doorposts—they were each two and a half metres thick. The entryway itself was seven metres wide,[95] and the walls on each side of it were one and a half metres wide. 49 The porch was eleven metres wide and six metres deep, with steps going up to it and pillars standing on each side of it.

Inside the temple

41:1 Then the man took me into the temple's holy place and measured the doorposts at three metres thick on each side. 2 The doorway was five metres wide and the wall on each side was two and a half metres long. Then the man measured the dimensions of the holy place—twenty-one metres long and eleven metres wide. 3 Then the man went into the very sacred inner place and measured the door at one metre wide, and the doorway was three metres wide. The walls on either side were nearly four metres wide. 4 Then he measured the square room's length and width of eleven metres, measuring to the temple hallway. Then he said to me, "This is the most sacred area."

The temple rooms

5 Then the man measured the wall of the house at three metres thick. The width of each side room around the house was two metres. 6 There were side rooms on three levels, one room above another, thirty rooms on each level. There were ledges around the temple wall to support all the side rooms, as the supports weren't built into the temple wall. 7 So the side rooms widened and went around going up, because the house went around higher and higher all around—the rooms widened on each higher level, and a stairway went up through the middle level to the highest level. 8 Then I saw a raised part all around the temple, the foundation for the side rooms. It measured a full rod in height—just over three metres. 9 The width of the wall of the side rooms on the outside was two and a half metres. There was an open space outside those rooms in the temple. 10 On the other side of that open space were the priests' outer side rooms. That space was eleven metres wide all around the temple. 11 There were doors into the side rooms from another open space with one doorway on the north side, and the other on the south. The width of that open area was two and a half metres all around.

The western side

12 The building that faced the courtyard on the western side was thirty-six metres wide. Its wall was two and a half metres thick all around, and it was forty-seven metres long.

The temple building measurements

13 Then the man measured the temple as being fifty-four metres long. The separate building, its wall, and the courtyard combined also measured fifty-four metres across. 14 The width of the front of the courtyard in front of the temple was also fifty-four metres.

15 Then the man measured the length of the building behind the temple, to its west, and including the galleries on either side, it came to fifty-four metres.

The sacred inner place and the porch, 16 the inner walls and the windows, including the narrow windows, and the galleries all around on three levels, were all panelled in wood. 17 Above the entryway to the inner sanctuary and spaced along the walls there was a repeating pattern. 18 It was decorated with winged creatures and palm trees—with a palm tree between each winged creature, and each winged creature had two faces: 19 the human face looked toward a palm tree on one side, and the young lion face looked toward a palm tree on the other side. They were carved all around the entire temple. 20 From the ground to above the doorway, winged creatures and palm trees were carved on the outer wall of the temple. 21 The door posts of the main temple room were square, all with the same appearance. 22 The wooden altar was one metre on each side and stood one and a half metres high. Its corner posts, base, and frame were all made of wood.

Then the man said to me, "This is the table that stands in Yahweh's presence."

The temple doorways

23 Both the main room and the sacred place had double doors—24 each consisting of two parts that swung on hinges. 25 There were carvings of winged creatures and palm trees on the doors, just like on the walls, and there was a wooden roof over the front porch. 26 There were narrow windows and palm trees on either side of the porch, like the side rooms of the temple, and they also had overhanging roofs.

Two buildings near the temple

42:1 Next the man sent me out to the outer courtyard on the northern side, and he brought me to rooms in front of the outer courtyard and the northern outer wall. 2 That building with a north-facing entrance was fifty-four metres long and twenty-seven metres wide. 3 Some of those rooms faced the inner courtyard and were eleven metres away from the sanctuary. There were three levels of rooms, and the ones above looked down on the ones below and were open to them, having a walkway. Some of the rooms looked out onto the outer courtyard. 4 A five metre wide passage

95 **RV 40:48 · Note** Following the LXX, as the 1.5m (three cubits) in the Hebrew appears likely to be a copying mistake.

ran in front of the rooms and was fifty-four[96] metres long. The rooms' doors faced north. 5 But the upper halls were smaller, because the walkways there used more space than they did in the bottom and middle levels of the building. 6 The third storey halls had no pillars (unlike the courtyards), so the rooms at the highest level were smaller than those on the bottom and middle levels. 7 The outside wall ran along the rooms toward the outer courtyard that was in front of the rooms, and was twenty-seven metres long. 8 The row of rooms along the outer courtyard was twenty-seven metres long, and the row of rooms facing the sanctuary was fifty-four metres long. 9 There was an entrance to the lowest rooms from the eastern side, coming from the outer courtyard. 10 There was also a set of rooms along the outer courtyard wall on the eastern side of the outer courtyard, in front of the sanctuary's inner courtyard, 11 with a walkway in front of them. They looked similar to the rooms on the northern side and had the same measurements, as well as the same exits and arrangements and doors. 12 There were also doorways into rooms on the south side that were similar to what was on the north side. There was an inside passage with an outer door—the passage had doors into all the rooms. At the eastern end of the passage there was a door from the outside.

13 Then the man told me, "The northern rooms and the southern rooms that are in front of the outer courtyard are sacred rooms where the priests who work nearest to Yahweh may eat the very sacred food. They'll put the very sacred things there—the food offering, the sin offering, and the guilt offering—because it's a very sacred area. 14 When the priests enter it, they must not go back out of the sacred area to the outer courtyard, without laying aside the clothes in which they served, since those clothes are sacred. So they must dress in other clothes before going back into the public areas."

Measuring outside the temple

15 The man completed measuring the temple interior and then took me out to the eastern gate and measured all the surrounding area there. 16–19 He measured each side of the wall with his measuring rod, and it was 270m[97] long on each of the eastern, northern, southern, and western sides. 20 So the four sides that were measured (and thus the wall around it) was 270m on each side, and the wall separated the sacred area from the public area.

God's powerful splendour of God at the temple

43:1 Then the man took me to the gate that opened to the east. 2 Wow! The splendour of Yisrael's (Israel's) god appeared towards the east. His voice was like the roar of rushing water, and the land shone with his brilliance.[98] 3 What I saw in this vision was like what I'd seen in my earlier visions, first by the Kevar Canal, then later when he[99] came to destroy Yerushalem (Jerusalem). I fell to my knees with my face to the ground. 4 So Yahweh's brightness entered into the temple via the eastern entrance.

5 Then the spirit lifted me up and brought me into the inner court, and wow, Yahweh's brilliance was filling the temple. 6 Then as the man was standing there beside me, I heard someone speak to me from inside the temple, 7 and the voice told me, "Son of humanity, this is the place where I'll sit on my throne and rest my feet—where I'll live in the middle of the Israeli people forever. Yisrael's descendants and their kings will no longer profane my sacred name with their faithlessness or with the corpses of their kings at their hilltop shrines. 8 They'll no longer profane my sacred name by putting their entrance next to my entrance, and their doorposts next to my doorposts, with nothing but a wall between me and them. They profaned my sacred name with their disgusting actions, so I destroyed them with my anger. 9 Now they're to remove their prostitution and their kings' corpses from in front of me, and I'll live among them forever.

10 "Son of humanity, describe that temple to the Israeli people so they'll be ashamed of their disobedience and think about those plans. 11 If they're ashamed of everything they've done, then reveal the design of that temple to them—its details, its entrances and exits, its complete design, and all its decrees and rules. Then right in front of them, write that down so they'll see its complete design and all its rules, and then obey them. 12 This is the regulation for the temple: From the peak of the hill to all the surrounding border around it, it'll be very sacred. Listen, that's the regulation for the temple.

The altar dimensions

13 These are the altar's measurements, using the same kind of measuring rod that was used for the temple area: There's a gutter around the altar that's both half a metre deep and wide. There's a rim around it that's 23cm wide. That'll be the base for the rest of the altar.[100] 14 The lower part of the gutter is one metre high to the lower ledge that surrounds the altar. The lower ledge is half a metre wide. From that ledge to the upper ledge, it's two metres. That ledge is also half a metre wide. 15 The altar body at the top is another two metres high and has a hornlike projection jutting up from each of its corners. 16 The sides of the square body are six metres long. 17 The upper ledge that borders the altar body is also a square, eight metres long on each side, and has a rim all around that's 27cm wide. There's a gutter measuring half a metre at the bottom of the altar. There are steps leading up to the east side of the altar."

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96 RV 42:4 · Note The Hebrew text seemed to be missing a word here (as it didn't make sense), so the word from the (approx. 300 B.C.) Septuagint translation was used.

97 RV 42:16 · Note Following the Septuagint here, which seems more accurate (unless he now has a shorter measuring rod).

98 RV 43:2 · Cross-ref. Eze 10:3-4,18-19; 11:22-23; Rev 1:15.

99 RV 43:3 · Note It's only one letter difference, but the Hebrew has 'I' here which seems wrong and is adjusted in some later manuscripts.

100 RV 43:13-17 · Cross-ref. Exo 27:1-2; 2Ch 4:1.

Readers' Version

The purification of the new altar

18 Then the man told me, "Son of humanity, the master Yahweh says that those are the dimensions for when they make the altar for presenting the burnt offering on, and for sprinkling blood onto.[101] 19 You must give a bull from the cattle as a sin offering for the Levitical priests who are Tsadok's descendants—those who approach me to serve me. That's the master Yahweh's declaration. 20 Then you'll take some of the bull's blood and place it on the altar's 'horns' and on the four top edges and the surrounding rim. You'll purify it and make it allowable in my presence. 21 Then take that sin offering bull and burn it in the designated part of the temple area outside the sanctuary. 22 Then on the second day, you'll get from the goats a male goat without any blemishes, and offer it as a sin offering—the priests will purify the altar just as they purified it with the bull. 23 When you finish that purification, offer an unblemished bull from the cattle and an unblemished ram from the flock, 24 and offer them to me, Yahweh. The priests will throw salt onto them and present them as a burnt offering to Yahweh. 25 Then every day for the next seven days you must bring a billy goat to the priest to be sacrificed for an offering, so I'll accept the altar. You must also sacrifice a young bull and a ram, each without any defect, that the priests will provide. 26 They must atone for the altar for seven days and purify it, and in that way they must consecrate it to me. 27 After doing all that, from the eighth day onward the priests will prepare you people's burnt offerings and your peace offerings on the altar, and I'll accept you. That's the master Yahweh's declaration."

The locked gate

44:1 Then the man took me back to the outer sanctuary gate facing east, but it was shut, 2 and Yahweh told me, "This gate has been sealed shut—it won't be opened. No person will go through it, because Yisrael's (Israel's) god Yahweh entered through it, so it's now closed. 3 Only Yisrael's ruler will sit by it to eat food in front of Yahweh, but he'll enter via the gate's porch, and leave the same way."

Foreigners disallowed in the temple

4 Then he took me to the front of the temple by way of the northern gate, and I looked, and wow, Yahweh's brilliance filled his temple, and I fell to my knees with my face bowed towards the ground. 5 Then Yahweh told me, "Son of humanity, pay attention and look with your eyes and listen with your ears to everything that I'm declaring to you: all the instructions about Yahweh's temple and all its regulations. Take special note of the temple's entrance and exits. 6 Then tell the rebellious Israelis that the master Yahweh says this: Let all your disgusting actions be enough for you Israeli people— 7 that you brought foreigners with uncircumcised hearts and uncircumcised flesh to be in my sanctuary, profaning my temple, while you people were offering me food, fat, and blood. You people have broken my agreement with all your disgusting actions. 8 You haven't carried out your duties regarding my sacred things, but instead, you people appointed others to take up your duties, and you assigned them to care for my sacred place.

9 "The master Yahweh says this: No foreigner, from any of those who live among the Israeli people, may enter my sacred place if they're not physically circumcised or if they haven't declared themself to be one of my people.

Demotion of the Levites

10 The Levites went far from me—wandering away from me and going after their idols, but they'll be punished. 11 They're still servants in my sanctuary, watching the temple gates and serving inside, and they slaughter the burnt offerings and the people's sacrifices, and they'll stand in front of the people and serve them. 12 However, because they sacrificed to their idols, they became sinful stumbling blocks for the Israeli people, therefore I've promised to take action against them, and they'll pay for their disobedience. That's the master Yahweh's declaration. 13 They mustn't come near to me to act as my priests or to approach any of my sacred things, the most sacred things. Instead, they'll bear their shame and their guilt for the disgusting things they've done, 14 but I'll place them as housekeepers in the temple—for all its mundane duties and all the menial work that's done in it.

Tsadok's descendants as priests

15 Then the Levitical priests, those descendants of Tsadok who fulfilled the duties of my sanctuary when the Israeli people were wandering away from me, they'll approach me to worship me. They'll stand in front of me to offer me the fat and the blood. That's the master Yahweh's declaration. 16 They'll come to my sanctuary and approach my table to worship me and to fulfill their duties to me. 17 When they come to the gates of the inner courtyard, they'll have to dress in linen clothing,[102] because they mustn't wear wool inside the courtyard gates or in the temple. 18 They must wear linen turbans on their heads and linen underclothes around their waists. They mustn't dress in clothing that makes them sweat. 19 When they go back out to the outer courtyard to go back again to the people, they must take off the clothes they wore when they served—they must take them off and lay them down in a sacred room,[103] so they don't make other people sacred by contact with their special clothing.

20 The priests mustn't shave their heads or allow their hair to hang loosely, but they must keep the hair on their heads neatly trimmed. 21 No priest should drink wine before he comes to the inner court.[104] 22 Also, priests can't marry widows of men who weren't priests, or women who've been divorced—they're permitted to marry only Is-

101 **RV 43:18-27 · Cross-ref.** Exo 29:35-37.

102 **RV 44:17-18 · Cross-ref.** Exo 28:39-43; Lev 16:4.

103 **RV 44:19 · Cross-ref.** Lev 16:23.

104 **RV 44:21 · Cross-ref.** Lev 10:9.

raeli women who've never been married, or widows of other priests.

23 They must teach the people the difference between things that are sacred and things that are not, and teach them how to know what things are acceptable to me and what things are not.[105] 24 In a dispute they must judge in accordance with my instructions and regulations. They must keep my law and my statutes at every religious celebration, and they must observe my sacred rest days.

25 Priests mustn't defile themselves by going near a person's dead body. However, if the dead person was his father or mother, son or daughter, or brother or unmarried sister, then they can defile themselves, 26 and after they've been purified, they must wait for seven days. 27 Then after that, when he goes into the inner courtyard to serve in the sacred place, he must bring a sin offering for himself. That's the master Yahweh's declaration.

28 The priests must not own any land—I am their inheritance and I'll be their property.[106] 29 They'll have the food offerings, the sin offerings, and the guilt offerings to eat, plus everything in Yisrael (Israel) that's devoted to Yahweh will be theirs.[107] 30 The best of the firstfruits from every harvest and every contribution from the people will belong to the priests, and you Israelis will give the first of your bread dough[108] to the priests so that blessing may rest on your home. 31 Priests must not eat the meat of any bird or animal that's found dead or that's been killed by any other animal.[109]

Yahweh's section of land

45:1 When you throw dice to divide up the land as an inheritance for the tribes, you must make an offering of land to Yahweh. That offering will become a sacred part of the land: thirteen kilometres by ten kilometres in size.[110] That entire area will become sacred. 2 Within that area, a 270m wide square area that'll surround the sacred place will be left empty, with a further border around it twenty-seven metres wide. 3 Inside that first, larger area, measure a rectangle thirteen kilometres by five kilometres for the sanctuary—the most sacred place. 4 It'll be a sacred place in the nation for the priests who serve Yahweh, who come near Yahweh to serve him. It'll be a place for their houses and a sacred area for the sacred place. 5 The other half, which is also thirteen kilometres long and five kilometres wide, will be for towns for the Levites who serve in the temple.

6 You'll designate an area thirteen kilometres long by half a kilometre wide for the city that will be next to the area reserved for the holy place. This city will belong to all the Israeli people.

The leader's section of land

7 The leader's land will be on both sides of the area reserved for the holy place and the city—on the west and the east. Its length will be the same as those portions that it's parallel to. 8 That area will belong to Yisrael's (Israel's) leader so the leaders won't keep oppressing my people, but rather they'll give the rest of the land to be divided among the tribes. 9 The master Yahweh says this: That's plenty for you, leaders of Yisrael! Replace your violence and strife with justice and righteousness. Quit your evictions of my people. That's the master Yahweh's declaration.

Dealing with produce and animals

10 You Israelis must use accurate scales and measuring containers.[111] 11 The baskets for measuring dry things and containers for measuring liquids (called an 'efah' for dry things and a 'bath' for liquids, both a tenth of the large 220 litre 'homer') must be the same volume—each must hold twenty-two litres. 12 For weights, the shekel weight must be ten grams. (Twenty 'gerahs' makes one shekel, then sixty shekels makes one 'mina'.)

13 You Israelis must present to the leader one measure of wheat or barley for every sixty measures that you harvest, 14 one measure of olive oil for every one hundred measures that you produce, 15 plus one sheep or goat from the flock for every two hundred animals from the watered regions of Yisrael (Israel), to be used for any burnt offering or peace offering to make atonement for the people. That's the master Yahweh's declaration.

16 All the people in the country will give that contribution to Yisrael's leader. 17 It'll be the leader's responsibility to supply the animals for the burnt offerings, the grain offerings, and the drink offerings at the festivals and the new moon celebrations, and on the rest days—all the Israeli people's scheduled festivals. He'll provide for the sin offerings, the grain offerings, the burnt offerings, and the peace offerings to make the Israeli people right with God.

The festivals[112]

18 The master Yahweh says this: On the first day of the first month of the year, you must take an unblemished bull from the herd and perform a sin offering to purify the temple. 19 The priest will take some of the blood of that sin offering and place it on the doorposts of the temple and on the four corners of the border of the altar, and on the doorposts of the gate to the inner court. 20 You'll do this again on the seventh day of that month for each person's accidental sin, or sin by ignorance. In that way you'll make the temple pure in God's sight.

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105 RV 44:23 · Cross-ref. Lev 10:10.

106 RV 44:28 · Cross-ref. Num 18:20.

107 RV 44:29-30 · Cross-ref. Num 18:8-19.

108 RV 44:30 · Note Probably after it's cooked???

109 RV 44:31 · Cross-ref. Lev 22:8.

110 RV 45:1 · Note The 'ten kilometres' (twenty thousand cubits) from the Septuagint appears to correct the Hebrew which has half of that, but then v3 and v4 wouldn't make sense.

111 RV 45:10 · Cross-ref. Lev 19:36.

112 RV 45:18 · Parallel Exo. 12:1-20; Lev. 23:33-43

Readers' Version

21 Then on the fourteenth day of that first month, you Israelis will have a seven-day celebration, when you'll eat bread made without any raising agent.[113] 22 That same day, the leader will prepare a bull as a sin offering for himself and for all the people in the country. 23 For the seven days of the celebration, the leader will prepare a burnt offering for Yahweh: Seven bulls and seven unblemished rams each day for seven days, and a male goat each day as a sin offering. 24 Then the leader will perform a food offering of twenty-two litres of flour with seven litres of olive oil for each bull and each ram.

25 On the fifteenth day of the seventh month of the year, at the 'temporary shelters' celebration, the leader will perform offerings on those seven days: Sin offerings, burnt offerings, food offerings, and offerings of oil.[114]

The leader and the festivals

46:1 The master Yahweh says this: The eastern gate of the inner courtyard will be shut for the six days of work, but it'll be opened on rest days and on the day of the new moon. 2 The leader will enter the outer courtyard by the path to that gate and its outside porch, and he'll stand at the doorposts of the inner gate while the priests perform his burnt offering and peace offering. Then he'll worship right there at the inner gate and then leave again, but the gate won't be shut until evening. 3 The people will also worship in front of Yahweh at the entrance to that gate on rest days and new moons. 4 The burnt offering that the leader offers to Yahweh on the rest day will be six unblemished lambs and an unblemished ram. 5 The grain offering that he gives with the ram is twenty-two litres of flour, and with the lambs it should be as much as he pleases, along with one litre of olive oil for every twenty-two litres of flour. 6 On the day of the new moon he must offer a bull, six lambs, and a ram—all without any defects. 7 He must also provide a grain offering of twenty-two litres of flour with the bull, the same with the ram, and as much as he wants with the lambs, along with a litre of olive oil with every twenty-two litres of flour. 8 The leader enters by the path to the gate and its porch, and he must leave by the same path.

9 But when the land's people come in front of Yahweh at the scheduled festivals, anyone entering through the north gate to worship must leave through the south gate, and anyone entering through the south gate must leave through the north gate. No one is allowed to turn back to the gate through which they entered, because everyone must keep going straight ahead until they get out. 10 The leader must be amongst them in their midst—when they go in, he must go in, and when they leave, he must leave. 11 During the festivals that you hold for me, the king must present twenty-two litres of flour along with a bull or a ram, and as much flour as he wants to with the lambs, along with a litre of olive oil with every twenty-two litres of flour.

12 When the leader gives a voluntary offering to Yahweh (either a burnt offering or a peace offering), the eastern gate will be opened for him. He'll offer his burnt offering or his peace offering just like he does on the rest day. Then he must go out, and after he's gone out, the gate will be shut.

The daily sacrifice

13 In addition, every morning someone[115] must provide a one year old lamb with no defects to be completely burnt up as an offering to Yahweh. 14 Also every morning someone must provide an offering of four litres of flour mixed with a litre of olive oil, and that's a permanent requirement. 15 They'll prepare the lamb, the grain offering, and the oil, every morning—a permanent daily burnt offering.

The leader and the country

16 The master Yahweh says this: If the leader gives a gift to any of his sons, it becomes his inheritance—that is, it'll become his sons' property because it's an inheritance. 17 But if he gives a gift from his inheritance to one of his servants, then it'll belong to that servant until the year of liberty, and then it'll return to the leader.[116] His inheritance must definitely be for his own sons. 18 The leader mustn't take the people's inheritance away from them, evicting them from their own property—he must provide for his sons from his own property so that my people won't be forced off their own inherited land."

The temple kitchens

19 Next the man brought me through the entrance at the gate to the sacred rooms for the priests which were north-facing, and what's more, there was a place toward the west. 20 He told me, "That's the place where the priests must boil the guilt offering and the sin offering and where they must bake the grain offering. They mustn't bring the offerings into the outer courtyard, because then the people would become sacred (and not be able to leave)."

21 Then he brought me to the outer courtyard and led me past the four corners of that courtyard, and I saw that in every corner of the courtyard there was another enclosed area, 22 and each was twenty-two metres long and sixteen metres wide. 23 Around the inside of each of those enclosed areas was a stone ledge, with cooking hearths all around under the ledge. 24 The man told me, "Those are the places where the temple workers will boil the people's sacrifices."

The healing river

47:1 Then the man took me back to the temple entrance, and there was water flowing out from under the front edge of the building toward the east, and the water was flowing down the south side of the temple, to the right of the altar.[117] 2 So he took me out through the

113 **RV 45:21 · Cross-ref.** Exo 12:1-20; Num 28:16-25.

114 **RV 45:25 · Cross-ref.** Lev 23:33-36; Num 29:12-38.

115 **RV 46:13 · Note** Some of the earliest translations (the Septuagint and the Vulgate) have 'he' here, suggesting it must be the leader.

116 **RV 46:17 · Cross-ref.** Lev 25:10.

117 **RV 47:1 · Cross-ref.** Zech 14:8; Yhn 7:38; Rev 22:1.

northern gate and led me around the outside to the eastern gate, and look, the water was flowing from this gate on its south side. 3 As the man started walking toward the east holding his measuring line in his hand, he measured off five hundred metres and led me through the water, which was ankle-deep. 4 Then he measured another five hundred metres and led me through the water, which was now knee-deep, and then after another five hundred metres it was up to the waist. 5 Finally he measured off another five hundred metres, but the water had become deep enough to swim in and too deep to cross—it was now a river that couldn't be walked through. 6 The man asked me, "Son of humanity, have you taken note of all this?"

Then he led me out and had me return along the riverbank. 7 As I walked back, wow, now the riverbank had many trees on each side. 8 The man told me, "This water flows eastward and down into the Rift Valley. It'll flow into the Dead Sea and will make it into fresh water. 9 As a result, every kind of living creature that swarms will live where that water flows. There'll be lots of fish when that water flows into the Dead Sea as it causes the salty water to become fresh water—everything will live wherever that river goes. 10 Then the fishermen from Eyn-Gedi will stand there by the water, and there'll be a place to dry out the fishing nets near Eyn-Eglayim. There'll be many kinds of fish in the Dead Sea—plentiful just like the fish in the Mediterranean Sea. 11 However, the Dead Sea's swamps and marshes won't be made fresh—they'll be for providing salt. 12 Beside that river on both banks, all kinds of fruit trees will grow. Their leaves will never wilt, and they'll never fail to fruit—in fact they'll bear fruit every month because that water from the temple flows to them. Their fruit will be good to eat, and their leaves will help with healing.[118]

Land boundaries

13 The master Yahweh says that this will be the way that you divide the land up for Yisrael's (Israel's) twelve tribes: Yosef (Joseph) will have a double allocation. 14 You're to equally divide the land that I took action to give to your ancestors—from now on that land will come to you Israelis as an inheritance.

15 These will be the land boundaries: On the north side, it'll extend from the Mediterranean Sea east along the road towards Hetlon, and then on to Tsedad, 16 to Berotah, and then on to Sivrayim, which is on the border between Damesek (Damascus) and Hamat. The boundary will run as far as Hatsar-Hatikon, which is on the border of the Havran region. 17 So the boundary will extend from the Mediterranean Sea to Hatsar-Eynan on the border between Hamat to the north and Damesek to the south. That'll be the northern boundary.

18 On the eastern side, the boundary will extend between Havran and Damesek, south along the Yarden (Jordan) River between the Gilead region and Yisrael's territory, along the Dead Sea as far as Tamar.[119] That'll be the eastern boundary.

19 On the southern side, the boundary will extend from Tamar to the springs near Merivah-Kadesh. Then it'll extend west along the brook of Mitsrayim (Egypt) to the Mediterranean Sea. That'll be the southern boundary.

20 On the western side, the boundary will be the Mediterranean Sea, north to a point near Levo-Hamat.

21 This is how you'll divide this land for yourselves among Yisrael's tribes: 22 You must assign the land as a permanent possession for yourselves and also for any foreigners who are living and raising their children among you. You must consider them to be like native born Israelis, and they must be assigned land among Yisrael's tribes. 23 Wherever foreigners are living, you must give them some land to belong to them permanently. That's the master Yahweh's declaration."

Land allocated to Yisrael's tribes

48:1 Here's a list of Yisrael's (Israel's) tribes and the territory that each tribe is to receive. The northern boundary of Yisrael will start at the Mediterranean Sea and go east to Hetlon city, then to Levo-Hamat, and farther on to Hatsar-Eynan, which is south of Damesek (Damascus), and it'll continue to Hamat. Each tribe will receive land that will extend from the eastern boundary of Yisrael west to the Mediterranean Sea.

The tribe of Dan will receive land alongside Yisrael's northern border. 2 South of their area will be the territory for the tribe of Asher. 3 South of Asher's land will be territory for the tribe of Naftali (Naphtali). 4 South of Naftali's land will be territory for the tribe of Menasheh (Manasseh). 5 South of Menasheh's land will be territory for the tribe of Efrayim (Ephraim). 6 South of Efrayim's land will be territory for the tribe of Re'uven. 7 South of Re'uven's land will be territory for the tribe of Yehudah (Judah).

The chosen place

8 South of Yehudah's (Judah's) land will be an area that the entire nation will give to me—you Israelis will set it apart for special use. The temple will be in the middle of the area that's thirteen kilometres wide and as long as the other land allocations.

9 The special area that you Israelis will give to Yahweh will be thirteen kilometres long and five kilometres wide. 10 This special area will be allocated to the priests: you'll assign them an area of land measuring thirteen kilometres on the northern and southern sides, and five kilometres on the western and eastern sides. Yahweh's temple will be in the middle of that special area. 11 The temple area will be for the priests, Tsadok's descendants, who are dedicated to serving me. (They're the ones who served me faithfully and didn't turn away from me like the Levites and the others did.) 12 The priests' allocation will be a portion of that very sacred land, extending to the Levites' border. 13 The land assigned to the Levites will be the same size as the land that the priests will receive. (So together, these two portions of land will be thirteen kilometres long and about

118 **RV 47:12 · Cross-ref.** Rev 22:2.

119 **RV 47:18 · Note** Tamar: the Hebrew has 'the Eastern Sea'.

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ten kilometres wide.) 14 They mustn't sell or barter it—none of this best part of Yisrael's (Israel's) land must ever be used for any other purpose, because it's all sacred to Yahweh.

15 Another strip of land thirteen kilometres long and almost three kilometres wide will be allotted for other people living in the special area to use. They may build homes and have pasturelands there, and there'll be a city in the middle of that area. 16 The city will be square, over two kilometres long on each side, 17 with an open area around it, within the special area, that will be about 130m wide in each direction. 18 Outside the city, there'll be two strips that'll extend five kilometres on each of the east and west sides, and the produce from those strips will be food for the people working in the city. 19 Those who come from the various tribes to work in the city may also work in this farmland. 20 That entire special area, including the land given for Yahweh's use and the city, will be a square that's thirteen kilometres long on each side.

21 The tracts of land to the east and to the west of Yahweh's area and the city will belong to the leader. One area will extend thirteen kilometres east to Yisrael's eastern boundary, and the other will extend thirteen kilometres west to the Mediterranean Sea. Yahweh's area, which contains the temple, will be in the middle. 22 The area that belongs to the leader (that surrounds the Levites' property and the city in the middle of it) will be between the tribe of Yehudah (Judah) to the north and the tribe of Benyamin to the south.

23 South of Yahweh's area, each of the other tribes will receive one section of land that extends from the eastern boundary of Yisrael west all the way to the Mediterranean Sea.

Just south of Yahweh's area will be territory for the tribe of Benyamin. 24 South of Benyamin's land will be the land for the tribe of Shim'on (Simeon). 25 South of Shim'on's land will be the land for the tribe of Yisakar (Issachar). 26 South of Yisakar's land will be the land for the tribe of Zevulun. 27 South of Zevulun's land will be the land for the tribe of Gad. 28 Gad's southern boundary will extend from Tamar south to the waters of Merivah-Kadesh, and farther west to the brook of Mitsrayim (Egypt), and then on to the Mediterranean Sea.

29 That describes the territory you'll allocate to Yisrael's tribes to become their permanent inheritance. That's the master Yahweh's declaration.

The city gateways

30 These will be the exits from the city: On the northern side (which will be just over two kilometres long), 31 there'll be three gates named after the tribes of Re'uven, Yehudah (Judah), and Levi. 32 On the eastern side (the same length) there'll be three gates named after the tribes of Yosef (Joseph), Benyamin, and Dan. 33 On the southern side (the same length) there'll be three gates named after the tribes of Shim'on (Simeon), Yisakar (Issachar), and Zevulun. 34 On the western side (the same length) there'll be three gates named after the tribes of Gad, Asher, and Naftali (Naphtali).[120] 35 The distance around the city will be nine kilometres.

From that time onwards, the city's name will be 'Yahweh is there'.

120 **RV 48:30-34 · Cross-ref.** Rev 21:12-13.

Ezra

Introduction

The account of Ezra, is like a continuation of *The Chronicles*—it tells us about the returning home of other Yehudim who had been taken to Bavel as captives, and the restoration of daily life in Yerushalem (Jerusalem) and of worshipping at the temple.
It's divided into three main sections: 1. The declaration of King Koresh (Cyrus) of Paras/Persia to allow a group of exiled Yehudim to return to Yerushalem from Bavel. 2. The rebuilding of the temple and its dedication, and the return to worshipping Yahweh there in Yerushalem. 3. The return of a different group of Jewish descendants to Yerushalem under the leadership of Ezra—the one knowledgeable about God's instructions. He assisted the Israelis to return to their beliefs and customs, so that their worshipping of the true God wouldn't be forgotten.

Main components of this account

The first group of exiled Yehudim return home *1:1–2:70*
The rebuilding of the temple and its dedication *3:1–6:22*
Ezra leads other exiles to return to Yehudah (Judah) *7:1–10:44*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Koresh returns some Yehudim

1:1 In the first year that Koresh (Cyrus) was king of Paras (Persia), Yahweh stirred up his spirit in order to fulfil what he'd spoken through the prophet Yirmiyah (Jeremiah).[1] So the king distributed an official written notice throughout his kingdom, saying, **2** "Koresh, king of Paras, declares this: Yahweh, the god of heaven, has given me all the kingdoms in the world, and he's appointed me to build a residence for him in Yerushalem (Jerusalem) in Yehudah (Judah).[2] **3** Anyone among you who's one of his followers is free to go to Yerushalem (in Yehudah) to help build a temple there for Yisrael's (Israel's) god Yahweh—the god of Yerushalem. May God go with you. **4** Those who live near these people but who are not going themselves, should donate gold and silver, and goods and livestock, plus cash as a voluntary offering for God's temple in Yerushalem.

5 Then some of the leaders of Benyamin and Yehudah, and some priests and Levites—all of whom had had their spirits stirred up by God—left to go and build Yahweh's residence in Yerushalem. **6** Their neighbours had helped them by donating gold and silver utensils, goods and livestock, and expensive gifts, as well as the voluntary offerings of cash.

7 Then King Koresh brought out the equipment from Yahweh's temple that Nevukadnetsar (Nebuchadnezzar) had brought all the way from Yerushalem and had put in the house of his gods. **8** He put the treasurer Mitredat in charge of bringing them out and Sheshebatsar, the ruler of Yehudah, in charge of accepting them and listing them. **9** There were: thirty gold basins, one thousand silver basins, twenty-nine knives, **10** thirty gold bowls, 410 silver bowls, and a thousand other utensils, **11** coming to a total of 5,400 gold and silver utensils. Sheshebatsar took all of that with the group of exiles going from Bavel (Babylon) to Yerushalem.

The list of returning exiles[3]

2:1 Out of the captives that Babylonian King Nevukadnetsar (Nebuchadnezzar) had brought as slaves to Bavel (Babylon), these are their descendants who returned to Yerushalem (Jerusalem) in Yehudah (Judah)—each person returning to their own ancestral town. **2** The ones who went with Zerubavel were: Yeshua, Nehemyah (Nehemiah), Serayah, Re'elayah, Mordekai, Bilshan, Mispar, Bigvay, Rehum, and Ba'anah.

Their numbers were:
3 2,172 descendants of Par'osh,
4 372 descendants of Shefatyah,
5 775 descendants of Arah,
6 2,812 descendants of Pahat-Moav, from the families of Yeshua and Yoav (Joab),
7 1,254 descendants of Eylam,
8 945 descendants of Zatu,
9 760 descendants of Zakay,
10 642 descendants of Bani,
11 623 descendants of Bevay,
12 1,222 descendants of Azgad,
13 666 descendants of Adonikam,
14 2,056 descendants of Bigvay,
15 454 descendants of Adin,
16 98 descendants of Ater, who descended from Hizkiyah (Hezekiah),
17 323 descendants of Betsay,
18 112 descendants of Yorah,
19 223 descendants of Hashum,
20 95 descendants of Givar.
21 And from these towns:
123 from Beyt-Lehem (Bethlehem),
22 56 from Netofah,
23 128 from Anatot,
24 42 from Azmavet,
25 743 from Kiryat-Yearim, Kefirah, and Be'erot,
26 621 from Ramah and Geva,
27 122 from Mikmas,
28 223 from Beyt-El (Bethel) and Ay,
29 52 from Nevo,
30 156 from Magbish,
31 1,254 from the other Eylam,
32 320 from Harim,
33 725 from Lod, Hadid, and Ono,
34 345 from Yeriho (Jericho),
35 3,630 from Sena'ah.
36 The priests who returned:
973 descendants of Yedayah (descendants of Yeshua),
37 1,052 descendants of Imer,
38 1,247 descendants of Pashhur,
39 1,017 descendants of Harim.
40 The Levites who returned:
74 descendants of Yeshua and Kadmiel, who were from the family of Hodavyah,
41 128 musicians who were descendants of Asaf,
42 139 gatekeepers who were descendants of the gatekeepers Shalum, Ater, Talmon, Akuv, Hatita, and Shovay,
43 The temple servants who returned:
The descendants of Tsiha, Hasufa, and Tabaeot,
44 the descendants of Keyros, Siea, and Padon,
45 the descendants of Levana, Hagava, and Akuv,
46 the descendants of Hagav, Shalmay, and Hanan,
47 the descendants of Gidel, Gahar, and Reayah,
48 the descendants of Retsin, Nekoda, and Gazam,
49 the descendants of Uza, Paseah, and Besay,
50 the descendants of Asnah, Meunim, and Nefushesim,
51 the descendants of Bakbuk, Hakufa, and Harhur,
52 the descendants of Batslut, Mehida, and Harsha,
53 the descendants of Barkos, Sisera, and Temah,
54 and the descendants of Netsiah and Hatifa.
55 The descendants of Shelomoh's (Solomon's) servants

1 **RV 1:1 · Cross-ref.** Jer 25:11; 29:10.
2 **RV 1:2 · Cross-ref.** Isa 44:28.
3 **RV 2:1 · Parallel** Neh. 7:4-73

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who returned:
the descendants Sotay, Soferet, Peruda,
56 the descendants of Ya'alah, Darkon, and Gidel,
57 the descendants of Shefatyah, Hatil, Pokeret Tsevayim, and Ami.
58 Altogether there were 392 descendants of temple workers and Shelomoh's servants who returned.
59 Another group went from the towns of Tel-Melah, Tel-Harsha, Keruv, Adan, and Imer, but they didn't know their ancestry from before they were taken as captives.
60 There were 652 people who were descendants of Delayah, Toviyah, and Nekoda, 61 and from the sons of the priests: the descendants of Havayah; the descendants of Hakots; and the descendants of Barzilay, who took a wife from the daughters of Barzilay the Giladi, so he was called by their name. 62 They had searched for their records among the genealogies, but couldn't find their families listed, so they were disqualified to serve as priests. 63 Also the governor told them that they mustn't eat any of the holiest food until a priest could use the Urim and Tumim to determine their status.[4]
64 Altogether in this group, 42,360 people returned to Yehudah (Judah). 65 not counting their 7,337 male and female servants, plus 200 male and female musicians.
66 They also took 736 horses and 245 mules, 67 435 camels and 6,720 donkeys.
68 When some of the heads of families got to Yahweh's temple in Yerushalem (Jerusalem), they freely donated so that it could be rebuilt. 69 They each donated to the treasury according to their individual resources—a total of sixty-one thousand gold coins, five thousand silver bars, and a hundred sets of clothing for the priests.
70 So the priests and the Levites, and some of the people, and the singers, and the gatekeepers and the temple servants returned to live in their ancestral cities, and so all the Israeli cities had returnees living in them.[5]

Rebuilding the altar

3:1 In the seventh month, the Israelis from their various cities, gathered together in unity in Yerushalem (Jerusalem). 2 Then Yotsadak's son Yeshua and his brothers the priests, and Shealtiyel's son Zerubavel and his brothers, and they built the altar to offer up burnt offerings to Yisrael's (Israel's) god on it[6] as is written in the law of Mosheh (Moses), the man of God. 3 They set the altar up on its foundation because they were worried about trouble from some of the other people groups in the region. Then they offered burnt offerings to Yahweh on it as well as the regular morning and evening burnt offerings.[7]
4 Then they observed the Celebration in Shelters as per the written instructions[8] with a burnt offering each day as required. 5 After that was over, they kept up the regular burnt offerings, plus those for the new moons and other times that Yahweh required,[9] as well as any free-will offerings to Yahweh. 6 Even though the temple foundation rebuilding hadn't started yet, the people started sacrificing burnt offerings to Yahweh from the beginning of October.

Rebuilding the temple

7 They donated cash to the stone-workers and carpenters, and food, drink, and oil to the workers from Tsidon (Sidon) and Tsor (Tyre) to float cedar logs along the coast from Levanon into Port Yafo (Joppa) with the permission of Persian King Koresh (Cyrus).
8 In the second month of second year since their return to Yerushalem (Jerusalem), Shealtiyel's son Zerubavel and Yotsadak's son Yeshua, and the rest of their brothers the priests and the Levites, and everyone except who'd returned to Yerushalem from captivity, began work on God's residence, and they appointed the Levites who were twenty and over to act as overseers for the work of rebuilding Yahweh's temple. 9 And Yeshua with his brothers and their sons, Kadmiel and his sons, (all descendants of Yehudah (Judah)) cooperated to act as overseers for those doing the work at the temple together with Henadad's sons and grandsons, and their brothers the Levites.
10 When the builders had laid the foundation of Yahweh's temple, they got the priests to stand there in their robes with their trumpets, and Asaf's descendants (who were Levites) with their cymbals, to praise Yahweh using the rhythms composed by David, the former Israeli king.[10]
11 Then they sang in response—praising and thanking Yahweh: "Yes, he is good, because his loyal commitment to Yisrael (Israel) will continue forever."[11]
Then all the people shouted a great shout in praise to Yahweh because the foundation of Yahweh's temple had been laid. 12 Many of the older priests and Levites, and clan leaders who'd seen the first temple, wept loudly when they witnessed the founding of this one, but others were shouting happily with loud voices. 13 So the people couldn't differentiate the happy sounds from the sound of the people weeping, because the people were shouting very loudly and it could be heard from far away.

Opposition to rebuilding the temple

4:1 Now the enemies of Yehudah (Judah) and Benyamin heard that the Israelis who'd come back from exile were building a temple for Yisrael's (Israel's) god Yahweh. 2 so they went to Zerubavel and to the other clan leaders and they said to them, "Let us help you with the

4 **RV 2:63 · Cross-ref.** Num 27:21.
5 **RV 2:70 · Cross-ref.** 1Ch 9:2; Neh 11:3.
6 **RV 3:2 · Cross-ref.** Exo 27:1.
7 **RV 3:3 · Cross-ref.** Num 28:1-8.
8 **RV 3:4 · Cross-ref.** Num 29:12-38.
9 **RV 3:5 · Cross-ref.** Num 28:11–29:39.
10 **RV 3:10 · Cross-ref.** 1Ch 25:1.
11 **RV 3:11 · Cross-ref.** 1Ch 16:34; 2Ch 5:13; 7:3; Psa 100:5; 106:1; 107:1; 118:1; 136:1; Jer 33:11.

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building work, because like you, we worship your god and we've been sacrificing to him since the days of the Assyrian king Esar-Hadon—the one who sent us here."[12]

3 But Zerubavel, and Yeshua, and the rest of the Israelis clan leaders said to them, "It's not for you and for us to build a house for our god, but we ourselves together will build for Yisrael's god Yahweh, just as the Persian King Koresh (Cyrus) has commanded us."

4 Those local people had been discouraging the people of Yehudah and trying to stop them from building. 5 They'd also hired influencers to work against them throughout the reigns of the Persian kings Koresh and Dareyavesh (Darius).

The opposition of replacement of Yerushalem

6 Now at the beginning of the reign of Ahashverosh (Ahasuerus), they forwarded an accusation against those who lived in Yerushalem (Jerusalem) and throughout Yehudah (Judah).

7 And in the days of Persian King Artahshashta (Artaxerxes), Bishlam, Mitredat, Teve'el and the rest of their companions wrote to the king. (The letter was written in Aramit (Syrian) and using that alphabet).

8 Rehum the high commissioner and Shimshay the provincial secretary wrote a letter to King Artahshashta against Yerushalem as follows:

9 From Rehum the high commissioner and Shimshay the provincial secretary, and the our companions, the judges and the rulers, the officials, the Persians, the Erekites, the Babylonians, the Susaites (that is, the Eylamites), 10 and the rest of the nations that the famous and powerful King Asenapar exiled from other nations and forced them to live in the cities of Shomron (Samaria), and the province went of the Perat (Euphrates) river.

And now 11 this is what the letter said that they sent to him:

To Artahshashta the king from your servants on this side of the river.

And now 12 let it be known to the king that the Yehudim (Jews) who left your region have come to us at Yerushalem to rebuild that rebellious and evil city—they're currently finishing the walls and repairing the building foundations. 13 Now let it be known to the king that if that city is built and the walls are completed, those people won't pay taxes, or send tributes, and your royal treasury will lose out. 14 Now, because we've had the favour of the palace, and because we don't want to see the king dishonoured, that's why we've sent this letter to update the king, 15 so that he can search in the official records of the kingdom. You'll discover and learn that that city of Yerushalem is a rebellious city and one that has caused harm to kings and provinces, and has harboured rebellion there for decades past—that's why that city was destroyed. 16 We are letting the king know that if that city is rebuilt and its walls are completed, then you'll lose control of this province on this side of the Perat."

17 The king sent this reply:

"To Rehum the high commissioner and Shimshay the provincial secretary, and the rest of their companions who live in Shomron (Samaria), and the rest of the people in the province west of the Perat: Peace.

And now 18 the letter that you all sent to us has been carefully read aloud to me. 19 I ordered my officials to search the records and discovered that it's true that that city has been rebellious and seditious since ancient times. 20 Powerful kings have reigned from Yerushalem and ruled the entire region that side of the river, and had taxes and tributes paid to them. 21 So command those Yehudim to stop rebuilding the city until such time as I make a decree. 22 Don't be negligent in doing that or the damage to this kingdom might get worse."

23 When King Artahshashta's (Artaxerxes') letter reached Rehum, Shimshay the secretary, and their companions, and was read aloud to them all, they immediately went to Yerushalem and used force to stop the Yehudim (Jews) from their rebuilding.

24 So there was a period when the rebuilding of the temple in Yerushalem stopped, and it remained paused until the second year of King Dareyavesh's (Darius') reign in Paras (Persia).[13]

The temple rebuilding continues

5:1 Then the prophet Hagay and Ido's son Zekaryah (Zechariah)[14] prophesied to the Yehudim (Jews) in Yerushalem (Jerusalem) and across Yehudah (Judah) in the name of Yisrael's (Israel's) god who they served. 2 Then Shealtiyel's son Zerubavel and Yotsadak's son Yeshua took action and began to rebuild God's temple in Yerushalem, and the prophets who served God were there with them, supporting them.[15]

3 At that time, Tatenay, the governor of the province west of the Perat (Euphrates), and Shetar-Bozenay, and their companions came to them and demanded, "Who gave you all permission to rebuild this temple?" 4 They also asked the Yehudim to tell them the names of the men who were working on the building. 5 However, God was watching over the Jewish leaders, and they weren't actually stopped. A report was sent to King Dareyavesh (Darius), then they waited for a response. 6 Tatenay, the governor of the province west of the river, and Shetar-Bozenay and his companions, the provincial officials, sent the letter to King Dareyavesh— 7 this is what was written in their report:

"To King Dareyavesh. All peace. 8 Let it be known to the king that we went to the province of Yehudah (Judea), to the temple of the great God, and it is being built with large stones, and timber is being placed in the walls. This work

12 **RV 4:2 · Cross-ref.** 2Ki 17:24-41.

13 **RV 4:24 · Cross-ref.** Hag 1:1; Zech 1:1.

14 **RV 5:1 · Cross-ref.** Hag 1:1; Zech 1:1.

15 **RV 5:2 · Cross-ref.** Hag 1:12; Zech 4:6-9.

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is being done to a high standard and they're making good progress.
9 "Then we asked those elders, 'Who gave you all permission to rebuild this temple?' 10 We also asked them their names, so that we could write down the names of their leaders to inform you.
11 "This is the answer they gave us, 'We are servants of the god of the heavens and earth, and we are rebuilding the temple that was constructed and finished many years ago by a famous Israeli king. 12 However, because our ancestors made the god of the heavens angry, he let Babylonian King Nevukadnetsar (Nebuchadnezzar) (Nevukadnetsar, the Chaldean) defeat them, and he destroyed that temple and caused the people to be exiled to Bavel (Babylon).[16]
13 But in the first year of the reign of Babylonian King Koresh (Cyrus), he made a decree to rebuild this house of God.[17] 14 What's more, the gold and silver containers that Nevukadnetsar had taken out from that temple that was in Yerushalem and had brought to the temple in Bavel, King Koresh took them out from the temple in Bavel and they were handed over to the man named Sheshebatsar who he'd appointed as governor over Yehudah. 15 Koresh had told him to take those containers and put them back in the temple in Yerushalem, and to ensure that the temple got rebuilt in the same place where it had been before. 16 So Sheshebatsar came here and laid the foundation of God's house in Yerushalem, and since then, it's been being rebuilt but isn't finished yet.'
17 So now, if it pleases the king, let a search be made in the records in the king's treasure house there in Bavel, if it's correct that a decree was set by King Koresh to rebuild this house of God in Yerushalem (Jerusalem). Then let the king send his decision on this matter back to us."

The former approval is found

6:1 So King Dareyavesh (Darius) ordered that a search be conducted in all the archives where treasures had been deposited there in Bavel (Babylon), 2 and one scroll was found in the fortress at Ahmeta in the province of Maday (Media), and this record had been made:
3 "In year one of Koresh (Cyrus) the king, he made a decree about the house of God in Yerushalem (Jerusalem):
'Let the house be built in the same place where sacrifices were made. Establish its foundations and build it 27m high and 27m wide 4 with three layers of large stones and a layer of new timber. That should all be paid for from the royal treasury. 5 Also, the gold and silver containers from the house of God that Nevukadnetsar (Nebuchadnezzar) had taken out from the Yerushalem temple and had brought to Bavel, must be returned to their places in the temple in Yerushalem. So you must put them in the house of God.' "

King Dareyavesh orders resumption of work

6 Therefore King Dareyavesh (Darius) wrote: "Now to Governor Tatenay in the province west of the Perat (Euphrates), Shetar-Bozenay, and their companions, the officials who in that province:
Keep away from that place. 7 Leave alone the work on that house of God. Let the Jewish governor and elders build that temple in its place. 8 So here's my decree about what should be done for those Jewish elders to build that house of God: Using the king's treasures that come from the tribute of that west-Euphrates province, let those workers costs be regularly reimbursed so that the work doesn't stop. 9 Whatever is needed (including young bulls, or rams, or lambs for burnt offerings to the god of the heavens, wheat, salt, wine, or oil, according to the command of the priests in Yerushalem (Jerusalem)), let it be given to them day by day (that is, without delay), 10 so that they can be offering sweet-smelling sacrifices to the god of the heavens and praying for the life of the king and his sons. 11 Also I decree that any man who changes this edict should have a beam pulled from his house, and after it's sharpened and set into the ground, then he should be impaled on it. Then his entire house should be made into a rubbish heap because of what he did. 12 May the god who has established his name there overthrow any king or person who makes any attempt to change this decree or to destroy that house of God in Yerushalem. I, Dareyavesh, have made a decree. Let it be done diligently."

The temple dedication

13 Then Tatenay, the governor of the region west of the Perat (Euphrates), Shetar-Bozenay, and their companions worked hard to follow the instructions sent by King Dareyavesh (Darius). 14 So the Jewish elders continued building, and they were encouraged by the prophesying of the prophet Hagay[18] and Ido's son Zekaryah (Zechariah).[19] As a result of the decrees of the Persian kings Koresh (Cyrus) , and Dareyavesh and Artahshashta (Artaxerxes), they were able to fulfil God's decree to rebuild the temple. 15 The rebuilt temple was finished in mid-March in the sixth year of King Dareyavesh's reign.
16 Then the Israeli people, the priests, and the Levites, and the ones that had returned from exile, performed the dedication of this house of God with celebrations. 17 During the dedication, they offered a hundred bulls, two-hundred rams, and four-hundred lambs, as well as twelve male goats for a sin offering for all Yisrael (Israel) (matching the number of the tribes). 18 Then they organised the priests to stand in their divisions and the Levites in their sections to serve the god who resides in Yerushalem (Jerusalem), according to the instructions written by Mosheh (Moses).

16 **RV 5:12 · Cross-ref.** 2Ki 25:8-12; 2Ch 36:17-20; Jer 52:12-15.
17 **RV 5:13 · Cross-ref.** Ezr 1:2-11.
18 **RV 6:14 · Cross-ref.** Hag 1:1.
19 **RV 6:14 · Cross-ref.** Zech 1:1.

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The Feast of 'pass-over' of Messenger

19 So the people who'd returned from exile celebrated the 'pass-over' in late April.[20] 20 The priests and Levites all had to be individually purified, and they slaughtered the lambs for all the exiles and for their brothers the priests, and for themselves. 21 Then all the Israelis ate the meal—those who'd returned from the exile and every one who'd separated themselves from the uncleanness of the nations of the land in order to search for Yisrael's (Israel's) god Yahweh. 22 Then they happily enjoyed the Flat Bread Celebration for seven days, because Yahweh had made them happy, and had caused the Assyrian king to show favour to them, to assist their work rebuilding the house of God, the god of Yisrael.

Ezra arrives in Yerushalem

7:1 Many years later in the reign of Persian King Artahshashta (Artaxerxes), Ezra (son of Serayah, son of Azaryah, son of Hilkiyah, 2 son of Shalum, son of Tsadok, son of Ahituv, 3 son of Amaryah, son of Azaryah, son of Merayot, 4 son of Zerahyah, son of Uzi, son of Buki, 5 son of Avishua, the son of Pinhas, the son of Eleazar, the son of Aharon (Aaron) the head priest) 6 was a skilled expert in the law that Yisrael's (Israel's) god Yahweh had given through Mosheh (Moses). With the favour of his god Yahweh helping Ezra, the king had granted all his requests, and he travelled from Bavel (Babylon) to Yerushalem (Jerusalem). 7 Some Israelis, including some priests and Levites, singers and gatekeepers, and some temple servants travelled to Yerushalem in the seventh year of Artahshashta's reign. 8-9 They left Bavel on New Year's Day (in early April) and with God's favour on the journey, arrived in Yerushalem exactly four months later 10 because Ezra had made a firm resolution to study Yahweh's written instructions, and to carefully follow them, and to teach them in Yisrael.

King Artahshashta's letter to Ezra

11 King Artahshashta (Artaxerxes) had given a letter for Ezra the priest and scribe and expert in Yahweh's commands and instructions to take with him, saying:

12 Artahshashta, the king of kings, to the priest Ezra, the scribe of the law of the god of heavens: Peace.

Now, 13 I hereby decree that anyone in my kingdom from Yisrael (Israel) (including priests and Levites) who freely offers to go to Yerushalem (Jerusalem) with you, may go. 14 You are sent by the king and his seven counsellors to determine whether the people of Yehudah (Judah) and Yerushalem are following the law of your god which you have a copy of. 15 You are also to take the gold and silver that the king and his counsellors have freely offered to the god of Yisrael who lives in Yerushalem, 16 along with all the gold and silver that you collect all across Bavel (Babylon), along with the freewill offerings of the people and the priests who freely give towards the house of God in Yerushalem.

17 So then you should diligently use those funds to buy bulls, rams, lambs, and supplies for their grain offerings and drink offerings, and you should offer them on the altar at the your god's house in Yerushalem. 18 With the remaining funds, you can use them for whatever seems good to you and your brothers, according to the will of your god. 19 Also, make sure that you deliver all those gold and silver containers that were handed over to you for use in your god's house in Yerushalem. 20 Anything else that's needed for the house of your god that you need to supply can be provided from the king's treasuries.

21 And I, King Artahshashta (Artaxerxes) make a decree for all the treasurers in the province west of the river: that you all diligently help with everything that the priest Ezra (the scribe of the law of the god of the heavens) asks from you all— 22 up to three tonnes of silver, five hundred bushels of wheat, two thousand litres of wine and the same amount of olive oil, and as much salt as he needs. 23 Everything that the god of the heavens decreed to be done should be done exactly as he specified because there's no good reason to make him angry at the kingdom of the king and his sons? 24 Also, it should be made clear that there is no authority to extract taxes or tribute from any priests or Levites, singers or the gatekeepers, the temple servants or the servants of that house of God.

25 As for you, Ezra, use the wisdom that your god has given to you to appoint magistrates and judges who can judge all the people who are in that province beyond the river—everyone who know the laws of your god (plus you should teach those who don't know them). 26 Anyone who refuses to obey your god's laws and the king's laws, should receive swift judgement—whether it's confiscation of goods, or banishment, imprisonment, or the death sentence."

Ezra praises Yahweh

27 Blessed be Yahweh, the god of our fathers who put it into the king's heart to honour Yahweh's house in Yerushalem (Jerusalem), 28 and showed me his loyal commitment in dealing with the king and his counsellors, and all the powerful officials of the king. And as for me, Yahweh my god blessed me with initiative and the strength to carry it out as I gathered some Israeli leaders to go to Yerushalem with me.

The returning exiles

8:1 Now these are the family heads and their descendants by number who went with me from Bavel (Babylon) to Yerushalem (Jerusalem) in the reign of King Artahshashta (Artaxerxes):

2 from the descendants of Pinhas: Gereshom,
from the descendants of Itamar: Daniyel,
from the descendants of David: Hatush,
3 from the descendants of Shekanyah and Par'osh:
Zekaryah (Zechariah) and a hundred and fifty other men,
4 from the descendants of Pahat-Moav: Zerahyah's son
Elyehoeynay and two hundred other men,
5 from the descendants of Shekanyah: Yahaziel's son and
three hundred other men,
6 from the descendants of Adin: Yonatan's (Jonathan's)
son Eved and fifty other men,

20 **RV 6:19 · Cross-ref.** Exo 12:1-20.

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7 from the descendants of Eylam: Atalyah's (Athaliah's)
son Yeshayah (Isaiah) and seventy other men,
8 from the descendants of Shefatyah: Mika'el's
(Michael's) son Zevadyah and eighty other men;
9 from the descendants of Yoav (Joab): Yehiel's son
Ovadyah (Obadiah) and 218 other men,
10 from the descendants of Shelomit: Yosifyah's son and
one hundred and sixty other men,
11 from the descendants of Bevay: his son Zekaryah
(Zechariah) and twenty-eight other men,
12 from the descendants of Azgad: Hakatan's son
Yohanan and one hundred and ten other men,
13 from the later descendants of Adonikam: Elifelet, Yeiel,
and Shemayah, and sixty other men,
14 and from the descendants of Bigvay: Utay and Zakur
and seventy other men.

Ezra finds some Levites to take

15 Firstly, I gathered them near the
river that goes to Ahava, and we
camped there for three days. I interviewed the people and
the priests and discovered that we didn't have any Levites
included in the group. 16 So I summoned the following
leaders: Eliezer, Ariel, Shemayah, Elnatan, Yariv, a second
Elnatan, Natan (Nathan), Zekaryah (Zechariah), and
Meshulam, as well as the wise men: Yoyariv and a third El-
natan. 17 I commanded them to go to Ido, the leader at
Kasifya, and I told them to tell Ido and his relatives (temple
servants in Kasifya) to send us some Levites who would go
to Yerushalem (Jerusalem) to serve in our god's temple.
18 Then since we had God's favour, they sent us a talented
man (from the sons of Mahli, son of Levi, son of Yisrael (Is-
rael)) and eighteen of his sons and other relatives. 19 They
also sent Hashavyah and Yeshayah (Isaiah) (from Merari's
sons), and their relatives and sons—some twenty men—
20 plus two hundred and twenty descendants of Levite
temple servants that King David and his officials had ap-
pointed for service—all designated by name.

Ezra's fasting and praying

21 Then right there by the river
Ahava, I proclaimed a fast to humble
ourselves in front of our god to request that he'd smooth
the way ahead for us, and for our children, and for all our
property, 22 because I was ashamed to request an army and
horsemen from the king to help us from possible enemies
on the way. Also, you see, we had previously told the king,
"Our god does good to all those who honour him, but his
might and his anger are against all those who abandon
him." 23 So we fasted and asked for wisdom from our god
concerning this, and he listened to our requests.

The gift and donations for the temple

24 Then I chose twelve of the lead-
ers of the priests along with
Shereveyah and Hashavyah and ten
of the other Levites, 25 and as they watched, I weighed out
the gold and silver, and the valuable utensils—the offering
for the house of our god that the king, and his counsellors
and officials, and all the exiled Israelis who could be con-
tacted, had offered. 26 It came to three tonnes of gold,
twenty-one tonnes of silver, and another three tonnes of
silver containers, 27 as well as twenty gold bowls that
weighed another eight kilograms, and two polished bronze
containers that were as valuable as gold.
28 "You are sacred to Yahweh," I told them all, "and the
containers and utensils are sacred, and the gold and silver
are a freewill offering to Yahweh, the god of your ances-
tors. 29 Look after them all carefully until you weigh them
out in front of the leaders of the priests and Levites and
the leaders of the Israeli elders in the chambers of Yah-
weh's house in Yerushalem (Jerusalem)." 30 So the priests
and the Levites accepted the receipt of the gold and silver,
and the containers, to take them to Yerushalem—to the
house of our god.

The return to Yerushalem

31 Then in mid-April, we set out
from the river Ahava to go to
Yerushalem (Jerusalem), and we had God's favour as he
kept us safe from any enemies or ambushes on the way.
32 So we arrived at Yerushalem, and rested there for three
days. 33 On the fourth day, the gold and silver and the con-
tainers and utensils were weighed out in the temple—be-
ing handed over to Uriyah's son Meremot, the priest, and
with him was Pinhas's son Eleazar (and with them were
Yeshua's son Yozavad, and Binuy's son Noadyah, the
Levites). 34 They recorded all the items with their weights.
35 The descendants of the former captives who had re-
turned from exile offered burnt offerings to Yisrael's (Is-
rael's) god: twelve bulls for all Yisrael, 96 rams, 77 lambs,
then twelve male goats for a sin offering. The whole was
presented as a burnt offering to Yahweh. 36 They relayed
the king's orders to the governors and officials of the
province beyond the river, and so they honoured the peo-
ple and God's house.

Ezra's reaction against mixed marriages

9:1 Now as soon as those things
were finished, the leaders came to
me, saying, "The people of Yisrael
(Israel), and the priests and Levites haven't kept them-
selves separate from the idolatry of the peoples of the
lands: the Kena'anim (Canaanites) , Hitim, Perizim, the Ye-
vusim, Amonim, Moavim, Mitsrim (Egyptians) , and the
Amorim. 2 Instead, they've taken women from those peo-
ples as wives for themselves and their sons, so they've di-
luted their sacred heritage with the anti-God customs of
those peoples. But the worst is that it's our leaders and of-
ficials that have been at the forefront in this unfaithful-
ness." 3 As soon as I heard that, I tore my clothes and
pulled some of the hair out of my head and beard, and I sat
down appalled. 4 Any others who respectfully followed Yis-
rael's god's instructions and who were concerned about
the unfaithfulness of the exiles, joined with me and I sat
there appalled until the time of the evening sacrifice.

Ezra's prayer

5 So I got up from my position of
humiliation with my torn clothes during the evening sacri-
fice, then I went down on my knees and spread out my
palms to my god Yahweh 6 and prayed, "My god, I'm
ashamed and humiliated to raise my face to you, my god,
because our sins have multiplied and risen above our
heads, and our guilt has mounted up as high as the sky.
7 From back in the time of our ancestors until today, we've

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been very guilty, and in our disobedience, we ourselves, including our kings and our priests, have been killed by the kings of the surrounding countries, or taken captive, or been plundered, or simply put to shame, which is the case right now. 8 But now for a brief moment, favour has come from our god Yahweh and given us remaining survivors a stake in his holy place—yes, our god has cheered us up and given us a little relief from our slavery. 9 Because we are slaves, yet our god hasn't abandoned us in our slavery, but he's used his loyal commitment to us to influence the Persian king to give to us breathing space to rebuild the house of our god from its ruins, and to give to us a 'wall of protection' in Yerushalem (Jerusalem) and across Yehudah (Judah).

10 "So now, our god, what can we say after that? We've abandoned your instructions 11 which you gave us via your servants, the prophets, saying, 'The land that you're all entering to occupy is a land of impurity, due to the impurity of the current inhabitants with their evil practices that have filled it from one end to the other with their filth. 12 So now, don't give your daughters to their sons to marry, or vice versa.[21] And don't try to make long-term peace treaties or contracts with them. Then you all will stay in power, and eat the good things of the land, and be able to pass it on to your children for all their future generations.'

13 "Yet after everything that's happened to us as a result our evil actions and our great guilt (even though you, our god, didn't punish us as harshly as you could have, and you've allowed us to survive as we're here now), 14 should we return to disobeying your instructions and to intermarrying with those people groups with their evil practices? You'd rightfully be angry enough with us as to wipe us out completely without leaving any remnant or survivors? 15 Yahweh, the god of Yisrael (Israel), you always do what is right, because here we are as survivors even to this day. So, yes, here we are standing in front of you in our guilt, because none of us are innocent enough to stand in front of you because of what we've done."

The people's acceptance of their sin

10:1 When Ezra prayed and confessed like that, weeping and bowing down low in front of the temple, an extremely large number of Israeli men and women and children gathered around him to join in and weep aloud. 2 Then Yehiel's son Shekanyah (from the sons of Eylam) answered and admitted to Ezra, "We ourselves have behaved unfaithfully towards our god and have married foreign women from the other people groups in this region. But there's still hope for Yisrael (Israel) concerning this. 3 So now, let's make an agreement with our god to send all those women back, along with their children, following the advice of my master and the ones who strive to obey God's instructions, and as per the law. 4 So take action because this is now in your hands, but we're with you. Lead strongly and make a clear decision."

5 So Ezra took action and made the leaders of the priests and Levites, and all Yisrael, to promise to implement this decision, and they did so. 6 Then Ezra left that place there in front of the temple, and he went to Yehohanan's room (Elyashiv's son) and went in. He didn't eat or drink, but continued mourning because of the unfaithfulness of the exiles.

7 Then the leaders sent an official written notice throughout Yerushalem (Jerusalem) and all Yehudah (Judah) to all those Yehudim (Jews) who'd returned from captivity, that their men should assemble in Yerushalem. 8 They were told that it was the decision of the leaders and elders that anyone who didn't arrive within three days would then forfeit all their property and would no longer be considered as an Israeli. 9 So on the third day (in mid-December), all the men of Yehudah and Benyamin gathered in Yerushalem, and all the people sat in the courtyard in front of the temple. They were shivering because of the rain, and because of the seriousness of the matter.

10 Then the priest Ezra stood up and announced, "You yourselves have acted unfaithfully and have married foreign women, thus adding to Yisrael's guilt in God's eyes. 11 Now however, praise Yahweh, the god of your ancestors, and do what he's commanded us and separate yourselves from the other religions of the peoples in this region, including not marrying their women."

12 Then all the gathered Israelis answered, "Yes, we do need to do what you've said. 13 However, it's the rainy season now, and there's so many people who can't stand outside for several days while we try to work all this out, because we've done so much wrong. 14 So let's delegate our leaders to make the decisions for all of us. Then we can arrange to meet together by city with our elders and judges to apply the decisions about our foreign wives, until God's anger towards us about these matters cools down. 15 The only ones who were against this plan were Asahel's on Yonatan (Jonathan) and Tikvah's son Yahzeyah, with the support of Meshulam and the Levite Shabtay.

16 So the exiled Israelis agreed to follow that plan, and the names of the men were written down by each clan leader who then stayed behind with the priest Ezra, and a few days later, they sat down to start working through the lists. 17 Some two months later, they had finished considering all the men who had married foreign women.

The men married to foreigners

18 Some of the priests' descendants had married foreign women, i.e., the descendants of Yotsadak's son Yeshua and his brothers, Ma'aseyah, Eliezer, Yariv, and Gedalyah, 19 and they promised to expel their wives, and because of their guilt, each of them sacrificed a ram from their flock. 20 Then, also:

From Imer's descendants: Hanani and Zevadyah,

21 From Harim's descendants: Ma'aseyah, Eliyah (Elijah), Shemayah, Yehiel, and Uziyah,

21 RV 9:12 · Cross-ref. Exo 34:11-16; Deu 7:1-5.

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22 From Pashhur's descendants: Elyehoeynay, Ma'aseyah, Yishmael (Ishmael), Netanel, Yozavad, and Eleasah,
23 Among the other Levites: Yozavad, and Shimei, and Kelayah (that is, Kelita), Petahyah, Yehudah (Judah), and Eliezer.
24 Among the singers: Elyashiv.
Among the temple guards: Shalum, Telem, and Uri.
25 From the other Israelis:
From Par'osh's descendants: Rameyah, Yiziyah, Malkiyah, Miyamin, Eleazar, Malkiyah, and Benayah.
26 From Heylam's descendants: Matanyah, Zekaryah (Zechariah), Yehiel, Avdi, Yerimot, and Eliyah (Elijah).
27 From Zatu's descendants: Elyehoeynay, Elyashiv, Matanyah, Yerimot, Zavad, and Aziza.
28 From Bevay's descendants: Yehohanan, Hananyah, Zabay, and Atlay.
29 From Bani's descendants: Meshulam, Maluk, Adayah, Yashuv, and Sheal-Yerimot.
30 From Pahat-Moav's descendants: Adna, Kelal, Benayah, Ma'aseyah, Matanyah, Betsalel, Binuy, and Menasheh (Manasseh).
31 From Harim's descendants: Eliezer, Yishiyah, Malkiyah, Shemayah, Shim'on (Simeon), 32 Benyamin, Maluk, and Shemaryah.
33 From Hashum's descendants: Matenay, Matatah, Zavad, Elifelet, Yeremay, Menasheh, and Shimei.
34 From Bani's descendants: Ma'aday, Amram, Uel, 35 Benayah, Bedeyah, Keluhayo, 36 Vanyah, Meremot, Elyashiv, 37 Matanyah, Matenay, and Ya'asu.
38 From Binuy's descendants: Shimei, 39 Shelemyah, Natan (Nathan), Adayah, 40 Maknadvay, Shashay, Sharay, 41 Azarel, Shelemyah, Shemaryah, 42 Shalum, Amaryah, and Yosef (Joseph).
43 From Nevo's descendants: Yeiel, Matityah, Zavad, Zevina, Yido, Yoel (Joel), and Benayah.
44 All of those had married foreign women and had children from them.

Ester

Introduction

This account tells about the life of a young Jewish woman named Ester. These events happened back when King Ahashverosh (more widely known as King Xerxes) ruled over the kingdom of Paras. After Queen Vashti was banished for refusing to dance in front the king's guests at a drinking party, Ester was chosen as the new queen without revealing her Jewish background. But there was a high official called Haman who was offended by Ester's Jewish guardian and in his anger, determined to annihilate all of the Yehudim from the kingdom. This account reveals how Eter's courage and her love for her Jewish people leads her to help them and eventually helps to save their lives.
The account also reveals the source of a Jewish feast named 'Purim', which to this day is a time when Jewish people celebrate how God saved them from their enemy, Haman.

Main components of this account

Ester becomes Queen of Paras *1:1–2:23*
Haman's threat to the Yehudim *3:1–5:14*
Haman's execution *6:1–7:10*
The Jewish people destroy their enemies *8:1–10:3*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Empress Vashti refuses Emperor Ahashverosh

1:1 The following events happened during the reign of Emperor Ahashverosh (Ahasuerus/Xerxes).[1] (Also known as King Ahashverosh, he ruled the 127 provinces of Paras (Persia) extending from Hodu to Kush (Ethiopia).) **2** In those days, he ruled his empire from Shushan (Susa),[2] city.

3 In the third year of his reign, he hosted a celebration for all of his officials and for every important person who worked for him, the wealthy landowners, the officials of the provinces, as well as the officers who served in the army of the combined empire of Paras and Maday (Media). He was present in person **4** to host the six-month celebration which, displayed the incredible wealth and prestige of his empire and his personal wealth and power.

5 At the end of that time, the emperor hosted another celebration, but this time for all the people in the royal fort in Shushan, from the leading citizens to the least prestigious. He held this celebration over an entire week in the enclosed garden of the royal palace. **6** There were white and blue curtains hanging from white and purple cords attached to silver rings on marble pillars. The guests reclined on gold and silver couches set on a mosaic floor made of red and white marble, mother-of-pearl and other expensive stones. **7** Drinks were served in golden goblets, and each one was a unique design. The king's wine seemed limitless as he displayed his generosity, **8** and it was served according to his rule: there was no compulsion to drink, but his servants were to give each guest however much they wanted.

9 Meanwhile, Queen Vashti was hosting a celebration for the women in a different part of the royal palace.

10 On the last day of the celebrations, when the emperor was pleasantly tipsy, he ordered seven of his chief servants (Mehuman, Bizta, Harvona, Bigta, Avagta, Zetar, and Karkas) **11** to bring Queen Vashti to him, wearing her royal crown, in order to show the officials and other people how good-looking she was, because she was very beautiful. **12** The servants told her Ahashverosh's (Ahasuerus'/Xerxes') command, but Queen Vashti refused to come. When they reported back to Ahashverosh, he was furious and sat there raging for a while.

13-14 Eventually he discussed it with his close advisors who knew the law and could make good decisions. (These seven officials; Karshena, Shetar, Admata, Tarshish, Meres, Marsena and Memukan; were from various places. They advised the emperor personally, so were the most powerful officials in the empire.) **15** 'According to our law,' he asked, 'what should be done with Empress Vashti, since she refused to obey my command when the servants passed it on to her?'

16 Memukan replied, addressing the whole group, 'Empress Vashti has done wrong, and not only against the emperor. She has also done wrong against all the officials and people groups of the empire. **17** Soon women all over the empire will hear about what the empress did and they'll say, "Emperor Ahashverosh commanded his servants to bring Empress Vashti to him, but she didn't go!" Then women will stop respecting their husbands. **18** Even today, the important wives in the empire will hear what the empress did and start doing the same to their husbands; it will result in contempt on her part and anger on his. **19** If it pleases you to do so, your majesty, you should personally issue a royal decree and have it added to the laws of Paras (Persia) and Maday (Media) which cannot be repealed. This decree should say that Vashti can never again come into your presence. Then you should choose a different woman for the royal position – someone who's better than her. **20** Have your decree proclaimed throughout your empire, even though it's so huge, and then all women, whatever their status or position, will respect their husbands.'

21 Memukan's advice seemed like a good idea to the emperor and his officials, so that's what they did. **22** They wrote letters to every province using its own alphabet and to each people group in its own language. The letters said that men should be the masters over their wives and children, and that a husband should be able to give orders to his wife in his own language and that she should understand and obey him.

Beautiful Ester enters the king's harem

2:1 Some time later when King Ahashverosh (Ahasuerus/Xerxes) no longer felt so angry, he started to miss Vashti. But when she'd disobeyed his command, he had made a decree that she could never come into his presence again. **2** So some of the young men who served the king suggested to him, "Your majesty, you should get a new wife for yourself. You could tell your servants to look for young virgins who are very beautiful. **3** You could assign officers in each province of your empire to bring every virgin who is very beautiful here to your capital city of Shushan (Susa). They could stay in the harem for virgins under the custody of Hegay, the castrated royal guardian who takes care of the young women who live there and he could arrange for them to receive beauty treatments. **4** Then you could decide which young woman you like best and then make her queen instead of Vashti."

The king liked what they suggested, so he did it.

5 At that time, there was a Jewish man named Mordekai living in the capital city of Shushan. (He was from the tribe of Benyamin: his father was Yair, his grandfather was Shimei, and his great-grandfather was Kish **6** who'd been taken away from Yerushalem (Jerusalem) and led to Bavel (Babylon) when King Nevukadnetsar (Nebuchadnezzar) of Bavel had exiled Yekaneyah, the king of Yehudah (Judah), along with many of his people.)[3] **7** Now Mordekai was taking care of his cousin, who was an orphan. When her fa-

1 **RV 1:1 · Cross-ref.** Ezr 4:6.

2 **RV 1:2 · Note** Known as 'Susa' in many 20th century translations, even though earlier English translations often got it correct.

3 **RV 2:6 · Cross-ref.** 2Ki 24:10-16; 2Ch 36:10.

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ther and mother had died, Mordekai had adopted her as his own daughter. Her Hebrew name was Hadasah, and her Persian name was Ester. Ester was now a young woman and she was exceptionally attractive.

8 So when the king's command and decree became known, many young women were being brought into the capital city of Shushan and placed under Hegay's charge, and this is what happened to Ester. (Hegay was the overseer of the women.) **9** Hegay was very impressed with Ester, and he treated her favourably. He quickly arranged for Ester to receive her beauty treatments and her allotment of food, as well as choosing seven female servants from the king's palace and assigning them to be her personal attendants. He also moved Ester and her attendants to the best rooms in the harem for virgins. **10** (Ester hadn't revealed her family ties or her Jewishness to anyone, because Mordekai had instructed her not to.)

11 Every day Mordekai would walk around in front of the courtyard of the women's harem to find out from others how Ester was doing and how she was being treated.

12 Each young woman would get twelve months of beauty treatment according to the Persian law for women—there would be six months of applying oil of myrrh, then six months of perfumes and other lotions designed for women. Then their turn would come, one at a time, to be taken to King Ahashverosh (Ahasuerus/Xerxes). **13** The young woman was allowed to take whatever she wanted from the harem when she went to the king's house. **14** She'd be taken across in the evening, and in the morning she'd be led out to the other harem which was for the concubines. (That harem was overseen by Sha'ashgaz, another castrated royal guardian.) The women taken there wouldn't go again to the king's house unless he had especially liked them and summoned her back by name.

Ester becomes queen

15 Now Ester was the daughter of Mordekai's uncle, Avihayil, from whom Mordekai had adopted her as his own daughter. When it was her turn to go to the king, she didn't ask for anything other than what Hegay, the king's trusted official in charge of the harem, had advised, and everyone who saw Ester liked her. **16** So Ester was taken to King Ahashverosh (Ahasuerus/Xerxes) at his royal palace in January, in the seventh year of his reign, **17** and the king loved Ester more than any of the other women. He treated her more kindly and more favourably than any of the other young women who had become his concubines. He put a royal crown on her head and made her the new queen to replace Vashti. **18** Then the king hosted a large celebration and invited all his officials and servants to a feast to celebrate Ester becoming queen. He proclaimed that this would be a time to celebrate for people in all of the provinces of his empire when they wouldn't have to pay taxes, and he gave many generous gifts.

Mordekai and Ester earn the king's favour

19 Later on, King Ahashverosh (Ahasuerus/Xerxes) had his officers bring more virgins to Shushan (Susa). During this time, Mordekai had been given a position by the king so he sat there at the king's gate. **20** Ester had still not told anyone that she was Jewish because Mordekai had warned her not to tell anyone. What's more, she continued to follow all of Mordekai's instructions, just as she had done when she was still under his guardianship.

21 One day when Mordekai was on duty at the king's gate, two of the king's guards who protected the doorway to the king's private rooms became angry with the king and so they planned to assassinate King Ahashverosh. (Their names were Bigtan and Teresh.) **22** But when Mordekai heard what they were planning, he told Queen Ester about it and she told the king, explaining that Mordekai had given her the information. **23** When the matter was investigated and the facts discovered, both conspirators were impaled on sharpened wooden poles, and in the presence of the king, the incident was recorded in the royal record of events.

Haman plans to annihilate the Yehudim

3:1 Some time later, King Ahashverosh (Ahasuerus/Xerxes) promoted Haman, one of his officials (and the son of Hamedata who was a descendant of Agag). The king gave Haman a very important position—more important than any of his other officials. **2** Then the king commanded that all his other officials had to bow down in front of Haman to honour him, and they were doing this at the king's gate, except for Mordekai who refused to bow down to reverence Haman. **3** "Why are you disobeying the king's command?" asked the other royal servants at the king's gate. **4** Mordekai told them that it was because he was a Yehudi (Jew) (and Yehudim (Jews) only worship Yahweh). He didn't listen to their warnings so they told Haman about it to see if he would tolerate Mordekai in keeping refusing to bow down. **5** When Haman saw that Mordekai would not bow down to him or show him reverence, he was furious. **6** But Haman despised the idea of just punishing Mordekai because he'd been told that Mordekai didn't bow to him because Mordekai was a Yehudi. So Haman decided to annihilate all of Mordekai's people, i.e., all the Yehudim throughout the kingdom of Ahashverosh.

7 In early April of the twelfth year of King Ahashverosh' reign, Haman got his servants to throw dice to select the best month and the best day to kill the Yehudim, and the 13th of March was chosen.

8 Then Haman went to King Ahashverosh and said, "Your Majesty, there is a certain group of people who live among the other peoples in every province of your empire. They have their own set of laws, so they don't obey your laws. It's not good for you to allow them to continue to live in your empire. **9** Your majesty, if you approve of this plan, then write a decree saying that all of the Yehudim must be destroyed. When they're dead, we can take all of their possessions, and from that I will give 300 tons of silver to your administrators for them to put into your royal treasuries."

10 This seemed sensible to the king so he removed his

Readers' Version

signet ring from his finger and he gave it[4] to Haman (the son of Hamedata, the Agagi, the adversary of the Yehudim). 11 The king told Haman, "You can keep the money for yourself, and you can do whatever you want to do with those people."

12 On the thirteenth day of that same month, Haman called in the royal scribes, and he dictated a letter to them. He told them to send copies to the royal officials, the governors of each province, and the leaders of each people group within the empire. The scribes translated the letter so it could be sent to each province using its own alphabet and to each people group in its own language. To show that he was sending the letter under the king's own authority, Haman sealed each copy of the letter with the ring that had the king's official seal on it. 13 Couriers delivered the letters to the officials in every province in the empire. The letters said to completely destroy all the Yehudim, including the children and women, on a single day. That was to be the thirteenth day of March early in the following year. The letters also stated that those who killed the Yehudim could take everything that belonged to them. 14 The letter told the officials to display copies where everyone could see them—that way all the people in every single province would know that the king had commanded this, and they could get ready for when the day came.

15 So couriers hurried off with the letters as the king had commanded. A herald in the capital city of Shushan (Susa) also proclaimed what the letters said. Then the king and Haman relaxed and drank together, but there was total confusion in Shushan about how all of this would work out.

Mordekai asks the queen for help

4:1 When Mordekai found out about what had been done, he tore his clothes and dressed in sackcloth and threw ashes over himself (as a sign of mourning or distress) and went out into the city centre, wailing loudly and bitterly. 2 But no one was wearing mourning garb was allowed inside the king's gate, so when Mordekai reached the gate, he had to stay just outside it. 3 In every province of the empire, the letter that said to destroy the Yehudim (Jews) was publicly displayed and when the Yehudim heard about it, they were incredibly upset. They skipped meals and wailed loudly, and many of them also wore sackcloth and threw ashes on themselves and lay on the ground.

4 When Queen Ester's young female attendants came with her guardians and told her what was going on outside, even the queen became very scared. She sent Mordekai some good clothes to wear instead of the sackcloth, but he wouldn't accept them. 5 The king had assigned some of the royal guardians to Ester personally, so Ester called for one of them—a man named Hatak. She told him to go out and speak with Mordekai and find out what he was so distressed about. 6 So Hatak went out to talk to Mordekai who was out in the plaza in front of the king's gate. 7 Mordekai told him everything that Haman was planning to do and even told him how much money Haman had said the king would get for his treasuries if the king commanded people to kill all the Yehudim.

8 Mordekai also gave Hatak a copy of the letter that the announcers had read out loud in Shushan (Susa), that said that people must kill all the Yehudim. He told Hatak to show the letter to Ester so that she would know exactly what it said and also told him to urge her to go to the king personally and to beg him desperately to save her people from destruction. 9 So Hatak returned to the queen and told her what Mordekai had said, 10 and Ester told him to go back to Mordekai with this message: 11 "There's a law about going to the king that applies to everyone in the kingdom, both men and women. If anyone goes into the inner courtyard of the palace, where the king can see them, and the king has not summoned them, that person will be executed. Only if the king holds out his golden scepter to them, then they will live. (Everyone in the whole empire knows this law.) The king hasn't called for me in over a month, and if I go in without being summoned, I could be put to death."

12 So Hatak went back to Mordekai and told him what the queen had said. 13 Mordekai told Hatak to tell this to Ester: "Don't imagine that just because you live there in the king's palace that you'll be safe when they kill all the other Yehudim. 14 If you say nothing at all now, someone from some other place will rescue the Yehudim, but you and your relatives will not survive. Who knows, perhaps it was for a time just like this that God allowed you to become queen?"

15 Then Ester sent this reply to Mordekai: 16 "Go and assemble all the Yehudim who live here in Shushan (Susa), and tell them to fast and pray for my sake—tell them to not eat or drink anything for three days and three nights. My female attendants and I will also fast in the same way. At the end of the three days, I will go in to talk to the king even though it's against the law. I will do that even if it costs me my life."

17 So Mordekai went and did everything that Ester had told him to do.

Ester goes to the king without an invitation

5:1 Three days later, Queen Ester put on her royal robes and went and stood in the inner courtyard of the palace, across from the king's house. He was in the royal palace, sitting on the royal throne and facing the room's entrance. 2 As soon as the king noticed Ester standing there in the courtyard, he was very pleased to see her. So he held out his golden scepter to her and Ester came up to the throne and touched the top of the scepter. 3 "Why have you come here, Queen Ester?" the king asked. "What do you want? Tell me, and I'll give you anything you ask for—even half of the empire."

4 "If it pleases your majesty," Ester replied, "please come with Haman today to the banquet that I've prepared for you."

4 **RV 3:10 · Note** Having the king's signet ring enabled Haman to stamp the king's seal (like a signature) onto the newly drafted laws.

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5 The king said to his servants, "Go and get Haman" the
king told his servants, "and bring him quickly so that we
can do what the queen has asked us." So the king and
Haman went to the banquet that Ester had had prepared
for them. 6 While they were drinking wine, the king said to
Ester, "Now please tell me what you really want. I'll give
you anything you ask for, no matter how much it is. I truly
mean what I am saying."
7 "This is what I really want." Ester replied. 8 "Your
majesty, if you're pleased with me and if you're happy to
give me what I want, please come with Haman to another
banquet that I'll prepare for you tomorrow and I'll answer
your question then."

Haman's anger with Mordekai and his execution plan

9 Haman was feeling very happy as
he left the banquet that day. But
then he saw Mordekai sitting at the
king's gate and noticed that Mordekai didn't stand up or
show fearful reverence to him. This made Haman furious
with Mordekai 10 but he restrained himself and went
home. Then he sent for his friends and brought in his wife,
Zeresh, 11 boasting to them about how rich he was and
about how many sons he had, and how the king had pro-
moted him many times and given him a position above all
of the other officials and administrators. 12 "And that is
not all," Haman added. "I was the only one that Queen Es-
ter invited to go with the king to a banquet that she pre-
pared for us today. And she's also invited only me to go
with the king again tomorrow. 13 However, I still can't be
happy as long as I keep seeing that Yehudi (Jew), Mordekai,
sitting there at the king's gate."
14 Then Zeresh his wife and all his friends said to him,
"Get them to install 25-metre high pole, and in the morn-
ing get permission from the king, and get them to impale
Mordekai on it. Then you can go with the king to the ban-
quet and enjoy yourself."
That idea sounded good to Haman, so he got the pole
erected.

The king honours Mordekai

6:1 That night the king was unable
to sleep so he ordered the royal
records to be fetched and to be read to him. 2 The records
mentioned that Bigtan and Teresh, two of the royal
guardians who protected the doorway to the king's private
quarters, had planned to assassinate the king, but that
Mordekai had reported it. 3 "What honour or recognition
did I give Mordekai for saving my life?" the king asked.
"Nothing was done for him," replied the young men who
were attending him.
4 At that moment, Haman had entered the outer court-
yard of the king's house. He had come to tell the king that
he wanted to execute Mordekai on the pole that he'd had
set up for him.
"Who's out in the courtyard?" the king asked.
5 "Haman's out there standing in the courtyard," replied
the young men.
"Bring him in then," the king instructed.
6 When Haman came in, the king asked him, "What
should I do for a man that I would really like to honour?"
Haman thought to himself, "Surely it must be me that
the king would like to honour more than anyone else?"
7 so he replied to the king, "If you really want to honour
someone, 8 tell your servants to bring one of your own
royal robes that you have already worn yourself and also
bring a horse that you have already ridden yourself and
put a royal crown on its head. 9 Then have one of your
most noble officials present the man with the robe and the
horse. Have your servants put the robe on the man whom
you really want to honour and have them seat that man on
the horse and then lead the horse through the public
square of the city while they shout out to everyone in
front of them, 'The king is doing this because he really
wants to honour this man!' "
10 The king agreed so he replied to Haman, "Go quickly
and take the robe and the horse and do what you've just
described for Mordekai the Yehudi (Jew) who sits by the
gate to the palace. Make sure that you do absolutely every-
thing that you've said."
11 So Haman got the robe and the horse and put the robe
on Mordekai, seated him on the horse, and then led the
horse through the public square of the city. As he did, he
shouted out to everyone in front of him, "The king is doing
this because he really wants to honour this man!"
12 Afterwards, Mordekai returned to the king's gate but
Haman hurried to his house, covering his head like a
mourner. 13 At home he explained to Zeresh his wife and
to all his friends everything that had happened to him.
Then his advisors and his wife said to him, "Mordekai has
begun to defeat you and since he is one of the Jewish peo-
ple, you won't win against him—instead, he'll certainly de-
feat you."

Haman's execution

14 While they were still talking to-
gether, some of the royal guardians arrived to bring
Haman quickly to the banquet that Ester had had pre-
pared.
7:1 So the king and Haman went to Queen Ester's ban-
quet. 2 While they were drinking wine at that second ban-
quet, the king asked Ester again, "Now please tell me what
you really want, Queen Ester. Tell me, and I'll do it for
you—I'll give you anything you ask for, no matter what it
is."
3 "Your majesty," Queen Ester replied, "if you are pleased
with me, I hope you'll be willing to do what I ask. Please al-
low me to live, and please save my people. That is what I
am asking for 4 because someone has turned me and my
people over to our enemies and they're going to com-
pletely destroy us. If someone had just sold the men and
even the women to be slaves, I wouldn't have said any-
thing, because that wouldn't have been important enough
to bother your majesty with."
5 "Who has done this?" King Ahashverosh (Aha-
suerus/Xerxes) asked her. "Where is the man who has
dared to do such a thing?"
6 "The man who is our bitter enemy is this evil man
Haman!" answered Ester.
By this time, Haman was terrified standing there in front

of the king and the queen. 7 Now the king became so angry that he got up and abandoned his wine-drinking at the banquet and went outside into the palace garden. But Haman stayed inside to beg his life from Queen Ester because he recognized that the king wanted to execute him. 8 As he was pleading for his life, Haman knelt down very close to Ester as she was reclining on a couch. When the king returned from the palace garden to the room where they had been drinking wine, he saw this and exclaimed, "Now he's even trying to rape the queen in my presence and in my own house!"

As soon as the king said this, some of his servants covered Haman's face (as a sign that he would be executed). 9 Then Harvona, who was one of the guardians who served the king personally, said, "Your majesty, Haman has also set up a pole twenty-five metres high at his house because he wants to hang Mordekai on it. But Mordekai saved your life."

"Execute Haman on it!" the king commanded.

10 So they impaled Haman on the pole that he had set up for Mordekai, and then the king's anger dissipated.

The Yehudim are enabled to defend themselves

8:1 That same day, King Ahashverosh (Ahasuerus/Xerxes) gave Queen Ester all the property that had belonged to Haman, the enemy of the Yehudim (Jews). Ester told the king that Mordekai was her cousin and that he had been like a father to her, and so the king summoned Mordekai to come to him. 2 Then the king removed his signet ring which he had retrieved from Haman, and gave it to Mordekai. The queen also put Mordekai in charge of all the property that had belonged to Haman.

3 Then Ester came to speak to the king again, and she knelt down and put her face right on top of his feet. She cried as she begged him to stop Haman's terrible plan to destroy the Yehudim. 4 The king held out his golden scepter toward Ester, so she stood up and waited facing the king. 5 "Your majesty," she said, "if you think that it's the right thing to do, and if you're pleased with me, please write a new letter revoking the letters that Haman (the son of Hamedata, the Agagi) sent out instructing the people to destroy all the Yehudim throughout your empire. 6 I couldn't bear to see the terrible thing that is about to happen to my people. I certainly couldn't bear to see all my relatives destroyed!"

7 Then king Ahashverosh said to Queen Ester and to Mordekai the Yehudi (Jew), "Listen, I've given the house of Haman to Ester, and they've executed him on the pole because he attempted to destroy the Yehudim. 8 But as you both know, no one can revoke a letter that has my name and my official seal on it. So this is what you should do: write a new letter to help the Yehudim, as you think best and put my name on it and seal the letter with my signet ring."

9 It was now June, and the king sent for his scribes and they wrote a letter to the Yehudim containing everything that Mordekai dictated. It was also addressed to royal officials, and to the governors and leaders in each province. The empire had 127 provinces, extending all the way from Hodu in the east to Kush (Ethiopia) in the west. The scribes wrote to every province using its own alphabet and to each people group in its own language, and to the Yehudim in their language and using their alphabet. 10 The letters were written in King Ahashverosh' name, and each one was sealed with the king's signet ring. Then the letters were distributed by mounted couriers riding on swift horses bred from the royal mares.

11 The letters stated that the king permitted the Yehudim in each and every city to get together and defend themselves, and what's more to destroy, kill, and annihilate all the forces of any people or province hostile to them, including women and children, and then to plunder their possessions. 12 This was to take place on a certain day in every province throughout the empire: the 13th of March[5] (the same day on which Haman's law was to take effect). 13 A copy of the decree was to be included as law in every province and to be displayed to all the people so that the Yehudim could be prepared to fight back against their enemies on that day. 14 So the couriers on the royal horses rode out quickly under the king's orders to deliver the letters. The new law was also proclaimed throughout the capital city of Shushan (Susa).

15 The king gave Mordekai royal clothing that was blue and white, with a large gold crown, and a purple robe made from fine linen. The people of Shushan cheered happily when Mordekai exited the palace. 16 For the Yehudim, it was a time of light and happiness, and they were honoured by those around them. 17 In every single province and in every single city, wherever the letter announcing the king's decree was brought, the Yehudim were very cheerful and had big celebrations. Many people from other groups in the empire became afraid of the Yehudim, so they converted to Youdaismos themselves.

The Yehudim destroy their enemies

9:1 Finally when the 13th of March arrived, it was time for everyone to do what the letters from the king said that he had decreed for them to do. The enemies of the Yehudim (Jews) had expected to destroy the Yehudim on that day but just the opposite happened—instead, it was the Yehudim who destroyed their enemies. 2 Throughout the empire, the Yehudim joined together in their cities to defend themselves against those who wanted to harm them. No one was able to fight back against them because everyone else in the empire had become afraid of them. 3 All the leaders in each province, the royal officials, the governors, and everyone who worked for the king helped the Yehudim because they had become afraid of Mordekai 4 because he was now a very important royal official, and his fame spread throughout the provinces as he became more and more powerful. 5 So the Yehudim took their weapons and fought against all of their enemies and com-

5 **RV 8:12 · Cross-ref.** 3:7.

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pletely destroyed them. They were able to do everything that they wanted to do against their enemies.

6 In the capital city of Shushan (Susa), the Yehudim killed 500 men **7** including Haman's ten sons Parshandata, Dalfon, Aspata, **8** Porata, Adalya, Aridata, **9** Parmashta, Arisay, Ariday, and Vayzata. **10** Those were the ten sons of Haman (son of Hamedata), the enemy of the Yehudim, but the Yehudim didn't take their possessions.

11 At the end of the day, the king received a report about how many people the Yehudim had killed in the capital city of Shushan **12** and he told Queen Ester, "Here in the capital city of Shushan the Yehudim have killed 500 men, including Haman's ten sons. In the rest of my empire, they must have killed many more than that! So tell me what else you want and I'll do it for you. I'll do whatever you ask, so do tell me."

13 "If it seems like a good plan to you, your majesty," Ester replied, "then please allow the Yehudim who live here in Shushan to do again tomorrow what you allowed them to do today. Also, command that the bodies of Haman's ten sons be impaled on the wooden pole." **14** Then the king ordered for this to be done and a decree was made throughout in Shushan, and they publicly impaled the bodies ofHaman's ten sons. **15** So the next day on the 14th, the Yehudim in Shushan gathered together again and killed 300 more men in Shushan. But once again they did not take the things that belonged to those men.

16 The Yehudim in the other parts of the empire, who had gathered together to fight for their lives had defeated their enemies and killed 75,000 of them. But they too did not take the things that had belonged to their enemies. **17** That all happened on the 13th (as the law had said), and then they stopped on the 14th and made it a day of feasting and celebration. **18** But the Yehudim in Shushan had gathered together and fought their enemies on both the 13th and the 14th, so they stopped on the 15th and made it a day of feasting and celebration. **19** So that's why the Yehudim who live in the rural villages observe this holiday on the 14th rather than the 15th. They celebrate with feasting and by giving gifts to each other.

The celebration named 'Purim'

20 Now Mordekai recorded everything that had happened and sent letters to all the Yehudim (Jews) throughout the empire, in both the near provinces and the far away ones. **21** That decree established an annual holiday on the 14th and 15th of March every year,[6] **22** because those were the days when the Yehudim no longer had to oppose their enemies and that was the month when their sorrow and mourning had changed into a good day. Now they were instructed to make them days of feasting and happiness, and sending of gifts—to each other but also to the needy. **23** The Yehudim had already celebrated those days that way, so they readily agreed to do what Mordekai had written.

24 Yes, Haman (the son of Hamedata, the Agagi), the enemy of all the Yehudim, had plotted to annihilate them, and he had thrown a 'Pur' (which is 'lot' or perhaps 'dice') choose the date to crush them and to destroy them. **25** But instead they would remember how Queen Ester stood in front of the king, and how he had said in the letter, "Let his evil plot that he plotted concerning the Yehudim return on his head, and let them execute him and his sons on the pole." **26** Therefore they called this celebration 'Purim'[7] because of what they had experienced and because of the contents of Mordekai's letter. **27** The Yehudim agreed to establish those two days as holidays and to observe them on those specific days as they'd been instructed. They agreed that they and their descendants and everyone who became part of the Jewish people would celebrate it every year. **28** So that's why every Jewish family in every generation since has celebrated these days as holidays, wherever they live. The Jewish community and its descendants will always faithfully observe this festival of 'Purim'.

29 Then Queen Ester (the daughter of Avihayil), with help from Mordekai the Yehudi (Jew), wrote a second letter about 'Purim'. **30** He sent this second letter to all the Yehudim throughout the empire of King Ahashverosh (Ahasuerus/Xerxes), with words of peace and truth **31** to set up the 'Purim' celebration on the given dates according to what Mordekai the Yehudi and Queen Ester had determined for them. They also confirmed that the Yehudim should continue the times of fasting and mourning that they had established for themselves and their future descendants. **32** So Ester's decree confirmed these regulations about 'Purim' and they were written into the official record.

The grandeur of King Ahashverosh and Mordekai

10:1 Then King Ahashverosh (Ahasuerus/Xerxes) imposed a tax on everyone throughout his empire, including those on the islands of the Mediterranean Sea. **2** Everything he accomplished through his power and strength is written down in the royal records of the kings of Maday (Media) and Paras (Persia), as well as the complete account of the high position to which the king promoted Mordekai. **3** Mordekai the Yehudi (Jew) was second-in-command to the king Ahashverosh, and a leader among the Yehudim (Jews). He was popular with most of his own people, seeking good for them and teaching all his

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6 **RV 9:21 · Note** The OET-RV gives an approximate time of the year in our calendars, but the Jewish calendar is largely a lunar calendar so the dates of the feast in our calendars moves around a little. In 2024 for example, 'Purim' begins on the evening of March 23 in Yisrael/Israel and concludes at sundown on March 24.

7 **RV 9:26 · Note** Plural of Hebrew 'Pur' meaning 'lot/dice'.

descendants how to live in peace.

Nehemyah

(Nehemiah)
rebuilds Yerushalem's walls

Introduction

Nehemyah (Nehemiah) was a servant of Persian King Artahshashta (Artaxerxes) in the city of Shushan. While he was there, he heard an account from some Israelis who'd been allowed to return back to Yerushalem (Jerusalem) about how hard it was to live there. Yahweh's temple had been rebuilt, however the city wall hadn't been fixed yet, so their enemies who surrounded them were easily able to ambush and attack them.
Because of that, Nehemyah requested permission from the king to go personally to Yerushalem to supervise the rebuilding of the city walls.
In this document we read how God helped Nehemyah of organise the rebuild of the city wall in the middle of the opposition from their enemies around them.

Main components of this account

Nehemyah's returning back to Yerushalem *1:1–2:20*
The rebuilding of Yerushalem's city wall *3:1–7:73*
The reading of the law and the renewal of their agreement *8:1–10:39*
Nehemyah's other achievements *11:1–13:31*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 The account by Hakalyah's son Nehemyah (Nehemiah).

Nehemyah's prayer for Yerushalem

In the month of Kislev during the twentieth year of the reign of King Artahshashta (Artaxerxes) over the Persian Empire, I was in the capital city of Shushan (Susa). **2** Hanani, one of my brothers, came with some other men from Yehudah (Judah), and I asked them about the Yehudim (Jews) who'd escaped and managed to avoid being exiled, and about Yerushalem (Jerusalem), **3** and he told me, "The ones left behind in the provinces and who avoided the captivity, are in a bad way and feeling depressed. The wall around Yerushalem was torn down, and its gates were burnt."

4 When I heard all that, I sat down and I was upset for days. I fasted and cried and prayed to the god of the heavens, **5** and I said, "Oh Yahweh, God of the heavens, the great and awesome God, who keeps his agreement and is determinedly loyal to those who love him and obey his instructions: **6** Please listen carefully to your servant's prayer that I'm presenting to you today, day and night, on account of your servants the Israelis. On behalf of all Israelis, I'm confessing that we've sinned against you—both my generation and previous generations. **7** We've acted extremely corruptly—disobeying you by not obeying your commands, statutes, and judgements that you instructed through your servant Mosheh (Moses). **8** Please remember that you told your servant Mosheh that if we act unfaithfully, you yourself would scatter us among the nations,[1] **9** but if we'd return to you and obey your instructions, then even if we had been banished to the ends of the earth, you'd gather us back up and bring us back to the place where you've established your name and reputation.[2]

10 "We're your servants and your people that you rescued from slavery with your incredible power. **11** Oh, my master, please listen carefully to your servant's prayer, and to the prayer of your other servants who delight to honour your name. Please cause your servant to succeed today, and give me favour in the king's eyes."

Now as for me, I was the king's cupbearer.

Nehemyah gets sent to Yerushalem

2:1 In the spring of the twentieth year of King Artahshashta's (Artaxerxes') reign, I was serving wine to the king. I'd never looked sad before in his presence, **2** and the king asked me, "Why do you look unhappy? I know that you're not sick so something must be upsetting you."

I was very scared **3** and I answered the king, "May the king live forever. I can't help but look unhappy when the city containing my ancestors' graves has had its gates burnt down and it's now abandoned."[3] **4** "So what would you like to happen?" the king asked.

Then I prayed to the god of heaven **5** and answered the king, "If I have your favour, and if it seems good to the king, maybe you'd send me to Yehudah (Judah)—to the city of my ancestors' graves so I could rebuild it."

6 Then the king said to me, with the queen sitting beside him, "How long would your journey be? And when would you return?" So I gave him a date and he seemed happy with it, because he released me to go.

7 Then I made another request, "If it pleases the king, let letters be given to me for the governors of the provinces across the Perat (Euphrates) river to ask them to help me in my travel towards Yehudah. **8** Also a letter to Asaf, the keeper of the king's forest, so he'll give me timber for the beams of the gates of the fortress near the temple, and for the city wall, and for the house that I'll live in." Then the king granted those requests, thanks to God's help on what I was doing.

9 Then I went to the governors of the provinces across the Perat, and I gave them the king's letters. The king had sent army officers and horsemen with me. **10** When Sanvalat the Horoni and the servant Toviyah the Amoni heard my plans, they were very angry that someone would come to help the Israelis.

11 So I got to Yerushalem (Jerusalem) and was there for three days, **12** One night, I got up and took a few men with me, without having told anyone what I felt that my god had been telling me to do for Yerushalem. We only had the one horse that I was riding, **13** and we went out in the dark through the Valley Gate and past the Dragon Well to the Dung Gate. I was carefully inspecting the city walls—noting where they were broken down and which gates had been burnt out. **14** Then I crossed to the Fountain Gate and the Royal Pool, but there was nowhere that we could get my mount through the rubble. **15** So I went up the creek bed in the dark, carefully inspecting the wall, before turning back and returning quietly through the Valley Gate.

16 None of the city officials knew where I'd gone or what I was doing, and up until this point I hadn't yet told my plans to the Jewish leaders or the priests or leading citizens or city officials, or hired any workers. **17** So now I told them, "You call all see the desperate situation that we're in: Yerushalem is in ruins and its gates have been burnt out. So now, let's rebuild the city wall and then we'll no longer be mocked by others." **18** I told them how God had helped me so far and what the king had given me permission to do.

"Well, let's get started on the rebuilding," they said, and got ready to work together. **19** But then Sanvalat the Horoni, and the Amoni servant Toviyah, and Geshem the Aravi heard, and they mocked and despised us, saying, "What are you guys all up to? Are you all rebelling against the king?"

20 I answered them by explaining, "The god of the heavens will help us to succeed, and we ourselves, his servants, will do the rebuilding work, but you all will have no part in it, and no rights in Yerushalem."

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1 RV 1:8 · Cross-ref. Lev 26:33.

2 RV 1:9 · Cross-ref. Deu 30:1-5.

3 RV 2:3 · Cross-ref. 2Ki 25:8-10; 2Ch 36:19; Jer 52:12-14.

Readers' Version

Rebuilding Yerushalem's wall

3:1 The high priest Elyashiv worked together with his brothers the priests, and they rebuilt the Sheep Gate. They themselves dedicated it and installed the doors on it. In addition, they dedicated the section of the wall as far as the Hundred Tower and beyond that to the Hananel Tower.

2 The men from Yeriho (Jericho) rebuilt the section beside them, and Imri's son Zakur rebuilt the next section again. **3** Hasena'ah's son rebuilt the Fish Gate—laying the beams then installing the doors with their bolts and bars.

4 Uriyah's son Meremot (the son of Hakots's son Uriyah) rebuilt a section, as did Meshulam (son of Mesheyzavel's son Berekyah) and Ba'ana's son Tsadok. **5** The Tekoim worked next to them, but their leaders wouldn't actually help with the work.

6 Paseah's son Yoyada and Besodeyah's son Meshulam rebuilt the Yeshanah Gate—laying the beams then installing the doors with their bolts and bars. **7** Next to them was Melatyah the Givoni, Yadon the Meronoti, and men of Giveon and Mitspah rebuilding the section to the residence of the governor of the regions that side of the Perat (Euphrates).

8 Next again was Harhayah's son Uziel (one of the goldsmiths), then Hananyah (who was a son of the perfumers) rebuilt as far as the Broad Wall. **9** Then it was Hur's son Refayah, the administrator for half of the Yerushalem (Jerusalem) district. **10** Harumaf's son Yedayah repaired the section in front of his house, then Hashavneyah's son Hatush made the next repairs.

11 Harim's son Malkiyah and Pahat-Moav's son Hashuv repaired a section, as well as the Tower of Ovens. **12** Next to them was Halohesh's son Shalum, the administrator for another half of the Yerushalem district, helped by his daughters.

13 Hanun and the inhabitants of Zanoah rebuilt the Valley Gate—installing the doors with their bolts and bars, as well as repairing 500m of wall along to the Dung Gate. **14** Rekav's son Malkiyah, the administrator for the Beyt-Hakerem district, rebuilt the Dung Gate—installing the doors with their bolts and bars.

15 Kal-Hozeh's son Shalun, the administrator for the Mitspah district, rebuilt the Fountain Gate—he built and covered it, installing the doors with their bolts and bars, and repaired the wall of the Shelah Pool from the king's garden as far as the stairs that come down from the City of David. **16** Next to him was Azbuk's son Nehemyah (Nehemiah), the administrator for half of the Beyt-Tsur district

17 Next to him were some Levites: Bani's son Rehum, then Hashavyah (the administrator for half of the Ke'ilah district) did his district, **18** then Henadad's son Bavay the administrator for the other half of the Ke'ilah district.

19 Then there was Yeshua's son Ezer (the administrator of Mitspah) repaired a section opposite the steps up to the armoury where the wall turned at an angle.

20 Then Zakay's son Baruk enthusiastically repaired another section from that angle to the entrance to the house of the high priest Elyashiv. **21** Next to him was Meremot (son of Hakots' son Uriyah) who repaired another section from the doorway of Elyashiv's house to the end of it.

22 Next to them, some priests from the surrounding area made repairs.

23 After them Benyamin and Hashuv repaired a section in front of their house, then Azaryah (son of Ananyah's son Ma'aseyah) repaired beside his house, **24** Henadad's son Binuy repaired another section from Azaryah's house to the corner, **25** Uzay's son Palal did opposite the corner and the tower above the palace by the guards' courtyard, and then Par'osh's son Pedayah.

26 The temple servants who lived in Ofel repaired as far as the eastern side of the Water Gate and its tower. **27** After them, the men from Tekoa repaired another section from opposite that tall tower to the Ofel wall.

28 The priests repaired the section past the Horse Gate—each of them repairing the section in front of his own house. **29** Next to them, Imer's son Tsadok repaired opposite his house, then Shekanyah's son Shemayah the gatekeeper at the Eastern Gate repaired the next section.

30 After him was Shelemyah's son Hananyah with Tsalaf's sixth son Hanun working on a second section, then Berekyah's sib Meshulam repairing a section in front of his quarters. **31** Next was the goldsmiths' son Malkiyah who repaired as far as the house of the temple servants and the merchants, opposite the Inspection Gate, and up to the upper room in the corner, **32** and the other goldsmiths and some merchants repaired the last section of the wall from the upper room in the corner to the Sheep Gate.

The opposition to Nehemyah

4:1 When Sanvalat heard that we were rebuilding the wall, he got really angry. He mocked the Yehudim (Jews) **2** and he spoke before in front of his brothers and the army of Shomron (Samaria), "What are those feeble Yehudim doing? Do they think they'll be able to rebuild that place themselves? Will they sacrifice? Will they get finished one day? Will they form the stones back together from piles of dust, when they've been weakened by the heat of the fires?"

3 Toviyah the Amoni was standing beside him and confirmed, "Yes, even if a fox walked over that stone wall that they're building, it would make it fall down."

4 I prayed, "Our god, listen to how we're mocked and cause their words to return on their own heads and send them away as captives to become the plunder for another country. **5** Don't just cover over their evil, and don't just ignore their sin, because they've repeatedly made the workers get angry."

6 So we kept on at building the wall, and eventually all the segments of wall were joined up together up to about half its full height, and so the people were encouraged to keep persevering.

7 Now when Sanvalat, and Toviyah, and the Aravim, and the Amonim, and the Ashdodim heard that the Yerushalem (Jerusalem) walls were getting repaired and the breaks were beginning to be closed up, it made them extremely angry **8** and they all got together to come to at-

Readers' Version

tack Yerushalem and to throw us into confusion. **9** So we prayed to our god, as well as setting up a 24-hour guard to watch out for them.

10 People around Yehudah (Judah) said, "The workers are running out of strength and there's a lot of rubble still to be moved. Maybe we're not up to building this wall."

11 Then those against us said, "We'll rush in among them and kill some of them before they even see us or know that we're coming, then that will bring the work to an end."

12 After that, whenever the Yehudim (Jews) living close to them came, they repeatedly warned us, "They're going to attack us from all directions." **13** So I stationed guards behind the lowest places along the wall and where there were still gaps. I also made sure that the families stood guard with their swords, spears, and bows.

14 I looked then I got organised and told the leading citizens and the prefects, and the rest of the people, "Don't be afraid of their threats. Remember my powerful and fearsome master, and fight for your brothers, your sons and your daughters, your wives, and your houses." **15** After all that, when our enemies realised that we were aware of their intentions and that God had frustrated their surprise attack plan, we all returned to our work on the wall.

16 So from that day onwards, half of my young men would work on the rebuilding, while the other half stood guard with spears, shields, and breastplates, and the officials encouraged them all from behind. **17** Both those who were placing the stones on the wall and those who were carrying the heavy loads to them, always had their weapons with them in case of an attack. **18** The builders had their swords strapped to their sides as they worked, and the man who would sound the trumpet stayed with me. **19** Then I told the leading citizens and prefects, and the rest of the people, "This job is so large and extensive that we're all separated from each other when we work on the wall, **20** so whenever you all hear the trumpet blast, join us at that place. Our god will fight for us." **21** So we continued the work with half of them keeping their hands on their spears from the beginning of the day until the stars came out at night.

22 Also at that time, I told the people, "Every worker including servants should spend the night inside the city, so they double as workers during the day and guards at night." **23** During that period of construction, none of us, not even our servants, stayed undressed or separated from our weapons, even when washing.

The resolution of Nehemyah of problem

5:1 However around then, there was a widespread complaint from the people and their wives against what their fellow Yehudim (Jews) were doing. **2** Some of them complained, "There's a lot of us when we include our sons and daughters. We need grain so we can eat and stay alive."

3 Others said, "We are mortgaging our fields and vineyards, and our houses so we can get grain during this famine."

4 Yet others said, "We've borrowed silver to pay the tax on our fields and our vineyards that goes to the tribute to be paid to the foreign king. **5** We're Yehudim just like our countrymen, but we're having to commit our children into bondage as slaves—yes, even our daughters. Now we own nothing at all—not even our fields and vineyards.

6 I got very angry when I heard their complaints and desperation, **7** and I couldn't get it out of my mind. I protested to the leading citizens and the officials, "You guys are charging interest against your own countrymen."[4]

So I called for a gathering of all the people to deal with them, **8** and I told them, "Our brothers, the Yehudim, were sold to other countries as slaves and we've done all we can to bring them back here. But now even you yourselves are buying and selling your own countrymen to make a profit." They couldn't argue against that, so they were just silent.

9 "It's not good what you're doing," I continued. "Shouldn't you all respect and obey our god, because otherwise we'll be despised by the other nations, our enemies. **10** I myself have lent them money and grain, as have my brothers and my young men, but please let's forgo charging interest. **11** Please, even today, return their fields to them, and their vineyards and olive orchards, their houses, and the interest on the money and the grain, the new wine, and the oil that you are charging against them."

12 "Okay, we'll do what you're asking," they responded. "We'll return their property and we won't impose any more charges on them."

So I called the priests to witness those leading citizens and officials making an oath to do what they'd said they would do. **13** Also I shook the folds of my robe and told them, "May God shake you all out of his house like that, and shake every man's business if he doesn't do what he just promised—may he be shaken out like that and lose everything."

Nehemyah's generosity

14 Also, from the day that I was appointed to be their governor in the Yehudah (Judah) region (for the twelve years from the Persian King Artahshashta's (Artaxerxes') 20th year until his 32nd year), I myself didn't accept the governor's food allowance, nor did my relatives. **15** The governors who preceded me had been very hard on the people—demanding bread and wine and forty silver coins. Even their servants oppressed the people. In contrast, I didn't do that due to desire to honour God. **16** Also I remained focused on rebuilding the wall, and we didn't invest in a farm property, and all my servants also contributed to the work. **17** I regularly fed a hundred and fifty Jewish leaders and city officials, as well as visitors from other countries around us, **18** so in one day we needed one bull, six choice sheep, and various kinds of poultry, as well as various types of wines every ten days. I didn't demand any of this from the people because it would have been a heavy burden for them.

19 My god, remember me for the good that I've done for

4 **RV 5:7 · Cross-ref.** Exo 22:25; Lev 25:35-37; Deu 23:19-20.

Readers' Version

these people.

The plan of killing Nehemyah

6:1 Although we didn't yet have any doors in the gates, when Sanvalat and Toviyah and Geshem the Aravi and the rest of our enemies heard that we'd finished building the wall so it didn't have any gaps left in it, **2** Sanvalat and Geshem invited me, "We'd like to arrange to meet with you in one of the villages on the Ono plain." But they were intending to harm me. **3** So I sent messengers back to them, "This work is important and extensive, so I can't afford to abandon it and have the work stop if I travelled down to you on the plain."

4 They tried four times to get me to go, but I kept refusing them for those same reasons.

5 Then Sanvalat sent his servant to me a fifth time with the same request, but this time in an unsealed, open letter **6** saying, "There's rumours flying around in nearby countries, and Geshem confirms it, that you and the Yehudim (Jews) are building the wall because you're all plotting thinking to rebel. Then you'd become their king, according to what we're hearing. **7** We've also heard that you've set up 'prophets' to speak out in Yerushalem (Jerusalem) to say about you, 'There's a king in Yehudah (Judah).' By now, all of that will have been heard by the Persian king. So now, come and let's discuss this together."

8 I sent a message straight back, "None of what you're saying is true. It's simply your own imagination at work."

9 We knew that they were just trying to frighten us so that we'd stop the repairs and it would never get finished.

My god, strengthen my hands.

10 After that, I entered Shemayah's house (the son of Meheytavel's son Delayah) who was confined to his house, and he said, "Let's set a time to meet in the temple—we'll shut the temple doors because they'll be coming to kill you—probably in the night."

11 But I disagreed, "Would a man like me run away? Besides that, who's allowed to live inside the temple? I won't do that."

12 Then I suddenly realised that God hadn't told him to say that, but rather he was working against me because he'd been paid by Toviyah and Sanvalat. **13** They must have hired him so that I'd be afraid and take that advice and sin. Then they could have ruined my reputation and discredited me.

14 My god, remember what Toviyah and Sanvalat have done, and also the prophetess Noadyah and the other prophets who've been trying to scare me.

The completion of wall

15 So the rebuilding of the wall was finished on the 25th of September in just fifty-two days, **16** and when our enemies heard about it, the surrounding countries were afraid and discouraged because they realised that our god must have helped us.

17 During that time, the Yehudah (Judah) leading citizens were sending many letters to Toviyah, and letters from Toviyah were also coming to them, **18** because many people in Yehudah had ties with him because he was the son-in-law of Arah's son Shekanyah, plus his son Yehohanan had married Berekyah's daughter Meshulam. **19** Those leading citizen kept telling me about the good things he was doing, and they reported my words back to him. Toviyah also sent letters to try to frighten me.

7:1 Once the wall had been rebuilt and the doors hung in the gates, the gatekeepers and the singers and the Levites had been appointed. **2** I put my brother Hanani and the fortress commander Hananyah in charge over Yerushalem (Jerusalem). (Hananyah was a faithful man and respected God more than many others do.) **3** I told them, "Don't open Yerushalem's gates until broad daylight, and then shut and bar them again while the guards are still on full alert. And assign neighbourhood watch groups among the inhabitants to keep an eye on their own areas."

The list of returned exiles[5]

4 Now Yerushalem (Jerusalem) covered a large area but not many people had returned to live there yet, and the houses hadn't yet been rebuilt.

5 So God gave me the idea of gathering the leaders and the people grouped by their ancestors. I found the register of those who'd returned from exile to Yerushalem, with this written in it:

6 "These are the descendants of the people exiled by the Babylonian King Nevukadnetsar (Nebuchadnezzar) , who returned to Yehudah (Judah) and to Yerushalem—each family returning to their own ancestral town. **7** Their leaders were Zerubavel, Yeshua, Nehemyah (Nehemiah), Azaryah, Ra'amyah, Nahamani, Mordekai, Bilshan, Misperet, Bigvay, Nehum, and Ba'anah.

The number of Israeli men:

8 2,172 descendants of Par'osh,
9 372 descendants of Shefatyah,
10 652 descendants of Arah,
11 2,818 descendants of Pahat-Moav (descendants of Yeshua and Yoav (Joab)),
12 1,254 descendants of Eylam,
13 845 descendants of Zatu,
14 760 descendants of Zakay,
15 648 descendants of Binuy,
16 628 descendants of Bevay,
17 2,322 descendants of Azgad,
18 667 descendants of Adonikam,
19 2,067 descendants of Bigvay,
20 655 descendants of Adin,
21 98 descendants of Ater (from Hizkiyah (Hezekiah)),
22 328 descendants of Hashum,
23 324 descendants of Betsay,
24 112 descendants of Harif,
25 and 95 descendants of Giveon.
26 Other men from these towns:
188 from Beyt-Lehem (Bethlehem) and Netofah,
27 128 from Anatot,
28 42 from Beyt-Azmavet,
29 743 from Kiryat-Yearim, Kefirah, and Be'erot,

5 **RV 7:4 · Parallel** Ezra 2:1-70

Readers' Version

30 621 from Ramah and Geva,
31 122 from Mikmas,
32 123 from Beyt-El (Bethel) and Ay,
33 52 from Nevo,
34 1,254 descendants of the other Eylam,
35 320 descendants of Harim,
36 345 descendants of Yeriho (Jericho),
37 721 descendants of Lod, Hadid, and Ono,
38 and 3,930 descendants of Sena'ah.
39 The priests who returned:
973 descendants of Yedayah (a descendant of Yeshua),
40 1,052 descendants of Imer,
41 1,247 descendants of Pashhur,
42 and 1,017 descendants of Harim.
43 The Levites who returned:
74 descendants of Yeshua and Kadmiel (descendants of Hodevah).
44 The singers:
148 descendants of Asaf.
45 The gatekeepers:
138 descendants of Shalum, Ater, Talmon, Akuv, Hatita, and Shovay.
46 The temple servants:
the descendants of Tsiha, Hasufa, and Tabaeot,
47 the descendants of Keyros, Siea, and Padon,
48 the descendants of Levana, Hagava, and Shalmay,
49 the descendants of Hanan, Gidel, and Gahar,
50 the descendants of Reayah, Retsin, and Nekoda,
51 the descendants of Gazam, Uza, and Paseah,
52 the descendants of Besay, Meunim, and Nefisim,
53 the descendants of Bakbuk, Hakufa, and Harhur,
54 the descendants of Batslut, Mehida, and Harsha,
55 the descendants of Barkos, Sisera, and Temah,
56 and the descendants of Netsiah and Hatifa.
57 The descendants of Shelomoh's (Solomon's) servants who returned:
the descendants of Sotay, Soferet, and Perida.
58 the descendants of Ya'ala, Darkon, and Gidel,
59 and the descendants of Shefatyah, Hatil, Pokeret-Hatsvayim, and Amon.
60 Altogether, there were 392 descendants of the temple workers and conscripted labourers.
61 There were also some who returned from Tel-Melah, Tel-Harsha, Keruv, Adan, and Imer, even though they couldn't prove who their ancestors were, or even that they were descendants of Israelis:
62 There were also 642 descendants of Delayah, Toviyah, and Nekoda, 63 plus some priests:
the descendants of Havayah, Hakots, and Barzilay. (Barzilay had married a descendant of a man named Barzilay from Gilead, and had taken his wife's family name.)
64 They had search the genealogical records for their family histories, but didn't find them, so they were ineligible to serve as priests. 65 The governor had disallowed them from eating the priests' food until a recognised priest could consult the Urim and Tumim.[6]
66 Altogether, 42,360 people returned to Yehudah (Judah), 67 not counting their 7,337 male and female servants, and 245 male and female singers. 68 They had 736 horses, 245 mules, 69 435 camels, and 6,720 donkeys. 70 Some of the leaders of the ancestral clans gave to the work. The governor donated 8kg of gold, 50 bowls, and 530 robes for the priests, 71 and some of the leaders donated 150kg of gold and 1,500kg of silver. 72 The rest of the people donated 150kg of gold, 1,300kg of silver, and 67 robes for the priests.
73 So the priests and the Levites, the gatekeepers and the singers, the temple workers and the rest of the Israelis, all settled in their various ancestral cities.[7]

Ezra reads God's instructions to the people

8:1 All the people gathered together in the plaza near the Water Gate and asked Ezra the scribe to bring the scroll with Yahweh's instructions to Yisrael (Israel) given through Mosheh (Moses). 2 So it was the beginning of October when Ezra the priest brought the scroll to the gathering of men and women and everyone who wanted to understand it, 3 and he read it aloud in the plaza near the Water Gate—reading from dawn until the middle of the day in front of those men and women and interested people, who all listened intently.
4 Ezra the scribe stood on a raised wooden platform that they had made especially for this purpose. Standing on his right were Matityah, Shema, Anayah, Uriyah, Hilkiyah, and Ma'aseyah, and on his left stood Pedayah, Mishael, Malkiyah, Hashum, Hashbadanah, Zekaryah (Zechariah), and Meshulam.
5 Up on the platform, Ezra opened the scroll in front of all the people, and as he did so, all the people stood up. 6 Ezra blessed the great God Yahweh and the people raised their arms and responded, "May it be so." Then they knelt down and bowed to Yahweh with their faces to the ground.
7 Then Yeshua, Bani, Shereveyah, Yamin, Akuv, Shabtay, Hodiyah, Ma'aseyah, Kelita, Azaryah, Yozavad, Hanan, Pelayah, who were all Levites, explained what had been read to the people standing there. 8 They read the scroll containing God's instructions, explaining how it applied so the people could understand it.
9 Then Nehemyah (Nehemiah) the governor and Ezra the priest & scribe, and the Levites who were explaining it, said to all the people, "Today is a sacred day—it belongs to your god Yahweh. Don't mourn or weep." That was because all the people were weeping after they heard Yahweh's instructions to them. 10 Then Nehemyah told them, "Go home and eat some special food with sweet drink, and share some with those who can't afford such things because today is a sacred day that belongs to our master. And don't grieve, because the happiness from Yahweh will make you all strong."

6 **RV 7:65 · Cross-ref.** Exo 28:30; Deu 33:8.
7 **RV 7:73 · Cross-ref.** 1Ch 9:2; Neh 11:3.

Readers' Version

11 The Levites told the people to quieten down, saying,
"Don't grieve today because it's a sacred day. Stay quiet."
12 So all the people went to eat and drink and to take
plates of food to others, and to have a big celebration be-
cause they understood what had been read to them.

The celebration in shelters

13 The next day, all the clan lead-
ers, and the priests and Levites, met
with Ezra the scribe to study the instructions on the scroll.
14 They discovered that it was written in the instructions
that Yahweh had given through Mosheh (Moses), that the
Israelis should live in temporary shelters during the cele-
bration in their seventh month (our September-October).[8]
15 They should publicly proclaim in Yerushalem
(Jerusalem) and in all their towns that the people should
go into the hills and bring back branches from olive or wild
olive trees, myrtle or palm trees, and/or other leafy trees
to make shelters as it's written.
16 So the people went out and brought back branches to
make shelters for themselves on their roofs or in their
courtyards, or in the temple courtyard or in the plazas
near the Water Gate and the Efrayim Gate. 17 Then the
whole assembly of people who'd come back from captivity
made shelters and lived in them for one week. The Israelis
hadn't done that since the time of Yehoshua's (Joshua's)
leadership, and they did it with a lot of celebration. 18 Ezra
read aloud from the scroll of God's instructions each day of
the seven days of celebration, then on the eighth day they
all gathered together as per the instructions.

The people confess their sins

9:1 On the 24th of that month, the
Israelis dressed in sackcloth, put
dust on their heads, fasted, and gathered together. 2 Those
of Jewish descent stood separately from the descendants of
foreigners, and they confessed their own sins, as well as
those of their ancestors. 3 They stood and listened to the
scroll with Yahweh's instructions being read for three
hours, then for another three hours they confessed and
bowed down to Yahweh their god. 4 Then Yeshua went up
the Levites' stairs with Bani, Kadmiel, Shevanyah, Buni,
Shereveyah, another Bani, and Kenani, and they called out
loudly to their god Yahweh.
5 Then some Levites (Yeshua, Kadmiel, Bani,
Hashavneyah, Shereveyah, Hodiyah, Shevanyah, and
Petahyah) said, "Stand up and bless your eternal God Yah-
weh: May the peoples bless your wonderful reputation
which is greater than anything else that we bless or praise.
6 Yahweh, you alone are God. You yourself made the heav-
ens, the galaxies in the heavens and all their stars, the
earth and all that is on it, the seas and all that is in them.
You give life to everything, and all the stars bow down to
you.
7 "You are Yahweh, the god who chose Avram. Then you
brought him out from Ur in the Chaldean region, then you
renamed him to Avraham (meaning 'father of many').
8 You discovered that he was sincere and faithful to you,
and made an agreement with him—to give the Kena'ani
(Canaanite), Hiti, Amori, Perizi, Yevusi, and the Girgashi
regions to his descendants,[9] and you have ensured that it's
all come to be because you're righteous. 9 You noticed the
suffering of our ancestors enslaved in Mitsrayim (Egypt),
and then you heard their cry for help at the edge of the
Red Sea.
10 "You displayed miracles to Par'oh (Pharaoh), and to all
his servants and to all the Mitsri (Egyptian) people, be-
cause you knew that they were acting as if you weren't
real, so you got yourself a reputation which you still have
to this day.[10] 11 Then you split the sea open the sea right in
front of their eyes, and they walked through the middle of
it on dry land.[11] After that, you drowned their pursuers
into the deep sea like a stone in a huge lake.[12] 12 You led
them during the day with a pillar of cloud, and during the
night with a pillar of fire to illuminate the way that they
should go.[13]
13 "Then you came down to Mt. Sinay and spoke with
them from the sky, and you gave to them principles of jus-
tice and laws of truth—good statutes and instructions.[14]
14 You revealed the concept of a rest day to them, and you
gave them rules and instructions and laws via your servant
Mosheh (Moses).
15 "You gave them bread from the sky when they were
hungry,[15] and you made water come out of a rock when
they were thirsty,[16] then eventually you told them to go
ahead to possess the land that you had said that you'd give
to them.[17]
16 "But our ancestors were proud and stubborn and they
refused to obey your instructions.[18] 17 Not only did they
refuse to listen, they forgot about all the miracles that
you'd done for them and they became stubborn and ap-
pointed a leader to take them back to their slavery. But you
are a god of forgiveness—gracious and compassionate,
slow to get angry and generously showing loyal affection,

8 **RV 8:14-15 · Cross-ref.** Lev 23:33-36,39-43; Deu 16:13-15.
9 **RV 9:8 · Cross-ref.** Gen 15:18-21.
10 **RV 9:10 · Cross-ref.** Exo 7:8–12:32.
11 **RV 9:11 · Cross-ref.** Exo 14:21-29.
12 **RV 9:11 · Cross-ref.** Exo 15:4-5.
13 **RV 9:12 · Cross-ref.** Exo 13:21-22.
14 **RV 9:13-14 · Cross-ref.** Exo 19:18–23:33.
15 **RV 9:15 · Cross-ref.** Exo 16:4-15.
16 **RV 9:15 · Cross-ref.** Exo 17:1-7.
17 **RV 9:15 · Cross-ref.** Deu 1:21.
18 **RV 9:16-17 · Cross-ref.** Num 14:1-4; Deu 1:26-33.

Readers' Version

and you didn't abandon them.[19] 18 Even when they molded
a metal calf for themselves and said, 'This is your god who
brought you out of Mitsrayim' (Egypt),[20] and they badly in-
sulted you, 19 you didn't abandon them in the wilderness
because you're so merciful. You didn't remove the pillar of
cloud that led them on the way during the day, or remove
the pillar of fire that shone at night for them to show them
which way they should go.[21] 20 You gave them your good
spirit to give them insight. You didn't withhold your
manna for them to eat, and you still gave them water to
drink, 21 yes, you sustained them in the wilderness for
forty years—they had everything they needed—their
clothes didn't wear out, and their feet didn't swell.

22 "Then you handed kingdoms and people groups over
to them, and you let them settle in even the far corners of
the regions. They took possession of the King Sihon's Hes-
hbon region, and King Og's Bashan region.[22] 23 You gave
our ancestors lots of children so they were like the many
stars in the sky,[23] then you brought them into this land[24]
which you'd told their ancestors to enter and take owner-
ship of. 24 Their children went in and took over the land af-
ter you went ahead of them and subdued the previous in-
habitants, the Kena'anim (Canaanites). You allowed them
to defeat them and their kings, and the people groups in
the land—letting them do whatever they wanted to do
with them.[25] 25 They captured fortified cities and produc-
tive land, and they took over houses full of all good things,
stone cisterns, vineyards and olive orchards, and lots of
fruit trees.[26] They ate and were satisfied, and grew fat and
enjoyed themselves as a result of your amazing goodness.

26 "But they disobeyed and rebelled against you, and they
turned their backs on your instructions.[27] They killed your
prophets who testified against them in order to bring
them back to you and they badly insulted you. 27 So you al-
lowed their enemies to harass and conquer them. Then in
the time of their distress, they cried out to you, and you
yourself heard from heaven. Because you're so merciful,
you sent saviours to them who rescued them from their
enemies. 28 After they'd returned to an era of peace, they
reverted to doing evil again in front of you and you left
them to submit to their enemies and the oppression that
followed. Then they'd return and cry out to you, and you
heard from heaven and delivered them many times be-
cause you're merciful. 29 You showed them their errors so
they'd return to following your instructions, but instead
they ignored you and didn't obey your commands. They ig-
nored your values which would have helped them if they'd
lived by them[28] and they turned a stubborn shoulder, stiff-
ened their necks, and refused to listen. 30 Yet you put up
with them for many years, and you testified against them
with your spirit through the messages of your prophets,
but they still didn't take any notice, so you allowed the
other people groups to conquer them.[29] 31 However, be-
cause you're so merciful, you didn't abandon them and you
didn't wipe them out completely. Yes, you're a god who's
gracious and merciful.

32 "So now God, our amazing, powerful, and awesome
God who keeps his agreements due to his loyal commit-
ment, don't just ignore all our current hardships affecting
us, our kings and our leaders, our priests and our prophets,
and our ancestors and all your people, from the period of
the Assyrian kings until today.[30] 33 You are totally fair in
allowing all that to happen to us, because you have be-
haved faithfully, but in contrast, we have behaved
wickedly— 34 and our kings, our leaders, our priests, and
our ancestors haven't obeyed your instructions and they
haven't bothered with following your commands or taking
notice of your complaints that you made know to them.
35 They served in their own kingdom and enjoyed the in-
credible goodness that you poured on them and the wide
and prosperous land that you gave them, but they didn't
serve you, and they didn't turn away from their evil ac-
tions.

36 "Take notice of us today—we're servants, and the land
that you gave to our ancestors so we could eat its fruit and
its produce, but look at us now—we're servants in our own
land. 37 Now its plentiful produce belongs to the kings who
you've placed over us due to our sins, and who rule over
our bodies and over our livestock just however they want
to, so we're terribly distressed.

38 "So now in all of this, we're faithfully making an agree-
ment, and our leaders, our Levites, and our priests will
even write it down on a document and sign it."

Signing the agreement

10:1 The ones who signed the docu-
ment were:

Nehemyah (Nehemiah) the governor, Hakalyah's son, and
Tsidkiyah (Zedekiah).
2 The priests who signed:

19 **RV 9:17 · Cross-ref.** Exo 34:6; Num 14:18.
20 **RV 9:18 · Cross-ref.** Exo 32:1-4.
21 **RV 9:19-21 · Cross-ref.** Deu 8:2-4.
22 **RV 9:22 · Cross-ref.** Num 21:21-35.
23 **RV 9:23 · Cross-ref.** Gen 15:5; 22:17.
24 **RV 9:23 · Cross-ref.** Josh 3:14-17.
25 **RV 9:24 · Cross-ref.** Josh 11:23.
26 **RV 9:25 · Cross-ref.** Deu 6:10-11.
27 **RV 9:26-28 · Cross-ref.** Jdg 2:11-16.
28 **RV 9:29 · Cross-ref.** Lev 18:5.
29 **RV 9:30 · Cross-ref.** 2Ki 17:13-18; 2Ch 36:15-16.
30 **RV 9:32 · Cross-ref.** 2Ki 15:19-29; 17:3-6; Ezr 4:2,10.

Readers' Version

Serayah, Azaryah, and Yirmiyah (Jeremiah),
3 Pashhur, Amaryah, and Malkiyah,
4 Hatush, Shevanyah, and Malkiyah,
5 Harim, Meremot, and Ovadyah (Obadiah),
6 Daniyel, Gineton, and Baruk,
7 Meshulam, Aviyah, and Miyamin,
8 Ma'azyah, Bilgay, and Shemayah. (All priests.)

The Levites

9 The Levites who signed:
Azanyah's son Yeshua, Henadad's son Binuy, and Kadmiel,
10 their brothers Shevanyah, Hodiyah, Kelita, Pelayah, and Hanan,
11 Mika, Rehov, and Hashavyah,
12 Zakur, Shereveyah, and Shevanyah,
13 Hodiyah, Bani, and Beninu,
14 The leaders who signed:
Par'osh, Pahat-Moav, Eylam, Zatu, and Bani,
15 Buni, Azgad, and Bevay,
16 Adoniyah, Bigvay, and Adin,
17 Ater, Hizkiyah (Hezekiah), and Azur,
18 Hodiyah, Hashum, and Betsay,
19 Harif, Anatot, and Novay,
20 Magpiyeash, Meshulam, and Hezir,
21 Mesheyzavel, Tsadok, and Yadua,
22 Pelatyah, Hanan, and Anayah,
23 Hoshea, Hananyah, and Hashuv,
24 Halohesh, Pilha, and Shovek,
25 Rehum, Hashavnah, and Ma'aseyah,
26 Ahiyah, Hanan, and Anan,
27 Maluk, Harim, and Ba'anah.

The agreement

28 The rest of the people, the priests, the Levites, the gatekeepers, the singers, the gatekeepers, and all the people who were prepared to dedicate themselves to obeying God rather than the customs of the former inhabitants of the land, their wives, their sons and their daughters, and everyone who was old enough to understand, 29 were joining with their brothers, their leading citizens, and were committing to a promise which also had a curse: to obey God's instructions as given by God's servant Mosheh (Moses), and to keep and to do all the commands of Yahweh our master, accepting his judgements and his statutes.

30 They committed to not giving their daughters to the other people groups in the land, and to not taking their daughters for their sons.[31]

31 On the rest day or other holy day, we won't buy goods or grain from the peoples of the land (even if they bring it to sell it to us), and we won't plant or harvest,[32] or reclaim debts,[33] in the seventh year.

32 We will also pledge to each donate a week's wages each year to support the temple functions[34] 33 including the bread displayed in rows, the continual offering and the continual burnt offering, for the rest day offerings and the new moons, for the appointed times and for the holy things, for the sin offerings to cover over Yisrael's (Israel's) guilt, and for all the operation of God's residence.

34 Then we threw dice to choose from among the priests, the Levites, and the people to create the roster for bringing firewood to the temple as an offering to be used at the appointed times each year for burning on the altar of Yahweh our god as written in the scrolls.

35 Every year we will also bring the early produce from our soil and the first harvest from every fruit tree to Yahweh's temple.[35] 36 We will dedicate our eldest male sons at the temple, and bring the eldest offspring of our herds and our flocks to the priests who serve at God's residence.[36]

37 We will bring our offerings and the first of our flour, and the fruit of every tree, wine, and oil, for the priests, to the temple storerooms, and a tenth of our produce for the Levites.

The Levites will be the ones receiving a tenth of our cash income in all the towns where we work.[37] 38 A priest who's a descendant of Aharon (Aaron) must be with them when they collect the tenths, then the Levites must take a tenth of that to the temple to be placed in their treasury rooms.[38] 39 The Israelis and the Levites must bring the offerings of grain, wine, and oil to the storerooms. There must also be utensils for the sanctuary and the priests, for the ones who are ministering and the gatekeepers, and for the singers.

We mustn't neglect our god's house.

The people living in Yerushalem

11:1 The people's leaders lived in Yerushalem (Jerusalem), but the rest of the people drew straws to select one out of ten families to reside in Yerushalem the holy city—the other nine settled in the towns, 2 then the people blessed the ones who'd freely offered to live there in Yerushalem. 3 In the towns in Yehudah (Judah), everyone lived on their own property. That included the Israelis, the priests and Levites, the temple servants, and the descendants of Shelomoh's (Solomon's) servants. The provincial officials lived in Yerushalem,[39] 4 as well as some of Yehudah's and Benyamin's descendants.

Yehudah's descendants in Yerushalem included:

31 **RV 10:30 · Cross-ref.** Exo 34:16; Deu 7:3.
32 **RV 10:31 · Cross-ref.** Exo 23:10-11; Lev 25:1-7.
33 **RV 10:31 · Cross-ref.** Deu 15:1-2.
34 **RV 10:32 · Cross-ref.** Exo 30:11-16.
35 **RV 10:35 · Cross-ref.** Exo 23:19; 34:26; Deu 26:2.
36 **RV 10:36 · Cross-ref.** Exo 13:2.
37 **RV 10:37 · Cross-ref.** Num 18:21.
38 **RV 10:38 · Cross-ref.** Num 18:26.
39 **RV 11:3-4 · Cross-ref.** Neh 7:73.

Readers' Version

Atayah (son of Uziyah, son of Zekaryah (Zechariah), son of Amaryah, son of Shefatyah, son of Mahalalel, a descendant of Perets),
5 Ma'aseyah (son of Baruk, son of Kal-Hozeh, son of Hazayah, son of Adayah, son of Yoyariv, son of Zekaryah, son of Shiloni).
6 Altogether 468 strong men who were Perets' descendants lived in Yerushalem.
7 Benyamin's descendants in Yerushalem included:
Salu (son of Meshulam, son of Yoed, son of Pedayah, son of Kolayah, son of Ma'aseyah, son of Itiel, son of Yeshayah (Isaiah)).
8 Gabay and Salu.
A total of 928. 9 Zikri's son Yoel (Joel) was their overseer in the city, and Senuah's son Yehudah (Judah) was his second-in-command.
10 The priests in Yerushalem included:
Yoyariv's son Yedayah and Yakin,
11 Serayah (son of Hilkiyah, son of Meshulam, son of Tsadok, son of Merayot, son of Ahituv) who was the leader in the temple. 12 There were 822 of them when their brothers who work in the temple were included.
Adayah (son of Yeroham, son of Pelalyah, son of Amtsi, son of Zekaryah (Zechariah), son of Pashhur, son of Malkiyah). 13 There were 242 of them when their brothers and family heads were included.
Amashsay (son of Azarel, son of Ahzay, son of Meshilemot, son of Imer), 14 and his brothers who were strong warriors, came to a total of 128.
Haggedolim's son Zavdiyel was their overseer.
15 The Levites in Yerushalem (Jerusalem) included:
Shemayah (son of Hashuv, son of Azrikam, son of Hashavyah, son of Buni),
16 Shabtay and Yozavad from the Levite leaders who supervised the work outside the temple,
17 Matanyah (son of Mikah, son of Zavdi, son of Asaf) the leader who offered the thanksgiving prayer,
Bakbukyah who was the assistant leader, and Avda (son of Shamua, son of Galal, the son of Yedutun).
18 The total number of Levites in the sacred city were 284.
19 The gatekeepers in Yerushalem (Jerusalem) included:
Akuv, Talmon, and their brothers.
A total of 172.
20 The rest of Yisrael (Israel) and the other priests and Levites, all lived their ancestral towns across Yehudah (Judah). 21 The temple workers lived on Ofel hill, and Tsiha and Gishpa supervised them.
22 The overseer of the Levites in Yerushalem was Uzi (son of Bani, son of Hashavyah, son of Matanyah, son of Mika)—a descendant of Asaf's sons who were the temple singers 23 because the Persian king had ordered that the singers should have daily provisions supplied.
24 Petahyah (son of Mesheyzavel, from the sons of Zerah, the son of Yehudah) was the intermediary with the king for any matter that the people raised.

The people in other cities and towns

25 Most of Yehudah's (Judah's) descendants settled in the villages with their fields nearby: in Kiryat-Arba and the surrounding villages, in Divon and the surrounding villages, and in Yekavtse'el and the surrounding villages, 26 in Yeshua, in Moladah, and in Beyt-Pelet, 27 in Hatsar-Shual, and in Be'er-Sheva (Beersheba) and the surrounding villages, 28 in Tsiklag, and in Mekonah and the surrounding villages, 29 in Eyn-Rimon, in Tsor'ah, and in Yarmut, 30 in Zanoah and Adulam and their villages, in Azekah and its villages. So they settled from Be'er-Sheva all the way to the Hinom valley.
31 Benyamin's descendants settled in Geva, Mikmas, Ayah, and Beyt-El (Bethel) and its villages, 32 in Anatot, Nov, and Anayah, 33 in Hatsor, Ramah, and Gitayim, 34 in Hadid, Tsevoim, and Nevalat, 35 in Lod, Ono, and in the Craftsmen's valley. 36 Also some Levites previously connected with Yehudah (Judah) settled in Benyamin.

The priests and Levites

12:1 These are the priests and the Levites who came back with Shealtiyel's son Zerubavel and with Yeshua:
Serayah, Yirmiyah (Jeremiah), and Ezra,
2 Amaryah, Maluk, and Hatush,
3 Shekanyah, Rehum, and Meremot,
4 Ido, Gineton, and Aviyah,
5 Miyamin, Moeadyah, and Bilgah,
6 Shemayah, Yoyariv, and Yedayah,
7 Salu, Amok, Hilkiyah, and another Yedayah.
Those were the leaders of the priests and their brothers in Yeshua's time.
8 The Levites were:
Yeshua, Binuy, Kadmiel, Shereveyah, Yehudah (Judah), and Matanyah who led the thanksgiving songs along with his brothers,
9 Bakbukyah and Uni—their brothers who stood opposite them in the services.

The high priest Yeshua's descendants

10 Yeshua fathered Yoyakim who then fathered Elyashiv, and Elyashiv fathered Yoyada. 11 Then Yoyada fathered Yonatan (Jonathan) who then fathered Yadua.

Leaders of priestly families

12 In Yoyakim's time, these were the heads of the priestly families:
Merayah was the head of Serayah's family,
Hananyah for Yirmiyah's (Jeremiah's),
13 Meshulam for Ezra's family,
Yehohanan for Amaryah's,
14 Yonatan (Jonathan) for Maluk's family,
Yosef (Joseph) for Shevanyah's,
15 Adna for Harim's family,
Helkay for Merayot's,
16 Zekaryah (Zechariah) for Ido's family,
Meshulam for Gineton's,
17 Zikri for Aviyah's family,
Piltay for Moeadyah's,
18 Shamua for Bilgah's family,
Yonatan (Jonathan) for Shemayah's,
19 Matenay for Yoyariv's family,
Uzi for Yedayah's,
20 Kalay for Salu's family,

Readers' Version

Ever for Amok's,
21 Hashavyah for Hilkiyah's family,
and Netanel for Yedayah's.

The records of priests and Levites

22 In the days of Elyashiv, Yoyada, Yohanan, and Yadua, during the reign of Persian King Dareyavesh (Darius), the heads of the families of the Levites and priests were recorded. 23 The names of the descendants of Levi who were heads of families were written in the official history records up till the time of Elyashiv's son Yohanan.

Various helper roles in the temple

24 The Levites' leaders were Hashavyah, Shereveyah, and Kadmiel's son Yeshua with their brothers serving opposite them in each service to praise and give thanks as had been commanded by David, the man of God.

25 Matanyah, Bakbukyah, Ovadyah (Obadiah), Meshulam, Talmon, and Akuv were gatekeepers who stood guard at the storerooms near the temple gates.

26 That was at the time of Yoyakim (son of Yeshua, son of Yotsadak), and at the time of Nehemyah (Nehemiah) the governor and Ezra the priest and scribe.

The dedication of Yerushalem's wall

27 At the dedication of the wall around Yerushalem (Jerusalem), they summoned Levites from all over the region to come to Yerushalem to perform the dedication with rejoicing and thanksgiving, and with musical instruments and singing, 28 plus the next generation of singers came both from Yerushalem and its surrounds, and from the Netofati villages. 29 They also came from Beyt-Hagilgal, and from the fields of Geva and Azmavet, because the singers had built villages near Yerushalem to live in. 30 The priests and Levites held a purification ceremony for themselves, then they purified the people and the gates and the wall.

31 Then I assembled Yehudah's (Judah's) leaders together up on top of the wall, and I assigned them into two large groups who would give thanks as they walked around it.

The first group headed towards the Dung Gate on the right. 32 Hoshayah and half of Yehudah's officials were in that group 33 along with Azaryah, Ezra, and Meshulam, 34 Yehudah, Benyamin, Shemayah, and Yirmiyah (Jeremiah), 35 plus some of the next generation of priests with trumpets: Zekaryah (Zechariah) (son of Yonatan (Jonathan), son of Shemayah, son of Matanyah, son of Mikayah, son of Zakur, son of Asaf) 36 and his brothers Shemayah, Azarel, Milalay, Gilalay, Ma'ay, Netanel, Yehudah, and Hanani. They used the instruments as per the instructions of the late King David, the man of God. Ezra the scribe went in front of them. 37 When they got to the Fountain Gate, they went up the stairs at the City of David, and along the higher portion of the wall by David's palace as far as the Water Gate (on the east side of the city).

38 The other group giving thanks with the other half of the people went in the opposite direction around the top of the wall—going past the Ovens Tower to the wider part of the wall. 39 We passed Efrayim Gate, the Old Gate, Fish Gate, and Hananel Tower, the Hundred Tower, and all the way to the Sheep Gate, and we stopped at the Guard Gate.

40 Then both groups ended up at the temple and stood there. I was there with the half of the city officials who'd accompanied me, 41 as well as the priests with their trumpets: Elyakim, Ma'aseyah, Minyamin, Mikayah, Elyehoeynay, Zekaryah, Hananyah, 42 another Ma'aseyah, Shemayah, Eleazar, Uzi, Yehohanan, Malkiyah, Eylam, and Ezer. The singers sang loudly with their leader Yizrahyah.

43 Then that same day they offered many sacrifices, and they celebrated because God had made them very pleased. The women and children also celebrated, in fact the sound of the celebrations in Yerushalem (Jerusalem) was so loud that it can be heard far away.

Supporting the temple operation

44 Then still on that same day, men were appointed to be in charge of the storerooms for the tithes and offerings. The percentages for the priests and the Levites were gathered from the fields around the cities as per the written law, because the people of Yehudah (Judah) were happy to have the priests and the Levites serving. 45 They served God with their daily duties and the purification ceremonies, as well as the duties of the singers[40] and gatekeepers[41]—all done according to the instructions left by King David and his son Shelomoh (Solomon), 46 because it was handed down from the original singers who sang songs of praise and thanksgiving to God in the time of David and Asaf. 47 In Zerubavel and Nehemyah's (Nehemiah's) times, all Yisrael (Israel) contributed the daily food allowance for the singers and gatekeepers. They also gave a percentage to the Levites who then gave a percentage of that to the priests (Aharon's (Aaron's) descendants).

Separating out the foreigners

13:1 That day, the Mosheh (Moses) scroll was read out aloud to the people, and it was discovered that it had been written that no Amoni or Moavi is ever allowed to join the congregation[42] 2 because instead of helping the travelling Israelis with food and water, they had hired Bil'am (Balaam) to curse them[43] (even though God had turned that curse into blessing). 3 After hearing that, they separated out all of the foreigners.

Nehemyah's reforms

4 Prior to that time, the high priest Elyashiv (closely related to Toviyah) had been in charge of the temple storerooms 5 and he'd allowed Toviyah to have a large room that had previously been used to store offerings: the frankincense, the utensils, and donated grain, wine, and oil, (the percentage commanded to be given to the Levites, the singers, and the gatekeepers), and the offerings for the priests. 6 During all that period, I hadn't

40 **RV 12:45 · Cross-ref.** 1Ch 25:1-8.

41 **RV 12:45 · Cross-ref.** 1Ch 26:12.

42 **RV 13:1-2 · Cross-ref.** Deu 23:3-5.

43 **RV 13:2 · Cross-ref.** Num 22:1-6.

been in Yerushalem (Jerusalem) because I'd returned to the Babylonian king in the 32nd year of Artahshashta's (Artaxerxes') reign (Artaxerxes). However, after a while I requested leave again from the king **7** and I came back to Yerushalem. It was then that I discovered how evil Elyashiv had been by making a storeroom for Toviyah in the courtyards of God's residence. **8** It made me very upset and I threw everything of Toviyah's out of the room. **9** Then I ordered the storerooms to be purified by the priests before I returned the temple utensils to the room, along with the grain offerings and the incense.

10 I found out that the Levites and the singers weren't being given their percentage, so they'd left their duties and returned to cultivate their own fields.[44] **11** I made a complaint to the officials asking why the operation of the temple had been neglected, and then I rounded up the Levites and the singers and sent them back to their duties. **12** After that, the people of Yehudah (Judah) started bringing a tenth of their grain and wine and oil to the storerooms.[45] **13** I appointed book-keepers over the storerooms: the priest Shelemyah, the scribe Tsadok, and the Levite Pedayah with Hanan (the son of Zakur, the son of Matanyah) helping. They were all considered trustworthy, and their job included distributing the produce among their colleagues.

14 My god, remember me handling all these issues and don't wipe out my loyal kindness for your temple and its operation that I've shown.

The rest day

15 In those days I saw people in Yehudah (Judah) working on the rest day—treading wine, bringing in grain, and loading donkeys, yes, even bringing wine, grapes, figs, and all kinds of loads into Yerushalem (Jerusalem) on the rest day. I complained to them when they were selling the goods.[46] **16** Also, people from Tsor (Tyre) were bringing in fish and all kinds of merchandise and were selling it on the rest day to the Israelis, even in Yerushalem. **17** I rebuked the Yehudah business leaders, asking them, "What's this evil thing that you're all doing—profaning the rest day by treating it like a regular day? **18** Wasn't that what your ancestors did—the very reason our god brought all this evil on us and on this city? Now you're all making God angry with Yisrael (Israel) again by profaning the rest day."

19 So after that, when it started to get dark on Friday evenings, I ordered that the city gates be closed, and not to be opened until after the rest day. I also stationed some of my young men to stand at the gates to ensure that no load could enter on the rest day. **20** Some traders and merchants selling various goods camped outside the city walls once or twice, **21** but I warned them, "Why are you camping there outside the wall? If you do it again, I'll have you all removed." After that, they no longer came on the rest days. **22** Then I told the Levites that they should purify themselves and then come to the gates to monitor them on the rest day.

My god, remember me having to deal with this, and show your amazing loyal faithfulness towards me.

The scolding of marriage of foreigner

23 During that time, I also saw Yehudim (Jews) who'd married women from Ashdod, Amon, and Moav (Moab), **24** and half of their children spoke a foreign language from those other people groups and couldn't speak Hebrew. **25** So I scolded those men and cursed them and hit some of them and pulled out their hair. Then I forced them to promise in front on God that they wouldn't allow their daughters to marry foreign men, or their sons to take foreign wives. **26** I explained, "Didn't Yisrael's (Israel's) own King Shelomoh (Solomon) sin concerning that same matter? Among all the countries in the world, there wasn't any other king like, and he was loved by his god who'd placed him there as king over all Yisrael. But even then, the foreign women caused him to sin. **27** So do we need to hear about all of you doing this terrible evil of being unfaithful to God by marrying foreign wives?"

28 Also one of Yoyada's sons (grandson of the high priest Elyashiv) was a son-in-law of Sanvalat the Horoni,[47] so I banished him from my sight.

29 My god, remember them for bringing shame to the priesthood and dishonouring the vows made by the priests and the Levites.

30 Then I purified them from everything foreign, established regulations for each part of the work done by the priests and the Levites, **31** and organised the firewood supply at certain times, including for the first-fruits celebrations.

My god, remember me for good.

44 **RV 13:10 · Cross-ref.** Deu 12:19.

45 **RV 13:12 · Cross-ref.** Mal 3:10.

46 **RV 13:15 · Cross-ref.** Exo 20:8-10; Deu 5:12-14; Jer 17:21-22.

47 **RV 13:28 · Cross-ref.** Neh 4:1.

Hagay

Introduction

This document contains a number of messages from Yahweh that the prophet Hagay passed on to the people in Yerushalem (Jerusalem). These events happened around 520 before Yeshua/Jesus (B.C.), after many of God's people had gone back to Yerushalem after being taken into captivity in Bavel. However, even though they'd been back for a considerable time, they hadn't worked on rebuilding the temple. Therefore, these messages from Yahweh encourage the people to change their priorities and obey God and rebuild the temple. God then promised to prosper the people and bless their living situation.

Main components of this account

God's command to rebuild the temple *1:1-15*
Stories of comfort and hope *2:1-23*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

God's command to rebuild the temple

1:1 In Dareyavesh's (Darius') second year as king of Paras (Persia), on the 1st of the sixth month, the prophet Hagay brought Yahweh's message to the governor of Yehudah (Judah), Zerubavel (Shealtiyel's son), and to the high priest, Yehoshua (Joshua) (Yehotsadak's son),[1] telling them that **2** Commander-in-chief Yahweh says, "These people say that it's not the right time to rebuild Yahweh's residence."

3 Then Yahweh gave this message to the prophet Hagay to tell the people:
4 Is it a time for all of you to live in your panelled houses, while Yahweh's temple lies in ruins? **5** So now Commander-in-chief Yahweh says: "Decide what you're all going to do. **6** You've all planted a lot, but only harvested a little. You've eaten, but it never fills you. You all drink, but never enough to satisfy you. You put on clothes, but never feel warm enough. You earn wages, but your pockets seem to be full of holes."

7 So Commander-in-chief Yahweh says again: "Decide what you're all going to do. **8** Go up into the hills and bring back timber to build the temple. This will please and honour me," says Yahweh.

9 "You expected much, but gained little. Anything you brought home, I blew away again. Why? Commander-in-chief Yahweh says it's because my residence is still in ruins, while you're all busy working on your own houses. **10** That's why the sky withholds the dew and the soil withholds its crops. **11** I've summoned a drought onto the land and into the hills, onto the grain and the new wine, onto the oil and crops from the ground, onto both people and livestock, and onto everything you all do."

The people start rebuilding

12 Then Shealtiyel's son Zerubavel and Yehotsadak's son Yehoshua (Joshua), the high priest, and all the rest of the people listened to the voice of their god Yahweh via the words of the prophet Hagay, because Yahweh their god had sent him, and the people respected Yahweh. **13** Then Yahweh's messenger Hagay passed this message from Yahweh onto the people, "Yahweh declares that I'm with you all." **14** Then Yahweh inspired Shealtiyel's son Zerubavel, the governor of Yehudah (Judah), inspired Yehotsadak's son Yehoshua, the high priest, and inspired all the rest of the people, and they came and started work on the temple for their god, Commander-in-chief Yahweh, **15** on the twenty-fourth day of the sixth month of the second year of Dareyavesh (Darius) the king of Paras (Persia).

The splendour of the new temple

2:1 On the 21st of the seventh month (about a month later), Yahweh spoke again through the prophet Hagay: **2** Please ask Shealtiyel's son Zerubavel, the governor of Yehudah (Judah), and ask Yehotsadak's son Yehoshua (Joshua), the high priest, and ask the rest of the people, **3** "Are there any of you still alive who saw the splendour of the former temple? How does it look to you now? It must now seem pretty much like *nothing* in comparison.[2] **4** Yahweh is telling you now, Zerubavel, to be strong. And be strong, high priest Yehoshua, and be strong all you people of the land. Commander-in-chief Yahweh declares that I'm with you as you work. **5** That's what I promised your ancestors when they came out of Mitsrayim (Egypt), and my spirit remains among you.[3] Don't be afraid, **6** because Commander-in-chief Yahweh says that in a little while, I'll shake the heavens and the earth, the sea and the dry land, once more.[4] **7** I'll shake all the nations, and they'll come here bringing their treasure. Then I'll fill this temple with my splendour, says Commander-in-chief Yahweh. **8** Commander-in-chief Yahweh declares that the gold and silver belong to me. **9** I declare that this temple will be greater in the future than it was in the past, and also that I will give peace and prosperity to this place."

Hagay consults the priests

10 On the 24th of the ninth month in King Dareyavesh's (Darius') second year (about two months later), Yahweh gave a message to the prophet Hagay: **11** Commander-in-chief Yahweh says, "Ask the priests about Mosheh's (Moses') instructions. **12** 'If a priest took some meat that had been offered to God and carried it wrapped in a piece of clothing, then if the clothing touched some other food, would that other food become holy?' "

"No, it wouldn't," the priests replied.

13 Then Hagay asked, "But if a person became unclean by touching a corpse and then touched any of that food, would it become unclean?"

"Yes, it would become unclean,"[5] the priests answered.

14 "That's what Yahweh declares about you people," Hagay continued. "He says that that's how this country acts towards him. Your actions are dishonourable, and then that same disrespect transfers to your offerings. **15** So now think back to before stones were being laid for Yahweh's temple. **16** During that time, when someone went to get twenty containers of grain, there were only ten there, and when someone went to fill fifty jars of wine from the vat, there was only enough for twenty. **17** Yahweh declares that he caused blight and mildew and hail to affect your work, but you still didn't turn to him. **18** Think back to the time from when the foundation of Yahweh's temple was laid, until today (this 24th of the ninth month). Consider that. **19** Is any grain left in the storehouse for seed? What's more, the vines, and the fig trees and pomegranate trees and olive trees, haven't produced fruit. However, Yahweh will bless you from today onwards."

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1 RV 1:1 · Cross-ref. Ezr 4:24–5:2; 6:14.

2 RV 2:3 · Cross-ref. Ezr 3:12.

3 RV 2:5 · Cross-ref. Exo 29:45-46.

4 RV 2:6 · Cross-ref. Heb 12:26.

5 RV 2:13 · Cross-ref. Num 19:11-22.

Readers' Version

God's promise to Zerubavel

20 Then Yahweh gave a second message to Hagay on the 24th: 21 Tell Zerubavel, the governor of Yehudah (Judah), "I'm about to shake the heavens and the earth. 22 I'll overthrow the thrones of kingdoms, and destroy the strength of the nations. I'll overthrow chariots and riders—horses and their riders will fall and related tribes will kill each other. 23 Commander-in-chief Yahweh declares that on that day he will take Shealtiyel's son Zerubavel and cause him to place Yahweh's mark on the nation like a signet ring, because he's been chosen."

Zekaryah

(Zechariah)

Introduction

This document lists the prophecies of Zekaryah (Zechariah) concerning Yerushalem (Jerusalem), and tells about the hoped-for Messiah and the final judgement. It consists of two parts: **1**. *Chapters 1–8*, Zekaryah's prophecy concerning his revelation about saving Yerushalem, the replacement of the temple and its cleaning so that Yahweh's people become holy, and **2**. *Chapters 9–14*, the prophecies concerning the hoped-for Messiah and the final judgement.
It's believed that this document was written between 520 and 518 before Yeshua/Jesus (B.C.)

Main components of this document

Warnings and hope *1:1–8:23*
The punishment of Yisrael's enemies *9:1-8*
The arrival of prosperity and peace *9:9–14:21*

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Readers' Version

Yisrael urged to turn to Yahweh

1:1 In the eighth month of the second year of the reign of Persian King Dareyavesh (Darius), Yahweh spoke through the prophet Zekaryah (Zechariah) (Zekaryah, son of Ido's son Berekyah)[1] saying, **2** "Yahweh was very angry with your ancestors, **3** so tell this to the people: Commander-in-chief Yahweh says that if you all turn back to me, I'll return to you. **4** Don't be like your ancestors who'd been told by the prophets that Commander-in-chief Yahweh wanted them to abandon all their evil practices, but they wouldn't listen or pay attention. That is Yahweh's declaration.

5 "So where are you ancestors and the prophets now? Do they live forever? **6** But your ancestors didn't obey my words and my decrees that I commanded through my servants the prophets, but they eventually repented and said, 'Commander-in-chief Yahweh has done to us just what our ways and actions deserved.' "

Yahweh's compassion for Yerushalem

7 About three months later, Yahweh spoke again through the prophet Zekaryah (Zechariah) (Zekaryah son of Ido's son Berekyah) saying, **8** "I had a vision in the night, and was surprised to see a man riding on a red horse,[2] and then he was standing among the myrtle trees that are in the valley, and behind him there were red, reddish-brown, and white horses."[3] **9** I asked, "What are these things, my master?"

Then that heavenly messenger who talked with me told me, "I'll show you what those things are."

10 Then the man who stood among the myrtle trees answered and said, "Those are the ones that Yahweh has sent out to roam throughout the world."

11 They answered Yahweh's messenger who stood among the myrtle trees, telling him, "We've been roaming throughout the world, and see, the whole world sits contentedly and is at peace."

12 "Commander-in-chief Yahweh," Yahweh's messenger asked, "how long before you show compassion to Yerushalem (Jerusalem) and to the cities of Yehudah (Judah), which you've been angry with for the past seventy years?"

13 Then that messenger who'd talked with me was answered by Yahweh with kind and comforting words, **14** and that messenger told me, "Call out and say, 'Commander-in-chief Yahweh says this: I've been very jealous for Yerushalem and for Tsiyon (Zion). **15** I'm very angry with the countries that are at ease—I was only a little angry with them, but they made the disaster worse. **16** Therefore Yahweh says: I will show mercy Yerushalem again. My residence will be built within her, and the measuring line will be stretched out over her. That's what Commander-in-chief Yahweh declares.

17 "Again, call out and say, 'Commander-in-chief Yahweh says this: My cities will once again overflow with goodness, and I will again comfort Tsiyon and choose Yerushalem.' "

The vision of the four horns

18 Then I looked up and wow, I saw four horns. **19** I asked the messenger who'd talked with me, "What are those?"

"Those are the horns that have scattered Yehudah (Judah), Yisrael (Israel), and Yerushalem (Jerusalem)." he answered.

20 Then Yahweh showed me four craftsmen **21** and I asked, "What are those people coming to do?"

"Those horns are the nations that scattered Yehudah so that everyone went into hiding," he answered, "But the blacksmiths have come to terrify the horns—to amputate the horns of the nations that attacked Yehudah, scattering the people."

The vision of Yerushalem expanded

2:1 Then I looked up, and wow, I saw a man holding a measuring line[4] **2** and I asked him, "Where are you going?"

"To measure Yerushalem (Jerusalem)," he replied, "and to determine its width and length."

3 Then to my surprise, the messenger who'd talked with me went away and another messenger went out to meet him **4** and told him, "Run and speak to that young man, saying: Yerushalem won't need city walls because there'll be so many people and animals within it. **5** Yahweh declares that he'll become a wall of fire around it and will become the splendour in the middle of it.

Yahweh commands the exiles to go home

6 Yahweh declares: Get up and get moving. Flee from that land in the north, because I had scattered you into the four winds. **7** Now run you people who live in Bavel (Babylon)—escape to Tsiyon (Zion). **8** Commander-in-chief Yahweh said that, after he honoured and sent me against the nations that plundered you—

because anyone who touches you, is messing with God's favourite.

9 He said, "I myself will punish them, and they'll be looted by their own slaves."

When you see that, then you'll know that Commander-in-chief Yahweh sent me.

10 Yahweh declares: "Sing and be glad, daughter of Tsiyon, because I myself will come and settle among you."

11 Then powerful nations will join Yahweh at that time, and they will become his people. He will settle among you, and you will know that Commander-in-chief Yahweh has sent me to you. **12** Then Yahweh will inherit Yehudah (Judah) as his rightful possession in that sacred region, and will once again choose Yerushalem (Jerusalem).

13 All people everywhere, be silent before Yahweh, because from his sacred place, he's been driven into action.

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1 **RV 1:1 · Cross-ref.** Ezr 4:24–5:1; 6:14.

2 **RV 1:8a · Cross-ref.** Rev 6:4.

3 **RV 1:8b · Cross-ref.** Rev 6:2.

4 **RV 2:1 · Note** The modern equivalent would be a tape measure.

Readers' Version

Yehoshua and Satan

3:1 Then Yahweh showed me the high priest Yehoshua (Joshua)[5] standing in front of Yahweh's messenger, and Satan was standing at his right to accuse him.[6] 2 But Yahweh told Satan, "May Yahweh rebuke you, Satan[7]—may Yahweh who's chosen Yerushalem (Jerusalem), rebuke you. Isn't he energetic like a burning stick taken out of the fire?"

3 Now Yehoshua was dressed in filthy clothes as he stood in front of the messenger 4 who told those standing in front of him, "Take off his filthy clothes."

Then he said to Yehoshua, "Listen, I've taken away the guilt of your disobedience, and I'll dress you in nice clothes."

5 "Let them put a clean headband on his head," I said, so they placed a clean headband on Yehoshua's head and dressed him with new clothes, while Yahweh's messenger was standing there watching.

6 Then he told Yehoshua, 7 "Commander-in-chief Yahweh says: If you'll follow my instructions and obey my rules, then you can govern my temple and guard my courtyards, because I'll allow you to walk among these who are standing here. 8 Please listen, Yehoshua the high priest, as well as your companions sitting in front of you. Those these men are a sign, because I myself will bring out my servant 'the branch'.[8] 9 Now look at the stone that I've placed in front of Yehoshua—a single stone with seven faces cut on it. Commander-in-chief Yahweh declares that I will engrave an inscription on it, and I will remove the sin from this land in one day. 10 Commander-in-chief Yahweh declares that in that day, each man will invite his neighbour to sit under his grapevine or under his fig tree."[9]

The container of lamp and the two olives

4:1 Then the messenger who was talking with me turned and woke me as if waking someone from their sleep. 2 "What do you see?" he asked me.

"Wow," I said, "I see a lampstand made entirely of gold, with a bowl on top of it. It has seven lamps on the top with a tube feeding each one, 3 and two olive trees by it—one on each side of it."[10] 4 Then I asked the messenger who was talking with me, "What are those, my master?"

5 "Don't you know what those things mean?" he asked me.

"No, my master," I replied.

6 So he told me, "This is Yahweh's message to Zerubavel:[11] Commander-in-chief Yahweh says it won't be my strength or my power, but with my spirit. 7 What are you, big mountain? Before Zerubavel you will become a plain. Then he will bring out the top stone to shouts of 'Grace, grace to it.' "

8 Then Yahweh's message came to me, saying, 9 "Zerubavel's hands have laid the foundation of this temple and his hands will bring it to completion." Then you will have confirmation that Commander-in-chief Yahweh has sent me to you. 10 Because who has mocked those who make a small difference? They will rejoice and will see Zerubavel holding a plumb line.

Those seven lamps are Yahweh's eyes that roam over the whole world.

11 "What are these two olive trees on the right and left of the lampstand?" I asked the messenger.[12] 12 "And what are these two olive branches beside the two gold pipes that have golden oil pouring out of them?"

13 Then he answered, "Don't you know what those are?"

"No, my master," I replied.

14 Then he said, "Those are the two anointed men[13] who stand before the master of the whole world."

The flying scroll vision

5:1 Then I turned around and looked up, and wow, I saw a flying scroll, 2 and the messenger asked me, "What do you see?"

"I see a flying scroll," I answered, "that's nine metres long and half that wide."

3 Then he told me, "That's the curse that goes out over the surface of the whole land. Every thief will be removed according to what it says on the one side, and everyone who testifies falsely will be removed according to what it says on the other side. 4 Commander-in-chief Yahweh declares: I will send it out so it will enter into the house of any thief and into the house of anyone who testified falsely using my name, and it will remain in that house and eat away at its timber and its stones."

The woman in a basket vision

5 Then the messenger who'd been talking with me came over and said to me, "Look up and see what's coming now."

6 "What is it?" I asked.

And he said, "That's the measuring bin that's coming." Then he continued, "That's their eye[14] across the whole land."

7 Then, wow, a lead covering was lifted off and there was a woman sitting inside the measuring bin. 8 He said, "This woman is 'wickedness'." Then he pushed her back inside the measuring bin, then quickly pressed the heavy lead cover back over its opening.

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5 **RV 3:1 · Cross-ref.** Ezr 5:2.

6 **RV 3:1 · Cross-ref.** Rev 12:10.

7 **RV 3:2 · Cross-ref.** Jude 9.

8 **RV 3:8 · Cross-ref.** Jer 23:5; 33:15; Zech 6:12.

9 **RV 3:10 · Cross-ref.** Mic 4:4.

10 **RV 4:3 · Cross-ref.** Rev 11:4.

11 **RV 4:6 · Cross-ref.** Ezr 5:2.

12 **RV 4:11 · Cross-ref.** Rev 11:4.

13 **RV 4:14 · Note** It's not clear who this is referring to.

14 **RV 5:6 · Note** Some ancient translations have 'iniquity' here, but we've stayed with the Hebrew.

Readers' Version

9 Then I looked up again and wow, I saw two women with
wings like stork's wings, flying on the wind towards us,
and they lifted the measuring bin up into the sky.
10 "Where are they taking the measuring bin?" I asked
the messenger who'd been talking with me.
11 "To build a temple for it in Bavel (Babylon)," he
replied. "And when it's ready, it'll be set on a base there."

The four chariots vision

6:1 Then I turned and looked up
and wow, I saw four chariots coming
out from between two bronze mountains. 2 The first char-
iot was being pulled by red horses,[15] the second by black
horses,[16] 3 the third by white horses,[17] and the fourth by
spotted grey horses.
4 I asked the messenger who had talked with me, "What
are those, my master?" 5 "Those are four winds of the
heavens[18] that go out from where they were, ahead of the
master of the whole world," he answered. 6 "The chariot
pulled by black horses will go north, the one pulled by
white horses will go west, and the one pulled by spotted
grey horses will go south." 7 The strong horses went out
and wanted to go and roam over the earth, and he said,
"Go and roam over the earth." and they went to roam over
the earth. 8 Then the messenger called out and told me,
"Look at the ones that are going out to the north country.
They will appease my spirit in the north country."

The crowning of Yehoshua

9 Then Yahweh's message came to
me, saying, 10 "Take the offering
from the exiles that Helday, Toviyah, and Yedayah are
bringing, and go this same day and take it into Yoshiyah's
(Josiah's) house (Tsefanyah's (Zephaniah's) son, who has
come from Bavel (Babylon)). 11 Then take the gold and sil-
ver, and make a crown and place it on the head of the high
priest, Yehoshua (Joshua) (Yehotsadak's son) 12 and tell
him, 'Commander-in-chief Yahweh says:
Look, a man whose name is 'Branch'[19] will grow from his
place, and he will build Yahweh's temple. 13 Yes, he will
build Yahweh's temple, and he will radiate splendour and
will sit and rule on his throne. He'll be a priest on his
throne, and peace will emanate from the interaction of
both of those roles. 14 Then the crown will be given to Hel-
day, to Toviyah, to Yedayah, and to Tsefanyah's son Hen as
a memorial in Yahweh's temple.
15 Then those live far away will come and build Yahweh's
temple, so you will know that Commander-in-chief Yah-
weh has sent me to you. All this will happen if you truly
listen to the voice of your god Yahweh.' "

Fasting with wrong motivation

7:1 On the 4th of the ninth month
(named 'Kislev') in the fourth year of
the reign of Persian King Dareyavesh (Darius), Yahweh's
message came to Zekaryah (Zechariah).
2 The people of Beyt-El (Bethel) had sent Sharetser and
Regem-Melek and their men to request prayers for Yah-
weh's favour. 3 They asked the priests who were at Com-
mander-in-chief Yahweh's temple, along with the
prophets, "Should I fast in the fifth month to show that I'm
mourning, as I've been doing for many years?"
4 So Commander-in-chief Yahweh's message came to me:
5 "Ask the priests and the people all over the country,
'When you fasted and mourned in the fifth and seventh
months for the past seventy years, were you truly fasting
for me? 6 When you ate and drank together, weren't you
yourselves just enjoying the food and drink? 7 Weren't
those the same words that Yahweh proclaimed through
the former prophets, when you still inhabited Yerushalem
(Jerusalem) and the surrounding cities in prosperity and
were settled in the Negev, and the western foothills?' "

Exile follows disobedience

8 Then Yahweh's message came to
Zekaryah (Zechariah): 9 "Comman-
der-in-chief Yahweh says, 'Judge with true justice, loyal
commitment, and mercy. Let everyone do that for their
neighbour. 10 Don't oppress widows or orphans, foreigners
or poor people, and none of you should plot any harm
against another person, even in your mind.'
11 But they refused to pay attention, turning away stub-
bornly and blocking their ears so they couldn't hear.
12 They made their hearts as hard as rock so they couldn't
hear the written law or Commander-in-chief Yahweh's
contemporary messages. He'd sent those messages to the
people by his spirit in earlier times through the words of
the prophets, but the people refused to listen, so Comman-
der-in-chief Yahweh was very angry with them. 13 And so
it was that when he called, they didn't listen. In the same
way," said Commander-in-chief Yahweh, "they'll call out to
me for help, but I won't listen. 14 I'll use a whirlwind to
scatter them to other nations that they've never been to
before. Then the land here will become desolate after
they've gone because no one will pass through this land or
return to it since the people have made their pleasant
country into a wasteland."

The promise to bless Yerushalem

8:1 Then Commander-in-chief Yah-
weh's message came to me, saying:
2 "Commander-in-chief Yahweh says: I'm passionate for
Tsiyon (Zion) with dedicated zeal and I am passionate for
her with fierce anger. 3 Commander-in-chief Yahweh says:
I will return to Tsiyon and will live in the middle of
Yerushalem (Jerusalem), because Yerushalem will be called
'The city of truth' and Commander-in-chief Yahweh's
mountain will be called 'The sacred mountain'. 4 Comman-
der-in-chief Yahweh says:
Old men and old women will appear around
Yerushalem's streets once again,
and the people will need staffs in their hands because

15 **RV 6:2 · Cross-ref.** Rev 6:4.
16 **RV 6:2 · Cross-ref.** Rev 6:5.
17 **RV 6:3 · Cross-ref.** Rev 6:2.
18 **RV 6:5 · Cross-ref.** Rev 7:1.
19 **RV 6:12 · Cross-ref.** Jer 23:5; 33:15; Zech 3:8.

Readers' Version

they've grown so old. 5 The city streets will be full of children playing in them.

6 Commander-in-chief Yahweh says:

If something seems impossible in the eyes of the remnant of this people in those days,

Yahweh's declaration is: 'It doesn't mean that it's impossible for me.' 7 Army command Yahweh says:

Listen, I'm about to rescue my people from the lands to the east and to the west,[20] 8 and I'll bring them back. Then they'll live in the middle of Yerushalem, so they will be my people again and I'll be their god in truth and in righteousness.

9 Commander-in-chief Yahweh says:

"Let your hands be strong, all you who now hear these words spoken by the prophets who were present when the foundations were laid to rebuild the temple—Commander-in-chief Yahweh's residence. 10 Because before those days, no crops were gathered in by anyone. There was no profit for either man or animal, and there was no peace from enemies for anyone going or coming. I had caused every person to be against their neighbours. 11 But now it won't be like it was in times past. Commander-in-chief Yahweh declares that I'll be with the remnant of this people. 12 Because seeds of peace will be sown. The grapevine will produce its fruit and the soil will give its produce. The skies will give their dew, because I'll give all those things to those people as an inheritance. 13 House of Yehudah (Judah) and house of Yisrael (Israel), you were made into an example of a curse for the other nations to see. So I will rescue you and you'll be a blessing. Don't be afraid—work hard to finish building the temple.

14 Because Commander-in-chief Yahweh says: Just as I didn't relent when I'd planned to do harm to you all when your ancestors provoked my anger, 15 so also at this time I'll plan to do good again to Yerushalem (Jerusalem) and the house of Yehudah. Don't be afraid. 16 These are the things that you all must do: Always tell the truth to those around you.[21] Judge with truth, justice, and peace in your community courts. 17 Yahweh declares: Don't inwardly plan to do evil things to others around you all, and don't encourage false testimonies because those are the things I hate."

18 Then Commander-in-chief Yahweh's message came to me, saying, 19 "Commander-in-chief Yahweh says this: The fasts of the fourth month, the fifth month, the seventh month, and the tenth month will become times of joy, gladness, and happy festivals for the house of Yehudah. Therefore appreciate and strive for truth and peace.

20 Commander-in-chief Yahweh says: People will come again, even those who are currently living in various different cities. 21 The inhabitants of one city will go to another city and say, 'Let's go quickly to Yerushalem (Jerusalem) to make our requests to Yahweh—to ask for the favour of Commander-in-chief Yahweh. We ourselves are also going.' 22 Many people and powerful nations will come to seek Commander-in-chief Yahweh there in Yerushalem, and to beg for Yahweh's favour. 23 Commander-in-chief Yahweh says: In those days, ten men from every language and nation will grasp the hem of your robe and say, 'Let us go with you, because we've heard that God helps you.' "

The punishment of Yisrael's enemies

9:1 This is a declaration of Yahweh's message concerning the Arami (Syrian) Hadrak region and focusing on Damesek (Damascus) city,[22] because the eyes of all humanity, including all of Yisrael's (Israel's) tribes, are toward Yahweh. 2 It's also about the Hamat region which borders on Tsor (Tyre) and Tsidon (Sidon) which is very wise. 3 Tsor has built herself a fortress and heaped up silver like dust and refined gold like mud in the streets. 4 Listen, my master will dispossess her and throw her wealth into the sea, and she'll be consumed by fire.

5 Ashkelon city will see and be afraid. Azah (Gaza) city (Azah) will also squirm in pain. Ekron city will have her hopes dashed. Azah's king will die, and Ashkelon will no longer be inhabited.[23] 6 Strangers will move into Ashdod, and I'll end the Pelishtim' pride. 7 I will remove the meat with blood still in it from their mouths and their foods offered to idols from between their teeth. Then they'll become a remnant for our god like a clan in Yehudah (Judah), and Ekron will end up like the Yevusim did. 8 I'll camp around my house as a guard to prevent anyone from passing through or returning so no oppressor can overrun them, because I've now looked with my own eyes.

Tsiyon's coming king

9 Shout with a huge celebration,
daughter of Tsiyon (Zion).

Shout with happiness, Yerushalem's (Jerusalem's) daughter.

Look! Your king is coming to you bringing justice and victory.

He's humble and is riding on a donkey, i.e., a donkey's foal.[24]

10 Then I'll neutralise the chariots heading to Yisrael (Israel; Heb. Efrayim),

and the horses heading to Yerushalem,
and the bows won't make it into battle.
He'll speak peace to the nations,
and his dominion will be from sea to sea,
and from the Perat (Euphrates) to the ends of the earth.[25]

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20 **RV 8:7 · Note** including Bavel in the east, and Mitsrayim (Mitsrayim) in the west.

21 **RV 8:16 · Cross-ref.** Eph 4:25.

22 **RV 9:1 · Cross-ref.** Isa 17:1-3; Jer 49:23-27; Amos 1:3-5.

23 **RV 9:5-7 · Cross-ref.** Isa 14:29-31; Jer 47:1-7; Eze 25:15-17; Yoel 3:4-8; Amos 1:6-8; Zeph 2:4-7.

24 **RV 9:9 · Cross-ref.** Mat 21:5; Yhn 12:15.

25 **RV 9:10 · Cross-ref.** Psa 72:8.

Readers' Version

The rescue of God's people

11 You people of Yerushalem (Jerusalem), because of the blood of my agreement with you,[26]
I'll set your prisoners free from that pit without water in it.
12 You prisoners with hope, return back inside the walls.
Even today I'm declaring that I will return double to you,
13 because I've bent Yehudah (Judah) as my bow.
I have filled my quiver with Yisrael (Israel; Heb. Efrayim).
Tsiyon (Zion), I've roused your sons, against your sons, Yavan (Greece),
and Tsiyon, I've made you like a warrior's sword."
14 Then Yahweh will appear to them,
and his arrow will shoot out like lightning,
because my master Yahweh will sound the trumpet
and will advance with the storms from the south.
15 Commander-in-chief Yahweh will defend them,
and they will devour them and deflect the stones from the slings.
Then they'll drink and shout like men drunk on wine,
and they'll be filled with wine like bowls,
drenched like the corners of the altar.
16 Then on that day, their god Yahweh will rescue them,
as the flock of his people.
They're the jewels of a crown that will sparkle over his land.
17 How good and how beautiful they'll be.
The young men will flourish on grain
and the young women on new wine!

Yehudah and Yisrael will be rescued

10:1 Ask Yahweh for rain in the springtime—
Yahweh who makes thunderstorms and gives rain showers to everyone
including the vegetation in the countryside.
2 Diviners tell deceitful dreams and give empty comfort
because household idols speak falsely and so those diviners envision something that's a lie.
Therefore the people wander like sheep and suffer because there's no shepherd.[27]
3 "I'm angry with the shepherds—it's the leaders that I'll punish.
Commander-in-chief Yahweh will also attend to his flock—the house of Yehudah (Judah),
and make them like his warhorse in battle.
4 The building's cornerstone will come from Yehudah.
From him will come the tent peg,
from him will come the war bow,
from him will come every one of their strong leaders.
5 They'll be like warriors in battle
who trample their enemies into the mud of the streets.
They'll go to war, because Yahweh is with them,
and they'll shame those riding warhorses.
6 I'll strengthen the house of Yehudah (Judah)
and save the house of Yosef (Joseph)
because I'll bring them back and have compassion on them.
They'll be as though I hadn't driven them off,
because I'm their god Yahweh,
and I'll respond to them.
7 Then Yisrael (Israel; Heb. Efrayim) will be like a warrior,
and their hearts will rejoice as with wine;
Their children will see and rejoice.
Their hearts will rejoice in me!
8 I'll whistle to call them and gather them,
because I'll rescue them,
and they'll become as numerous as they were previously.
9 I scattered them among the nations,
but they'll remember me in distant countries,
so they and their children will live and return,
10 because I'll bring them back from the land of Mitsrayim (Egypt)
and gather them from Ashur (Assyria).
I'll bring them to the land of Gilead and Levanon
until the region is filled with them.
11 Yahweh will lead them through their sufferings.
He will strike the waves of that sea
and will dry up all the depths of the Nile.
The Ashur's greatness will come to an end,
and Mitsrayim's (Egypt's) power will be removed.
12 I will strengthen them in myself,
and they will obey what I've instructed them.
That is Yahweh's declaration."

The punishment of Levanon and Bashan

11:1 Open your doors, Levanon,
so that fire can devour your cedar trees.
2 Wail, cypress trees, because the cedar trees have fallen.
What was majestic has been devastated.
Wail, you Bashan oaks, because the strong forest has come down.
3 Listen to the shepherds wail,
because their pride and joy has been destroyed.
Listen to the young lions roaring,
because the pride of the Yarden (Jordan) river has been devastated.

The two shepherds

4 My god Yahweh says: "Be like a shepherd who's watching over the flock that have been marked to be slaughtered. **5** The ones who buy them, slaughter them and aren't punished, and the ones who sell them say, 'Blessed be Yahweh. I've become rich.' because the shepherds working for the flocks' owners have no pity on them.
6 This is Yahweh's declaration: I will no longer feel sorry for the people of this country. Listen, I'm about to allow everyone to be taken over by their neighbours and by their king and allow them to destroy the land, and I won't rescue anyone from them."
7 So I became the shepherd of the flock that had been marked for slaughter—the ones who were suffering the

26 **RV 9:11 · Cross-ref.** Exo 24:8.
27 **RV 10:2 · Cross-ref.** Mat 9:36; Mrk 6:34.

most. I took two shepherd's staffs—I named one 'Favour', and the other I named 'Unity', and then I shepherded the flock. 8 Then I destroyed the three shepherds—in one month I became impatient with them, and they also hated me. 9 So I said to the owners, "I won't work for you any longer as a shepherd. The sheep that are dying—let them die. The sheep that are being destroyed—let them be destroyed. Let the sheep that remain start eating each other."

10 Then I took my staff named 'Favour' and broke it to break the agreement that I'd made with all of my tribes. 11 So the agreement was broken on that day, and the ones in the flock who were suffering the most and who were watching me, knew that Yahweh had spoken. 12 Then I told them, "If it seems good to you, give me my wages, but if not, don't bother." So they paid me thirty silver coins.[28]

13 Then Yahweh told me, "Give the money to the potter[29]—the pathetic amount that they valued you at." So I took the thirty silver coins and tossed them to the potter in Yahweh's temple. 14 Then I broke my second staff named 'Unity' to break the brotherhood between Yehudah (Judah) and Yisrael (Israel).

15 After that, Yahweh told me, "Again, take the equipment of a simple shepherd for yourself, 16 because listen, I'm about to set a shepherd in place in the land who won't care for those who are dying. He won't seek out the sheep gone missing, nor will he heal the crippled sheep. He won't feed the sheep that are healthy, but he'll tear off the hooves of the fattened sheep and eat them for meat.

17 The worthless shepherd who abandons the flock won't end well.

May the sword come against his arm and his right eye.
May his arm wither away and may his right eye become blind."

Yerushalem's protection

12:1 This is a declaration of Yahweh's message concerning Yisrael (Israel)—a declaration of Yahweh, who stretched out the skies and laid the foundation of the earth, who forms the human spirit that's inside people, 2 "Listen, I'm about to make Yerushalem (Jerusalem) into a cup causing all the nations surrounding her to stagger around. It will also be like that for Yehudah (Judah) during the siege against Yerushalem. 3 At that time, I'll make Yerushalem into a heavy stone for all the peoples. Anyone trying to lift that stone will hurt himself very much, and all the nations in the world will gather against that city. 4 This is Yahweh's declaration: At that time, I will strike every horse with confusion and its rider with madness. I'll open my eyes over the Yehudah region, but I'll strike every horse from other countries with blindness. 5 Then the leaders of Yehudah will say to themselves, 'The inhabitants of Yerushalem are our strength because of their god, Commander-in-chief Yahweh.'

6 At that time, I will make the leaders of Yehudah like firepots among wood and like a flaming torch among standing grain, because they'll devour all the surrounding peoples on their right and on their left. Yerushalem will again live in her own place."

Saving Yerushalem's inhabitants

7 Yahweh will save Yehudah's (Judah's) tents first, so that the honour of David's descendants and the honour of Yerushalem's (Jerusalem's) inhabitants won't be greater than the rest of Yehudah. 8 At that time, Yahweh will be the defender of the inhabitants of Yerushalem. Those among them who are weak will become strong like David, while the David's descendants will be like God, like Yahweh's messenger going ahead of them. 9 "On that day I will begin to destroy all the nations that fight against Yerushalem."

10 But I will pour out a spirit of compassion and pleading on David's descendants and the inhabitants of Yerushalem, so they will look on me—the one they've pierced.[30] They'll mourn for me, as one mourns for an only son—they will wail bitterly for him like those who wail after the death of a firstborn son. 11 On that day the wailing in Yerushalem will be like the wailing at Hadad-Rimon in the Megidon plain. 12 The land will mourn, each clan separate from other clans. The clan of David's descendants will be separate and their wives will be separate from the men. The clan of Natan's (Nathan's) descendants will be separate and their wives will also be separate from the men. 13 The clan of Levi's descendants will be separate and their wives will be separate from the men. The clan of the Shim'im will be separate and their wives will also be separate from the men. 14 Each of the remaining clans will be separate and the wives will be separate from the men."

The cleaning of sins from Yisrael

13:1 "On that day a spring will be opened for David's descendants and the other inhabitants of Yerushalem (Jerusalem), to clean them from their sin and impurity.

2 This is the declaration of Commander-in-chief Yahweh: That same day, I will eliminate the names of the idols from the country and then no one will be able to remember them. I'll remove the false prophets and the spirit of impurity from the land. 3 If anyone continues to prophesy, his father and mother will tell him, 'You can't be allowed to live because you speak lies using Yahweh's name' Then the very father and mother who gave birth to him will run him through when he prophesies. 4 At that time, each prophet will become ashamed of his vision when he is about to prophesy, so in order to deceive the people, these prophets won't put on a hairy cloak any more, 5 and they'll each say, 'I'm not a prophet. I'm a man who works the soil—I've been doing that since I was young.' 6 But someone will ask him, 'What are these wounds between your arms?' and he'll answer, 'I got accidentally wounded in my friends' house.' "

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28 RV 11:12-13 · Cross-ref. Mat 27:9-10.

29 RV 11:13 · Note potter (following the Hebrew): in the ancient Syriac translation, they used 'treasury' (2x) in this verse, so some other English translations might differ.

30 RV 12:10 · Cross-ref. Yhn 19:37; Rev 1:7.

Readers' Version

The shepherd gets attacked

7 Army command Yahweh declares:
Wake up, sword, and work against
the one who's my shepherd and the man who stands close
to me.
Strike the shepherd and the flock will scatter[31]
because I'll turn my hand against the lowly ones.
8 Yahweh declares: Then it'll come about that throughout
all the land,
that two-thirds of it will be cut off.
Those people will die—only one-third will remain there.
9 I'll bring that third through the fire and refine them
like silver is refined.
I'll test them like gold is tested.
They will call out to me for help,
and I'll answer them saying, 'This is my people.'
and they'll say, 'Yahweh is my god.' "

God appears and reigns

14:1 Listen, a day is coming for Yahweh, when your plunder will be divided right in front of you, 2 because I will assemble every country to battle against Yerushalem (Jerusalem) and the city will be captured. The houses will be plundered and the women raped. Half of the city will be led away into captivity, but the remainder of the people won't be evicted from the city. 3 Then Yahweh will go out and fight against those nations like when he fights on the day of battle. 4 On that day, his feet will stand on the Mt. of Olives, which is just east of Yerushalem. The Mt. of Olives will be split in half between the east and the west by a very great valley, and half of the mountain will go back toward the north and half toward the south. 5 Then you all will flee down the valley between Yahweh's mountains, because the valley between those mountains will reach to Atsel. You will flee just like you fled from the earthquake in the days of Yehudah's (Judah's) King Uziyah. Then my god Yahweh will come and all the holy ones will be with him. 6 On that day, there'll be no light—precious things will freeze together. 7 On that day (known only to Yahweh), there'll no longer be day or night, because it'll stay light at 'night'.

8 On that day, living waters will flow out of Yerushalem.[32] Half of them will flow to the eastern sea and half to the western sea, both in summer and in winter. 9 Yahweh will be king over all the world. On that day there will only be Yahweh, the one God—no other gods.

10 All the land will be like the plain from Geva to Rimon south of Yerushalem. Yerushalem will continue to be in the hills and remain in its own place, from the Benyamin Gate to the place where the first gate was, to the Corner Gate, and from the Hananel Tower to the king's wine-pressing pits. 11 It'll be inhabited and never completely destroyed again—Yerushalem will live in security.[33]

12 The deadly disease that Yahweh will use to attack all the nations that fought against Yerushalem will be that their flesh will rot away even while they're still standing on their feet. Their eyes will rot in their sockets and their tongues will rot in their mouths.

13 On that day, Yahweh will cause them to panic—they'll grab hold of each other, and then they'll start attacking each other. 14 Yehudah (Judah) will also fight against Yerushalem, and the wealth (gold, silver, and clothing) from all the surrounding countries will be collected together.

15 That deadly disease will also affect the horses and mules, the camels and donkeys, and all the other animals in those camps.

16 After that, all who remain in those nations that came against Yerushalem will instead go up from year to year to worship the king (Commander-in-chief Yahweh), and to observe the celebration in shelters.[34] 17 It will happen that if anyone from all the countries in the world doesn't go to Yerushalem to worship the king (Commander-in-chief Yahweh) then Yahweh won't send them any rain. 18 If Mitsrayim (Egypt) doesn't go, then they won't get any rain. A deadly disease from Yahweh will attack the nations that do not go to Yerushalem to observe the celebration in shelters. 19 That will be the punishment for Mitsrayim and the punishment for every country that doesn't go to observe that celebration in shelters.

20 On that day, the horses' bells will say, "Dedicated to Yahweh," and the basins in Yahweh's residence will be like the bowls in front of the altar, 21 because every pot in Yerushalem and Yehudah (Judah) will be dedicated to Commander-in-chief Yahweh and everyone who brings a sacrifice will eat from them and boil in them. On that day, there will no longer be any traders in Commander-in-chief Yahweh's residence.

31 **RV 13:7 · Cross-ref.** Mat 26:31; Mrk 14:27.

32 **RV 14:8 · Cross-ref.** Eze 47:1; Yhn 7:38; Rev 22:1.

33 **RV 14:11 · Cross-ref.** Rev 22:3.

34 **RV 14:16 · Cross-ref.** Lev 23:39-43.

Malaki

(Malachi)

Introduction

This document records some of God's messages that were given to the prophet Malaki (more accurately 'Mal'ākī', although traditionally spelt as 'Malachi') to pass on to the Israeli people. It was written around 500 years before Yeshua/Jesus (B.C.) once the replacement temple was finished in Yerushalem (Jerusalem). The main purpose of the messages is to encourage the priests and the people to turn back to God and obey him from their hearts. It's apparent that many of them were no longer obeying and worshipping God. The priests and the people were short-changing God by offering second-class animals for the sacrifices and none of them were following God's desires. But God intervened in order to judge and restore his people, and he will send a teacher to precede him to prepare the path and to restore his agreement.

Main components of this account

The sins of the Israelis *1:1–2:16*
God's judgement and mercy *2:17–4:6*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This is a message that Yahweh gave to Malaki (Malachi) for the Israelis:

Yahweh's love for the Israelis

2 "I have loved you all," says Yahweh, but you say, "How have you shown your love for us?"

"Wasn't Esav (Esau) Ya'akov's (Jacob's) brother?" declares Yahweh. "Yet I've loved Ya'akov[1] **3** and rejected Esav. I've turned the hills where Esav lived into a wasteland and given his inheritance to the wild jackals."

4 If Esav's descendants in Edom say, "We've been crushed, but we'll return and rebuild what was destroyed," then Commander-in-chief Yahweh will say, "They might build, but I will tear down. Others will call them 'The country of wickedness' and 'The people who Yahweh is forever angry with.'

5 Your own eyes will see it, and you'll say, 'Yahweh is great even outside Yisrael's (Israel's) borders.' "

Second-class sacrifices

6 "A son honours his father, and a servant honours his master, so if I'm a father, where is my honour? If I am a master, where is my respect?" says Commander-in-chief Yahweh to all you priests who despise my name.

"But you say, 'How have we despised your name?' **7** By offering polluted food on my altar. But you say, 'How have we polluted you?' By saying that Yahweh's table can just be disrespected. **8** Don't you think it's wrong when you sacrifice blind animals? Isn't it evil when you offer lame or sick animals?[2] Try presenting them to your governor! Will he welcome you or would he be offended?" says Commander-in-chief Yahweh.

9 So now bring you requests to God and hope to be showered by his grace. Ha, Commander-in-chief Yahweh asks how he could treat you all favourably when you're bringing second-class offerings?

10 "Yeah, if only there was one person among you who would shut the temple gates so that you all couldn't just continue to light worthless fires on my altar. I get no pleasure from you all," says Commander-in-chief Yahweh, "and I won't accept any offering that you all bring me. **11** People in other countries from the east all the way to the west will honour me, and incense and genuine sacrifices will be offered to me, because my reputation in those countries will be praised," says Commander-in-chief Yahweh. **12** "But you all are dishonouring my name when you say that the master's table is polluted, and that its fruit, its food, can be treated with contempt. **13** You all also say, 'How tiresome this is,' and you snort at it," says Commander-in-chief Yahweh. "You all bring animals for your offering that were killed by a wild animal or is lame or sick. Should I accept those from you?" says Yahweh. **14** "May the cheats be cursed who have male animals in their flocks and vow to give them, but instead sacrifices a second-class animal to the master! Yes, I'm a powerful king," says Commander-in-chief Yahweh, "and my name will be carefully respected among the nations."

A warning for the priests

2:1 Now you priests, this command is for all of you: **2** Commander-in-chief Yahweh says, "If you all won't listen and won't decide in your minds to honour to my reputation, then I'll send a curse on you all—in fact I'll curse your blessings. Indeed, I've already cursed them, because you all are not internalising my instructions. **3** Listen, I'm about to rebuke your descendants, and I'll spread the offal from your festivals on your faces, and you all will be taken away with it. **4** That's so you'll all know that it's me who sent this command to you: so that my agreement with the Levites can continue,"[3] says Commander-in-chief Yahweh.

5 "My agreement with your ancestor Levi was to give life and peace,[4] and I gave them to them. It was an agreement based on respect, and they respected me and honoured my name. **6** They taught the people what was right and true—they didn't tell lies. They worked for me peacefully and loyally, and they encouraged many people to stop disobeying. **7** Yes, priests should pass on knowledge and people should look to them for good teaching, because they are Commander-in-chief Yahweh's messengers.

8 But you all have turned away from that path and have caused many people to stumble because of what you've taught—you all have corrupted the agreement with Levi," says Commander-in-chief Yahweh. **9** "So that's why I've caused you all to be despised by all the people and humiliated—because you all haven't followed me, but rather you've been biased in matters of the law."

The people have been unfaithful

10 Don't we all have one father? Didn't the one God create us all? So why do we cheat each other, thus disrespecting the agreement with our ancestors? **11** Our nation of Yehudah (Judah) has been unfaithful to Yahweh and done detestable things in Yisrael (Israel) and in Yerushalem (Jerusalem). Our men have defiled the temple that Yahweh loves by marrying foreign women who worship pagan gods. **12** May Yahweh, the one who is awake and the one who answers, banish the men who do this from Yisrael, even if they are bringing an offering to Commander-in-chief Yahweh.

13 Secondly, you cover Yahweh's altar with tears from all your weeping and groaning because he still ignores your offerings and won't accept what you all bring to him. **14** So you ask, "Why not?" Well, it's because Yahweh can testify that you've been unfaithful to the wife that you married when you were young, even though she was your companion, and despite your vows. **15** Didn't Yahweh make you and your wife one and give you some of his spirit because he wanted godly children to come from your marriage? So guard yourselves in your spirit, and don't be unfaithful to

1 **RV 1:2-3 · Cross-ref.** Rom 9:13.

2 **RV 1:8 · Cross-ref.** Deu 15:21.

3 **RV 2:4 · Cross-ref.** Num 3:11-13.

4 **RV 2:5 · Cross-ref.** Num 25:12.

Readers' Version

the woman you married when you were young.

16 "Indeed, I hate divorce," says Yahweh, the god of Yisrael, "and so-called 'good people' who are actually cruel," says Commander-in-chief Yahweh. "So listen to your consciences and don't be unfaithful."

Judgement day is coming

17 You've all wearied Yahweh with your words, and yet you ask, "How have we wearied him?" By saying, "Yahweh is pleased even with those who do evil, and he's happy with all of them," or "Where is the god of justice?"

3:1 "Listen, I'm about to send my messenger and he'll prepare the path ahead of me.[5] Then the master who you're all looking for will suddenly come to his temple, yes, the messenger who you are all happy about—the party to the agreement—he'll come," says Commander-in-chief Yahweh. 2 But who could survive it when he comes? Who can stand when he appears,[6] because he'll be like the refiner's fire and like the cleaners' powerful soap? 3 Yahweh will act as a refiner and purifier of silver, and he will purify Levi's descendants the priests—yes, he'll refine you all with fire like gold and silver, and you'll bring offerings to him that are acceptable. 4 After that, the offerings of the people of Yehudah (Judah) and Yerushalem (Jerusalem) will be pleasing to Yahweh, as in ancient times, and as in previous years.

5 This is what Commander-in-chief Yahweh says, "At that time, I'll come to you all to judge you. I'll quickly testify against all those who practice sorcery, against adulterers, against those who lie in court, against those who don't pay their workers fairly, against those who mistreat widows and orphans, against those who don't treat the foreigners among you decently, and against those who refuse to honour me.

Giving a tenth

6 "I am Yahweh and I don't change—that's the only reason why you descendants of Ya'akov (Jacob) haven't been destroyed. 7 Ever since the time when your ancestors were alive, you all have ignored my commands and refused to obey them. Now return to me—if you all do so, I'll return to you. That's what I, Commander-in-chief Yahweh, say. But you all ask, 'How can we return to you?' 8 Can a human rob God? Yes, you're all robbing me, but you ask, 'How are we robbing you?' By failing to give a tenth plus offerings. 9 You're all cursed because you're robbing me—the whole nation of you. 10 Bring the full tenth into the temple storeroom, so that there'll be food in my house for the temple workers,"[7] says Commander-in-chief Yahweh. "In fact, you all can test me by doing that and see if I don't open the windows of heaven for you all and pour out an overflowing blessing for you. 11 I'll rebuke the devourer[8] for you all, so that it won't destroy your crops, and the fruit off your vines in the countryside won't be lost," says Commander-in-chief Yahweh. 12 "Then all the other countries would say that you've all been blessed, because your land would be prosperous," says Commander-in-chief Yahweh.

God promises mercy for some

13 "Your words against me have been harsh," says Yahweh. "But you all say, 'What have we said among ourselves against you?' 14 You've all said, 'It's a waste of time serving God. What did we gain by keeping his requirements, or by being sorrowful in front of Commander-in-chief Yahweh? 15 It seems that arrogant people are happier. Evil people not only prosper, but they even challenge God yet nothing happens to them.' "

16 Then those who still respected Yahweh spoke with one another. Yahweh paid attention and listened, and while he watched, a book of remembrance was written about those who respected Yahweh and honoured his name. 17 "They'll be mine," says Commander-in-chief Yahweh. "On the day when I assemble my treasured possession, I won't punish those people, just like a father doesn't punish his son who obeys him. 18 Then once again you'll all be able to see the difference between righteous people and wicked people—between those who serve God and those who don't.

Be ready for future judgement

4:1 "Yes, listen, the day that burns like a furnace is coming, when all the arrogant people and all the evildoers will become useless pieces of dry stalks in a field. The day that is coming will burn them up," says Commander-in-chief Yahweh, "so they'll be gone without leaving any roots or branches. 2 But for you who respect my name, the sun of righteousness will rise and bring healing. You'll all go out, jumping around like calves let out of their stall, 3 and you'll all trample down the wicked people, because they'll just be ashes under the soles of your feet on the day that I act," says Commander-in-chief Yahweh.

4 "Be sure to obey the law that I gave my servant Mosheh (Moses) at Mt. Sinay for all Yisrael (Israel)—the statutes and the rulings.

5 Listen, I'll send the prophet Eliyah (Elijah) to you all,[9] ahead of the coming of the great but fearful day of my judgement. 6 He'll restore harmony between fathers and their children, so that I don't have to come and strike the

5 **RV 3:1 · Cross-ref.** Mat 11:10; Mrk 1:2; Luk 1:76; 7:27.

6 **RV 3:2 · Cross-ref.** Yoel 2:11; Rev 6:17.

7 **RV 3:10 · Cross-ref.** Lev 27:30; Num 18:21-24; Deu 12:6; 14:22-29; Neh 13:12.

8 **RV 3:11 · Note** This is literally the 'eater' which could refer to some kind of insect (and hence '*it* won't destroy' in the next clause) or it could refer to some spiritual power (then you'd get '*he* won't destroy').

9 **RV 4:5 · Cross-ref.** Mat 11:14; 17:10-13; Mrk 9:11-13; Luk 1:17; Yhn 1:21.

earth with complete destruction.”